

OLD GRANDPAPA.

IN THREE PARTS.—PART I.

A gentleman a fortune made
By fair and lucky hits of trade;
From cares of business heretofore
When just enough he had acquired.
The point of his domestic joy
Was one dear son, his hopeful boy.
When grown, he chose himself a mate,
Was happy in the marriage state,
Though portion he with her had none;
This pair had soon a darling son,
Beloved by father and mamma,
But more beloved by grandpapa.
Who, in o'erflowing of his heart,
Says—"He and they shall never part;
That in one house they all might live,
And each new day new blessings give;
That worldly cares with him should cease,
To pass his future days in peace;
That useless were his heaps of gold
To him, who now was growing old;
To give his riches to his heir—
For Heaven he might his soul prepare."

The son says, "Dearest father, no!"
The father says, "It shall be so!"
You're young—for wealth you have more
need;"

And thus resolved, he signed the deed
Which gives his son his fine estate—
Park, house and furniture and plate.
Where'er he comes, all hearts are glad,
And every face in smiles is clad.
Now busy went the mop and broom—
His chamber was the fustiest room;
His bedquilt was of eider down;
French lace adorned his cap and gown;
With down was puff'd his elbow chair,
And that was placed with punctual care,
Snug, close beside the parlor fire,
And when he speaks, they all admire;
Upon his face are fixed all eyes,
For none were ever half so wise.
Before a single thing is done,
For his advice they all must run;
His wants are all supplied in haste;
At meals, the cook consults his taste.

This good old gentleman now view,
A happier soul you never knew.

PART II.

But by degrees the scene was changed
The house must all be new arranged.
Good cheer, good company will draw;
A deal of company they saw;
And these were of the gay and young,
And some were of the highest ton.
The lady hinted to her spouse—
(Her face was red, she knit her brows)
"Could not your father, pray, my dear,
When any company is here,
Go dine up stairs? I wish him off"
Where'er I hear him sneeze and cough,
And tell old stories out of date;
And then he's got so deaf of late;
Would talk for ever; and, so curious,
He pokes the fire so very furious!
The servants laugh—I've two dismissed,
I cannot bear to see him quizzed.
When folks are got so far advanced,
Their wits are, as it were, entranced.
They must perceive, if they had sense,
That with them we could all dispense.
In his own room were he to dine,
He could not at the change repine:
He'd have more comforts when alone,
And we'd be rid of such a drone."

The husband with his wife complies,
Although some qualms of nature rise,
And gratitude, and filial love;
His father now must dine above;
A month or so, 'tis pretty well;
The servants now neglect his bell;
They're tried of dancing so up stairs;
One footman mutters, 't'other swears.
Some days he has his dinner hot,
Some days his dinner is forgot;
His son scarce sees him once a week:
At length his health begins to break.
His given fortune he repents;
He sees his folly and laments:
But ne'er upbraids the son and wife,
For fear it might be cause of strife.

"Some company come here to-day,
A week or two, perhaps, they stay."
The lady said, and counting heads,
"I fear we shall be short of beds.
Sir Timothy and Lady Bloom
Must have your father's handsome room.
Old dad can sleep, I think he may,
Down at the inn just while they stay;
But scandal then will make a rout,
And say I've turned your father out;
Besides, 'tis true, (as he's so old)
To sleep from home he may catch cold.
Over the coach house there's a loft—
I'll have a bed made warm and soft;
The coachman he won't mind a pin,
To take his quarters at the inn."

Behold! now on the coach house loft,
Stretch'd, on a bed not warm nor soft,
The venerable parent lies,
And tears of sorrow fill his eyes.
While in the house full plenty reigns,
And ev'ry joy that mirth ordains;
Their pleasures so o'erflow the brim,
Nor son nor daughter think of him.
The servants have so much to do;
The very dogs forget him too.

PART III.

