

Poetry.

[From the Millennial Star.

INVOCATION.

Father shed thy blessed spirit  
In our hearts that we may know  
How to praise thee, and inherit  
Peace and righteousness below!  
Safely lead us to the west,  
Place of refuge, goal of rest.  
Prompt truth's messengers, O Father,  
By thy wisdom love and grace,  
That they may thy children gather  
To their promised hiding place!  
Copiously thy strength impart,  
Gladden each devoted heart.  
Shield thy Saints in ev'ry nation  
When distress and troubles come,  
Speed the day of their salvation,  
Guide them to their mountain home!  
There to praise thy holy name,  
Sing thy goodness, speak thy fame,  
Rise, O Israel! hail with gladness  
The approach of liberty!  
Cherish hope and banish sadness,  
Soon thy God shall set thee free,  
Save thee with an outstretched hand,  
Waft thee home to Zion's land.

JAMES CRYSTAL.

[For the DESERET NEWS.

TRUTH, THE BOND OF SACRED LOVE.

BY MISS PHEBE LEE WATTS.

Say, what is that, which doth produce  
The sacred tie of love?  
It is the mighty power of truth;  
Which God sent from above.  
For truth and love are both combined,  
In heaven's eternal plan,  
To elevate the human mind,  
And raise the heart of man.  
Twas truth, which did inspire the hearts,  
Of men in days of old;  
All light and knowledge to impart,  
And wisdom to unfold.  
Yes, truth, which in these latter days  
Again received its birth;  
With all its bright, perfected rays  
To flourish on the earth.  
The sun in yonder heavens may shine,  
With luster pure and bright;  
But nought can be compared with thine  
O truth, thou sacred light.  
Thou art a rock, and those that build  
On thee will safely stand;  
Jehovah will their wants supply,  
And guide them with His hand.  
Thou art a fount that freely flows  
From the eternal hill;  
To which the Saints can ever go,  
And be with knowledge filled.  
Thou art the shield and armor too,  
Of every faithful one,  
Who nobly, with the prize in view,  
An earthly course has run.  
Thou art a gem which doth adorn  
The church of Christ below;  
And when with sacred love combined,  
Thy Godlike power doth flow.  
O heavenly truth eternal ray,  
From the celestial sun;  
Shed thy blest light upon our way,  
Until the prize we've won.  
Then by thy matchless power we'll rise,  
To join with choirs above;  
And then, we'll fully realize  
The tie of sacred love.

REMARKS.

By Elder JOHN TAYLOR, Tabernacle, G. S. T. City, March 5th, 1865.

[REPORTED BY E. L. SLOAN.]

As we travel along through, what is sometimes called, this "vale of tears," there are many thoughts that occupy our minds, and many subjects for reflection present themselves, sometimes concerning the living and sometimes concerning the dead. However, it is with the living that we have to do, at the present time; and it is "Life and the pursuit of happiness," that ought to occupy the attention of all intellectual beings. Mankind have various views and ideas in relation to the attainment of happiness upon the earth, and also after we leave the earth; and those views and ideas that are entertained by us, in relation to these matters, influence, to a greater or less extent, our actions and proceedings in life. We look at things through another medium and judge of them from another stand-point, than which they are generally viewed by the inhabitants of the earth. We look upon it that the greatest happiness that we can attain to is in securing the approbation of our Heavenly Father, in fearing God, in being made acquainted with His laws—with the principles of

eternal truth, and with those things that we consider will best promote, not only our temporal but our eternal happiness.

There are a great many men in the world who, in the abstract, would say this is correct; that it is very proper for man who is made in the image of God to fear Him. They would sing as Wesley did:

"Wisdom to silver we prefer,  
And gold is dross compared with her:  
In her right hand are length of days,  
True riches and immortal praise." &c.

But, then, when we come to scan the matter more minutely, we find that it is really, only, in the abstract that these things are viewed; and that people generally carry their religion very easily. They wear it very loosely about them. They do not enter into it with that earnestness and zeal which we as a people, generally, do. Hence there is quite a difference between them and us in these particulars. Men generally suppose that it is well enough to fear God on Sunday, and perhaps attend to religion a little during the week, but not much;—that a course of the latter kind would interfere too much with the daily avocations of life; and that it would be almost impossible for the generality of mankind to attend to these things in the way that we, as a people, believe in. Preaching, for instance, they believe must be done by a man specially set apart for the purpose, who by that means obtains his living, just as another man would in the profession of law, or in any other avocation or trade. In the church of England with which I was first connected—inducted into it when a boy, or rather a child—they have not only ministers to read their prayers, but clerks to say amen for them, so that the people have literally nothing to do but to meeting. Men may profess religion and be drunkards, riotous, fraudulent, debauchees, &c.; yet that does not make much difference; for when they die and are put into consecrated ground, the minister, in reading the service for the dead, declares, that their bodies are committed to the dust "In the sure and certain hope of a glorious resurrection." I used to think when a boy, if such men went to heaven I should not wish to be in their society, but if there were more apartments than one I should like to select my company.

