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NO OLD FOLKS IN THE HOUSE

BY JOSEPHINE POLLARD.

There are no old folks in the house
To sit with us today,
And talk about the good old times
When they were young and gay;
The links that bound us to the past
Have broken, one by one,
The aged ones have gone to rest,
Their work on earth is done.

The little child upon the floor
Will interrupt its play,
To ask, in broken, tender tones:
"Has grandma gone away?"
And oft goes searching through the house,
And calling, here and there,
For "grandma! grandma!" to come back
And fill the vacant chair.

To guard us from unnumbered ills
The old folks seem to stand,
The outposts that protect and warn
The precious household band;
And as we see them drop away
Adown life's steep decline,
The shaft of age strike us, and we
At once "fall into line."

Ah! blest the home where old folks dwell
In happiness and peace,
Till Death, the messenger, arrives
To give them sweet release;
Their presence, is a gracious boon,
More precious far than gold,
And youth a richer sweetness gains
By contact with the old.

The ancient treasures we may keep,
The ancient styles restore,
And reproduce in many ways
The good old days of yore;
But through the songs of joy will run
The undertones of pain,
Because, alas! we cannot bring
The old folks back again.

Be kind and tender to them now,
While they require your care,
And let them feel that in your hearts
And homes they have a share;
For soon the parting hour must come,
And you will sigh and say,
"There are no old folks in the house
To sit with us today."

DISCOURSE

Delivered by Elder James E. Talmage,
at the Tabernacle, Salt Lake City,
Sunday, February 28th, 1892.

REPORTED BY ARTHUR WINTER.

My brethren, sisters and friends—I
stand before you, as our Elders usually

do, through the medium of a sudden
and an unexpected call. By one of those
strange transpositions which the
Latter-day Saints have every opportu-
nity of becoming well acquainted with
in their assemblies of worship, I find
myself taken from a seat among the
audience and placed here before you.
And this practice, which prevails
amongst us, has, at least, this effect;
inasmuch as the speakers have had no
opportunity of specially preparing
themselves with words to speak and
ideas to express, they are thrown upon
the sole resources that belong to the
Elders, namely, a strict and perfect re-
liance on the power of God, and an
abiding trust in His promises, that
whosoever will endeavor to speak in
His name shall be provided with
words to say.

It is indeed an inspiring sight, to see
these many thousands of people as-
sembled on this occasion for the avowed
purpose of worshipping God. And
on this day—the Sabbath—throughout
all the lands inhabited by Christian
people, this custom of assembling in
places properly consecrated for worship
is common. It is well for us to in-
quire at times into some of these com-
mon procedures of our lives, and ask
ourselves questions, examining our
selves, as it were, to see if we are well
acquainted with the purposes and ob-
jects of these gatherings and of such
doings. What is it to worship God?
Why is it that our Father, the Creator
of heaven and earth, the King of
Kings, the Lord of Lords, has advised
us to meet together often and to partake
of the Sacrament in remembrance of
the body and blood of His Son, and to
engage in the various rites and ordi-
nances and ceremonies of worship? He
doubtless has had the welfare of His
children at heart in requiring this at
their hands. He knew well their
spiritual natures. He, the Author of
their being, understood that it is neces-
sary, in order that they may grow and
properly develop, that they shall re-
ceive from time to time spiritual food;
that their hearts and minds may grow
and expand; that their spirits may be-
come less worldly and more Godlike in
their natures. And He has held out,
as a reward to tempt us, slothful and
indolent children, as many of us are, to
do that which He requires, that we
may become more and more like unto
Him, and eventually, by the cleansing
power of His Spirit, become fitted to
enter into His presence and to dwell

with Him. I do not believe that all
who enter His presence will be by that
very entrance made entirely like unto
Him. I cannot believe that the chil-
dren become straightway invested
with all the wisdom and power of the
parent. Nevertheless, I know, that if
we are to dwell in His presence, we
must, to some extent, learn to love the
things that He loves, and to hate the
things that He hates. And the more
like unto Him we become, the more
fitted are we for the salvation and the
exaltation that have been promised un-
to His faithful children.

We have been told that to know the
Lord our God is indeed eternal life. To
understand His nature, His disposition;
to know His name; to be introduced
into the purity of His soul and being,
and to learn to be at home in His pres-
ence, is indeed to receive the greatest
blessing that He has for His children—
the blessing of eternal life. But while
in this mortal condition, while living
in a fallen state, as we often say of
ourselves, invested with all the weak-
nesses of mortality, with the godly
nature that our Father has endowed
us with to a certain extent hampered
and restrained by the robes of flesh, we
are very apt to fall into error; we are
very prone to forget our duties unto
Him; it is very likely that we will
commit sin, and thus, displeasing
Him, grieve His Spirit, which is a
Spirit of purity, and cause that Spirit
to withdraw from us in part, leaving
us more completely to ourselves and
more fully exposed to the temptations
of the Evil One.

None but the pure in heart can see
God. None but those who have over-
come can enter His presence. None
but those who have learned to resist
temptation, let it come to them in
whatever guise it may, can ever be
introduced, according to the great laws
of justice, administered as they are in
the mild spirit of mercy, into the pres-
ence of our Heavenly Parents. But,
realizing this nature of His sons and
daughters; knowing that they are sur-
rounded by the many temptations and
trials incident to a mortal life; our
Father has provided certain ways and
means by which we may be forgiven
for these sins. He does not say that
every man who falls shall be forever
degraded. He has not said that His
anger shall be so severe and so irrevoc-
able that any one who has ever dis-
pleased Him shall in no way be able to
atone or make recompense for the evil
that he has done.