But thought of still he was by one,
The offspring of his thankless son.
And six years old his child might be,
And like a cherub sweet look'd he;

A stranger to the worldly mask,
For grandpapa he'd often ask;
On grandpapa his prattle ran,
He dearly lov'd the good old man,
Who to the child was ever kind.
His grandpapa he needs must find;
He watched the place he rose betimes,
And to the loft the sweet boy climbs.
'Twas depth of winter, frost and snows;
The old man's bed was scant of clothes;
And nip'd with cold, and pinch'd with pain,
With sighs he ventures to complain.
With innocent and anxious face,
The child surveys the wretched place;
And grief his feeling heart bespeaks—
The tears run down his beauteous cheeks;
And to his parents quick he runs,
And with the tale their ears he stuns.
They never thought of this before,
But ordered now a blanket more,
To shield his age from winter's harm
And keep the old man snug and warm;
The little boy with this was pleas'd,
And of his grief his heart was eas'd;
The child was prais'd for so much thought;
The bell was rung—the blanket brought—
The child the fleecy blanket feels;
His smiling face his joy reveals.
"When I'm a man," cries he, "I'll freeze—
Mamma, your scissors, if you please."
"My scissors, child! Why, how you rant!
Boy, what can you with scissors want?"
"To cut this blanket here in two.
Papa, when I'm a man like you,
Like you I'll then be smart and gay;
Like grandpapa you'll then be gray,
And feeble, helpless, weak and bald,
And then "Old Daddy" you'll be called.
So, when to coach-loft up I send you,
As every comfort I intend you,
Just half this blanket I will keep
To make you warm when you're asleep."
These artless words so unexpected came,
They struck their hearers like electric flame.
Pale were their cheeks from shame and keen
remorse.

Affection re-assumes its former course;
The contrite son his penitence expressed,
And took his infant angel to his breast;
Flies to his injured father's sad retreat,
And with repenting tears bedews his feet;
With smiles and cordials parting life recalls;
Plac'd him once more within the mansion
walls.

With all those aids that affluence can give,
The generous parent many years may live,
The son's repentant spirit never sleeps;
To keep it waking he the blanket keeps.

The child who treats his parents with neglect,
Half of the blanket may himself expect.

DISCOURSE

By Elder Amasa Lyman, Tabernacle, Sunday
Afternoon, Nov. 22, 1857.

[REPORTED BY J. V. LONG.]

I can say, my brethren and sisters, in truth to my own feelings, that I have been gratified to-day in what I have heard; I have been edified and, what is more, I feel that there is only one great reason why we do not realize more fully the blessings that would accrue to us if we were sufficiently faithful, or as faithful as we might be to the principles inculcated in the remarks that have been made, and that reason is, we do not, to the extent that we might, "live our religion."

We are not as perfectly united as we might be. I think that this is true; it is as certainly true as it is true that, if we could keep the law of God perfectly, that we would realize a corresponding degree of happiness, peace and affection in every thing that should be made the subject of conversation or of thought, or that should become a matter of principle with the people; it is for us to cultivate that principle within us that should unite us together, that should cause our affections to be one, our feelings to be one, our interests to be one, for in this is our strength.

It may be truly said of us, as it is in the world, that we are united, and they say all the time that whatever our leaders say or propose, we all go to work and sustain them therein. I would to God that it was true to a greater extent even, than that to which our enemies may consider it to be true.

When we are compared with other communities in the world, it might be said of us that we are a united and happy people, for we enjoy a degree of union and the blessings resulting from that union, that other communities do not enjoy. But this does not show that we do not fall far short of the perfect union that should cement the Saints of the Most High together.

If we could discover and be made sensible of any means by which we could become more perfectly united, more perfectly one, that would be a matter of importance to us, it would be of value to us, as it would lay a foundation with us for an increase of our intelligence, it would increase our chances of success, our chances of victory in the great struggle with the enemies of our God—with our foes within and our foes without. If we could but cultivate these principles with all our hearts, with all our faith, with all our souls, then our struggles would be barely begun when we would be able to rejoice in the enjoyment of victory.

"Well," says one, "if we are influenced by the same spirit, if we all do as the spirit dictates, will we not be one?" If all the people, the individuals that compose this community, were individually to be operated upon by the Spirit of God, were all enlightened by that Spirit that reveals the will of God, that makes known His purposes and that imparts to the benighted soul an understanding of the purposes of the Almighty, so that we could appreciate them, there is no doubt in my mind but that the people would all see alike, and consequently act alike; but is this the case? With all our advantages, with all the instructions

that have been given, with Heaven's kindness in the continued, unremitting stream of revelation that has been poured out upon us for a score of years and more, have we become so enlightened, got understanding so that we all see alike, that we all understand alike? We have but to look and contemplate what we see exhibited around us, to become satisfied at once that this is not the case with us as a people. If it were so, such admonitions as are called out from the Presidency of the Church would be uncalled for, they would be unnecessary, the people would not be admonished to be more united, to be more diligent and strict in remembering the principles and in practicing the instructions that are from time to time imparted unto them.