It must be a very pleasing sort of way for people to do just as they please when living, and be considered very genteel and fashionable, and then when they die, instead of running the risk of being damned, as they do among the Methodists, have a sure and certain hope of a glorious resurrection. I have studied the theories and views of many other Christian denominations, particularly Methodists, Baptists, Presbyterians and various sects of what is called Protestantism, and a similar inconsistency runs through them. A man may be a robber, a murderer, a blasphemer, in fact no matter how wicked he is, if they can only get him converted or born again immediately before he dies, it is all right; if they can get him to receive religion and believe in Jesus, even though he is about to be hung for some horrible crime—murder in the most aggravated form, he is prepared to enter into the kingdom of heaven to enjoy the society of God and angels; while another man, who may have been moral, upright, honorable, charitable and humane, is consigned to everlasting burnings because he has not been converted or born again. Yet many of these people are sincere in their convictions, both among teachers and taught, among priests and people. I used to think, what becomes of the justice of God under such circumstances?

In relation to these matters we differ very materially from them, as well as in other things. We are what may emphatically be called a kingdom of priests. But with us, we do not get so much pay for so much work done, in the discharge of the duties appertaining to the priesthood, in the sense in which the religious world look for such remuneration. We have to preach, to attend to the duties of our callings, to administer in the ordinances of God, and to carry the gospel to the nations of the earth, trusting in God, without salary or pecuniary reward. That is a thing the religious world do not think of, nor believe in doing. The idea of having faith in God about temporal things is a something they cannot understand; they cannot reconcile it with their philosophy; though they profess any amount of faith in the Lord in spiritual things. There is a very material difference between them and us about these matters.

The same thing runs throughout almost every subject on which we reflect and exercise thought upon. Many people suppose because we differ from them, religiously, that we are opposed to them

and that we are their enemies. We feel a good deal as Paul felt concerning the Israelites when he said, "My daily prayer is that Israel may be saved." Yet Israel persecuted him because he did not believe as they believed in many things. We differ from others in political matters to a great extent. We have other ideas from what they have. We cannot help it. We reason upon certain things and reflect upon them, and use our judgment about them; and when we see things that are wrong we consider they are wrong, and so state it, and believe that nothing can make a wrong into a right, nothing can turn an error into a truth; and hence there is quite a difference of feeling sometimes arises in relation to many of these things. We believe, for instance, in our religious matters, that God ought to govern us. We believe that when we are called upon to perform any labor or service of any kind, it is part of our religious faith that we must perform that, independent of any consequences whatever. No other people have got this religious feeling. Do you think you could transplant a number of the Church of England people into these valleys, in the condition they were in when we came here? No; you could not. They would want to know where their living was to come from; and how they were to be sustained. You may go to the old Methodists; that are yet more zealous, and they would not do it. When the rush was made for the California gold mines here, shortly after they were discovered, a certain number of priests went with them to dig gold, and to take care of their souls, I suppose, at the same time. But then there was supposed to be gold to pay for it. And, as the scriptures say, "as with the people so with the priest;" they all traveled in the one road.

With us, a few, it is true, have gone after gold—a few straggling ones here and there have wandered in search of it; but the generality of our elders, while some few have gone in this direction, have been away traveling through the nations of the earth, trying to help forward the best interests and happiness of the human family, and inculcating those great principles which God has revealed from the heavens for the salvation of man; traveling too without purse or scrip. I remember during the time of the gold fever everybody wished to see me, where I was traveling, because they wanted to know something about the gold, and they thought I was acquainted with the neighborhood where it was obtained. They were surprised that our elders should be leaving the prospects of such wealth, and going forth on a mission such as we were going on, so profitless and dishonorable in the estimation of men. But the elders who did it were so infatuated, as some people would say, that they would go forward to the ends of the earth to preach what was viewed as imposture—a something that was considered to be opposed to everything good. It was to them astonishing that men would leave this gold that exerts so powerful an attraction upon the minds and bodies of men; their motives and acts were not comprehended. But our elders did it, and, hence, we differed very materially from others in relation to these matters.

