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TOMORROW.

Tomorrow is an island far away,
Whose looming splendors in perspective
rise

To lure us with their mirror views by day
And beacon lights adown the sunset
skies—

It takes unto itself such mystic shapes
And has so many fair disguises worn,
No wonder that suspicious nature drapes
Its haughty presence as "The Dread Un-
known."

There are who so delight in wiles of
chance,

They madly throw away all present good
The glow of their ambition to enhance
In the rude contest with vicissitude;
The mad illusion goads them on apace,
To wrest the sweetness out of each to-
day.

And venture all—in some hereulean race
Where life is in reprisal thrown away.

Tomorrow is the offspring of today
And cheats us grandly in its proffered
joy,

As with our treasures it recedes away
And leaves us but the ashes of alloy.
Who lives upon its promises, shall find
That sure betrayal is the boon for trust;
That hopes committed to the fickle wind
Leave their crown jewels buried in the
dust.

There is a doubtful purpose in delay:
Love brooks it not—it is the curse of time.
That soul which can not meet its needs to-
day—

Though heaven commissioned—better
souls resign:

Tomorrow never comes! 'Tis but a cheat
Upon the fair and open face of day,
A sweet delusion to entice our feet,
And to involve and complicate our way.

Now is the keynote of life's blessed psalm,
Which few can render with artistic skill,
In whose immortal cadence dwells the
charm

Of noble effort, blending with God's
will!

All things are possible of which we dream—
Faith works her problems out to find them
real—

Trust heaven for that which must remain
unseen,

And bend the soul unto its own ideal.

Tomorrow is—perchance, the eternal day,
On which no sun shall rise or twilight
fall.

Its presence to surprise, and to portray
The miracle of death unto us all!

Postpone no proffered good the present
brings;

It is the foretaste of divine repast,
The vestibule of heaven, whose chimes shall
ring
In glad tomorrow, when today is past!
—Saturday World.

ADDRESS

On "Priesthood and Government,"
delivered by Elder S. W. Richards
before the High Priests' Quo-
rum of the Salt Lake Stake
of Zion, Jan. 26, 1889.

THE task assigned me of address-
ing this assembly of High Priests
is one of unusual embarrassment,
conscious, as I am, that the age and
experience of many, in all that per-
tains to their office and calling, ren-
der them more fitted to instruct,
than by me to be instructed.

A principle that has no change, a
truth that is eternal, that has been
critically examined, and thoroughly
tested by the ablest minds for more
than half a century, affords me but
little hope of being able to say any-
thing that can add to the wisdom and
knowledge of such minds. I do how-
ever, with reverential thought, and
earnest solicitude for that inspiration
which giveth to the mind under-
standing, desire to perform this duty
to the edification of those who hear;
and to so express a few thoughts, that
their appearance, at least, may be at-
tractive, if not especially instructive.

If I may be able to comprehend,
and find language to explain that
which relates to the calling of an
High Priest, define the duties of
that office, and make fit more easily
the garment of Priesthood with
which he is clothed, then I shall
have accomplished something to-
wards the object I have in view.

We are here to-day as a Quorum
of High Priests, and in this capacity,
we are representatives of God's
authority; entrusted with the keep-
ing of His law and the souls of those
who obey it; holding keys with
which to open the Heavens, with

power to solve all mysteries, to com-
mand all spiritual blessings, to hold
communion with spirits made per-
fect, and aught else that man may
need, or that the authority of Priest-
hood can impart.

Before we can consider intelli-
gently the rights, duties and re-
sponsibilities of Priesthood, or of
any particular office or calling be-
longing to it, we must have a definite
understanding of what Priesthood
is; and as a foundation for some re-
marks, I shall recognize and define
Priesthood as God's authority com-
mitted unto man, or in other words,
the right to both *make* and *administer*
law. Wherever this right exists
there are always duties co-existent
and co-equal with the right.

That Priesthood which is after the
order of the Son of God is *one* Priest-
hood. The classification of duties
which gives rise to, and creates
various offices, does not make it a
hydra-headed monster, with as
many conflicting duties as there are
offices. It is no Cobra, diffusing
the poison of discord, nor the venom
of hate, so destructive to Priesthood
power; but duties performed under
the rights of Priesthood are all har-
monious, they all belong to one
system, to one order, which is the
order of God, after that of His only
begotten Son.

The classification and arrange-
ment of the labors incident to the
plan of salvation and their assign-
ment to different administrators, as
designated by the name of the
office to which they are called, is for
the purpose of maintaining order
and harmony in the exercise of
powers among men, that would cor-
respond with the order of God in
Heaven. In this Priesthood there
is no one office that can say to an-
other "I have no need of you." It
is in the likeness of the physical
body, to which it is compared. As
also there are diversities of gifts in