N. w., while we cannot sufficiently comprehend the things of God by the Spirit of God to save us from error and from mistakes and from disunion, what shall we do? Why, let us humbly adopt the advice, or similar advice to that which is given by the ancient Apostle to his brethren in addressing them. He says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Now, I do not quote that scripture to direct you to be overly anxious to learn all that the ancient Apostles may have said that might be adopted to the Saints in that time and under those circumstances, but I want you to act in this as they were admonished to act in that time, and if you cannot judge perfectly by the portion of the Spirit of God that you possess, remember that you have a more sure word of prophecy that is imparted unto you from day to day, from Sabbath to Sabbath, from month to month and from year to year, unto which you do well that you give heed. And the sequel will be, that if you give heed unto it, that by and bye the day will dawn, and the day star of experience of heaven and of truth and of God will arise in your own hearts, and the fountain of light and life will become established within you.

Well, then, until this is the case, adopt the maxim inculcated in the song of one of our poets, who writes,

"We'll mind what Brigham says."

Pay attention to the inspiration of the Almighty from those in whom it lives and dwells, in whom it is a living fountain, as it must be in you, individually, before you will be saved from sin. Let us remember that if we cannot comprehend by the Spirit that is living within us, all the truth in relation to what we should do and how we should act as we travel along, that we should attend to their instructions and do what they say. If they instruct us to pray, let us pray; and if they instruct us what to pray for, let us pray for that, and when the fountain of inspiration is opened within us and becomes a living part and parcel of ourselves, then we will know for ourselves and comprehend for ourselves, and the President of the Church will not have to say from day to day and from time to time, "wake up from your slumber;" he will not have need to tell us of our diversity of sentiment and feelings. There should exist among us a perfect unanimity of feeling.

If we wait for the Spirit of God to do everything, what are we doing the while? We are idling away our time, we are neglecting to use the means placed within our reach for our benefit and improvement. God has raised up in His Church Apostles, Prophets and Teachers, for what purpose? Simply that you might be instructed, simply that you might be taught and brought to the knowledge of the truth. What truth? Why the same truth the apostles and Prophets understand, the same truths that the Seventies, High Priests, Elders and the servants of God comprehend; it is to bring you to the same inspiration, to the knowledge of God, which is eternal life.

This is all the purpose that is to be accomplished in all this labor; it is the object of these ordinances, the institutions of heaven to bring us from our ignorance, our want of knowledge, our lack of understanding, to a comprehension of the truth, and when we are brought to that point and place, no matter if we are counted by thousands and tens of thousands, the blessings of the gospel are ours, if we are united, for we all occupy the same ground, we understand the same truth, we are all in the same relationship with truth and with God, which make us one. It causes us to feel alike, to think alike and to act alike.

If this is the case when we pour out our supplications to the Heavens, what will be the character of those supplications? They will all be marked with the same consistency, the same understanding of the truth will dictate them. Our will, will simply be the will of our President. Well, then, what will we pray for? We will pray for nothing but what will subserve the cause of righteousness, we will ask for nothing but what is consistent with the principles of truth and our own advancement in the comprehension of those principles. Would we ask for anything that the Heavens would deny? No, we would not. Would our prayers ascend up without hindrance? Yes, they would. For what reason? Because they were marked with union, with truth, with consistency and righteousness, consequently they must be acceptable unto our heavenly Father.

What is the reason our prayers are not all answered? The reason is simply because we ask for things that our Father in his wisdom knows would do us no good. They are not answered because we would cause our Father to defeat himself, if he were obliged to answer all our petitions, all our prayers and supplications. To have our prayers acceptable they must be consistent, we must ask for nothing but what is pleasing in his sight, in order that our Father may hear and answer our prayers, and in this way we receive that for which we ask.

Now to gain this point it is desirable, because

of the advantages that we shall secure when it is once gained.