We differ from them, also, with regard to our political views, for they are based on our religious faith, we believe in God, and therefore we fear Him; we believe He has established His kingdom upon the earth, and therefore we cling to it; we believe that He is designing to turn and overturn and revolutionize the nations of the earth, and to establish a government that shall be under His rule, His dominion and authority, and shall emphatically be called the government of God, or, in other words, the kingdom of God. There is nothing strange, however, in this; for a great many parties both in the United States, and in the governments of the old world, have believed in the kingdom of God being established in the last days: it has been a favorite doctrine both among Socialists and Christians, and much has been said and written about it, theoretically. The difference between them and us, is, they talk about something to come; we say it has commenced, and that this is that kingdom.

Well, but do you not hold allegiance to the government of the United States also? Do you not believe in the laws and institutions thereof? Yes, we have always sustained and upheld them; and although we have had very heavy provocation to make us feel rebellious and opposed to that government, yet we have always sustained it under all circumstances and in every position. When they have tried to cut our throats we rather objected to that you know. We had some slight objection to have our heads cut off and be trampled under

foot; we did not think it was either constitutional or legal. But when they took their swords away from our necks, and said that we might enjoy the rights of American citizens, that was all we wanted.

There is, however, a kind of political heresy that we have always adopted. We have always maintained that we had a right to worship God as we thought proper under the constitution of the United States, and that we would vote as we pleased. But some people took a notion to say "they would be damned if we should;" we told them, however, that was a matter of their own taste; that we would seek to be saved and yet we would do it. It has always been a principle with us, and in fact is given in one of our revelations, "that he who will observe the laws of God need not transgress the laws of the land." It has always been a principle inculcated by the authorities of this Church, and taught by our elders, never to interfere with the political affairs of any nation where they might be,—that is, as elders. They go forth with the gospel of peace, to preach to the people, and not to interfere with their political institutions. If a mission of that kind should be given at any future time, all well and good. I have always so represented our belief, and acted accordingly, wherever I have been, and so have my brethren, in England, in France, in Germany and in any nation where I have been. I have always adhered to the laws of the nation where I sojourned. In the United States we stand in a political capacity, in this Territory, as part and parcel of the United States. We occupy that position; we are obliged to do so; we cannot help ourselves if we wish it. But we do not wish it. We are a number of men here;—a multitude of people, men, women and children, occupying quite an extensive territory, with settlements extending over a distance of 500 miles in length. What the amount of population is I am not prepared to say. But I am prepared to say, that as a population, as a people, as a Territory we have always been loyal to the institutions of our government, and I am at the defiance of the world to prove anything to the contrary. When we left, I was going to say the United States, what did we leave for? Why did we leave that country? Was it because its institutions were not good? No. Was it because its constitution was not one of the best that was ever framed? No. Was it because the laws of the United States, or of the States where we sojourned were not good? No. Why was it? It was because there was not sufficient virtue found in the executive to sustain their own laws. That was the reason, gentlemen. Is this anything to be proud of? It is a thing that should make every honorable American hide his head in shame; and all reflecting, intelligent and honorable men feel thus.

It is well understood that executive officers, whether State or Federal, are bound by the most solemn oath, to sustain the Constitution and laws of the United States and of the States where they reside; and where those concerned aided in, or permitted, the expulsion of forty thousand American citizens from their homes, they stood perjured before their country and God; and this huge suicidal act of ostracism, proclaimed them enemies of republican institutions and of humanity; traitors to their country, and recreant alike of its laws, constitution, and institutions. "But it was only the damned Mormons. It was only them, was it not?" Who were these "damned Mormons?"—we cannot help thinking about these things just the same as we do about religious matters.—Why, these "damned Mormons" were American citizens; and the Constitution and laws of the United States, and of the several States, guaranteed, just as far as guarantee is worth anything, to these "damned Mormons," just the same rights and privileges that they did to the blessed Christians. But we came here. Now what is the use of trying to hoodwink us and tell us that we have been very well treated? They know we cannot believe them, and that no rational, intelligent, honorable man would expect us to believe them; such assertions are an outrage at variance alike with common sense and our own experience. But did we rebel? No; we did not act as the Southern States have done. We came here; and, in the absence of any other government, we organized a provisional state government, just the same as Oregon did before us. Thus in the midst of this abuse heaped upon us we showed our adherence to the institutions and Constitution of our country. If bad men bore rule, if corrupt men held sway, men who had neither the virtue nor the fortitude to maintain the