It is possible that it may be the case that some may think there are other matters of greater importance to us and that should possess a higher interest to us, than for us simply to become united through the truth. But if there is anything of greater importance, it is something that I do not know, that I have not learned. Victory has been promised unto us, upon the condition that we do right.

If there are any things connected with our present circumstances that are, to some, more than usually alarming or exciting, I do not know any good reason why they should be so, for if the work with which we are connected is the work of God, as we feel, and as the most of us are often saying that we understand it; why should we be more excited this year than we were last year? Why should we feel any more uneasy when there are a few United States troops in the hills than if there were not? This is no less the work of God for them being there. Our Father is as near to us, his care and his protection is as much over us and round about us as it was before, and it is no more so, unless we get a little closer by observing more perfectly his requirements.

I fear, that if the clouds were now all dissipated and driven away and if the sunshine of prosperity should begin to shine upon us, that some would forget God and the duties they owe to him and to one another; I fear that we would forget the sacred obligations which we are under.

I never have seen any time since I have been connected with the Church that I felt as much freedom, as much liberty, nor as much of the Spirit of truth, the blessings of freedom and peace that it inspires, as I have since I have known that our enemies have been in our borders. The reason why I feel this way I suppose to be because of the great blessings that are pending at the present time, and I suppose that which would be a reason for me feeling so well would be a reason for the same good feelings with all Saints, if they only possessed the same Spirit.

"Well," says one, "do you think that you are more holy than the rest of the people?" I do not know whether I am or not, but I am fortunate, at any rate, if it is any piece of good fortune to feel at ease, free from trouble, from perplexity. Are you not troubled? No. Are you not miserable? No, I am not troubled nor miserable, why? Because I am happy.

If the people all felt so, they would not be very much troubled about anything. I do not say that I feel to pray with any more interest, with any more earnestness, with any more zeal than I did before we heard the news that this army was on its way to Utah; I am no more disquieted in my feeling, and why? Because it is a settled conviction with me that this is the work of God and I have no idea that there will be any failure, no more than that which is on the part of the people. The only anxiety that I have is that I may keep myself firmly bound to "Mormonism," to the ear of the kingdom of God and the work of God; and if God rests on his work as we have been told he would, during the last few weeks, we shall soon see his kingdom spread and extend to an amazing degree.

As the Lord has said it is his business to provide for his Saints, I have the promise of being provided for, if I only so conduct myself as to merit the title of a Saint; as to the way and the means, how it is to be accomplished, that is none of my business. Whatever the Lord wants of me he will let me know, because if I keep myself right and straight, I shall always be on hand to respond to the directions of those that lead me and dictate me, and who should direct my movements.

Well, then, I am happy, I am as easy in my feelings as I well could be, unless I knew something more to feel well about; and I expect when I know and understand more that my happiness will be increased, for I expect that I shall understand many things that are now no source of joy and pleasure to me, simply because I know nothing about them, but so far as I have a knowledge of truth, that truth makes me happy and contented, and if I can be contented, I feel as though I would like to see all the people contented. If you cannot feel contented by the Spirit that dwells within you all the time, adopt the old Apostle's maxim:

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—2d Peter, 1 c. 19 v.

Listen to and carry out the instructions of br. Brigham, of br. Heber and of all that speak the words of life and salvation unto you. If they tell you to go home and cultivate peace in your family, go and do it, and if they tell you to go home and cease your stealing, go home and be honest, and quit your stealing.

This is the way to be united, and if you will be honest and united, you will get the Spirit of God, and the more you have of the Spirit of God, the better you feel and the better you will act. Talk about people feeling well that act as mean as the devil—it is nonsense. Does a man or woman feel well that will steal, that will traduce a friend, speak evil of a neighbor and seek to stir up strife? No, they cannot. Does an individual feel well that will lie and cherish opposition to the advice, the counsel and instruction that is given us from the Prophets that God has placed in his church to rule and dictate us? If I were to judge others as I feel myself I would judge that they could not feel well, why? Because I feel well in acting with them, in saying amen to what they say. I feel and find the happiness that I enjoy by doing this, and no man or woman can find happiness in pursuing an opposite course, and if you are unbelieving it is because you do not comprehend the truth with all your hearts, you do not understand it.

Well, how are you going to get better? Why, commence to do better. If you have indulged in