

Poetry.

BY-GONE HOURS.

Oh blissful days of by-gone years,
How blest thy memory still;
How brief thy woes, how few thy tears,
How light thy grief and ill.
The stars which beautified thy nights,
The sun which ruled thy days,
Now seem remote and feeble lights,
Which shine with lessening rays.

Oh, by-gone years, whose bloom has fled,
I mourn thy loss in vain;
Thy faded garlands cannot shed
Their past perfumes again.
I can but sing a saddening lay
Whilst lingering midst thy blight—
While sunset hues of far-spent day
Are darkening into night.

Oh stary nights and cloudless skies
Of youth's auroral years,
A memory of thy verdure lies
Like rainbows on my tears,
While standing on the barren slope
Which toil and sorrow gain;
Mourning my guardian angel Hope,
Lost on life's dreary plain.

Oh, cloudless days and sunny youth,
Oh stary nights long past!
An exile from thy heavens of truth,
I bow to sorrow's blast.
Yet solace, 'tis amidst the blight
Life's lessening days disclose,
To think youth's summer verdure bright,
Midst manhood's wintry snows.

RECEIPT FOR A SENSATION NOVEL.

Try with me and mix
What will make a Novel,
All folks to transfix
In house or hall or hovel.
Put the caldron on,
Set the bellows blowing;
We'll produce anon
Something worth the showing.
Toora-loora loo,
Toora-loora leddy;
Something neat and new,
Not produced already.

Throw into the pot
What will boil and bubble;
Never mind a plot,
'Tis n't worth the trouble.
Character's a jest,
Where's the use of study?
This will stand the test
If only black and bloody.
Toora-loora, etc.

Here's the *Newgate Guide*,
Here's the *Causes Celebres*,
Tumble in beside
Poison, gun, and sabre,
These Police reports,
Those Old Bailey trials,
Horror of all sorts,
To match the Seven Vials.
Toora-loora, etc.

Down into a well,
Lady thirst your lover,
Truth as some folks tell,
There he may discover.
Stepdames, sure though slow,
Rivals of your daughters,
Bring us from below
Styx and all its waters.
Toora-loora, etc.

Crime that knows no bounds,
Bigamy and arson;
Murder, blood, and wounds,
Will carry well the farce on.
Now it's just in shape;
But with fire and murder,
Treason too, or rape,
Might help it on the further.
Toora-loora, etc.

Fame is Virtue's school;
Paint, as more effective,
Villain, knave, and fool,
And always a Detective;
Hate instead of Love,
Gloom instead of Gladness;
Wit and Sense remove,
And dash in lots of Madness.
Toora-loora, etc.

Stir the broth about;
Keep the flame up steady;
Now we'll pour it out;
Now the Novel's ready.
Some may jeer and jibe;
We know where the shop is,
Ready to subscribe
For a thousand copies!
Toora-loora loo,
Toora-loora leddy;
Now the dish will do,
Now the Novel's ready!

INSTRUCTIONS

To the people of Kaysville, by President BRIG-HAM YOUNG, Nov. 12th, 1864.

[REPORTED BY G. D. WATT.]

It is the business of the Latter-day Saints to build up the kingdom of God upon the earth, and by doing this they

will be built up, as individuals and as a community. It is good to love and serve our God with an undivided heart and with a pure affection, making it the business of our lives to work righteousness, and to introduce everywhere in all the earth the gospel of glad tidings and everlasting peace to prepare the way for the coming of the Son of man to receive his bride. To hold communion with our Father and God, and to carry out His great designs in this last dispensation, ought to be sought after through every transaction of our lives, for no man, or community of men, can possibly serve God acceptably a portion of their time only and themselves the remainder. If we are the servants and handmaidens of the Almighty at all, we are so every moment of our lives. It should be our constant desire and wish to know how to build up the kingdom of God, and of necessity this work calls forth an almost endless variety of talent, skill and labor.

In building the great and notable cities of the world it required the genius of the architect and the skill and labor of the artisan in all their variety. In building up the cities of Zion and an earthly kingdom unto God, it will require all the wisdom and skill and cunning workmanship that are displayed in the arts and sciences now known to man, and revelation from heaven for still further advancement in the knowledge of every handicraft and means of adornment, to beautify the cities and temples that will be built by the people of God in these last days. We expect to see the time when we shall not be at all inferior to any of the nations of the earth in the production of works of art and in scientific skill and knowledge, even now there is incorporated within the pales of the Church of Jesus Christ of Latter-day Saints mechanical ingenuity that is equal to any to be found among the civilized nations of the world; and as our community grows in wealth and importance, and raw materials sufficient is accumulated, and our necessities and wants increase, all this artistic skill and genius, which at present lies dormant, will be called into active use, for the bone, sinew and knowledge are here. Our first great object in life is to build up the kingdom of God. If it is to sow wheat to sustain the people, be it so; our families want bread, as do also the families of the elders who have gone abroad to preach the gospel, and our mechanics; we are also under the necessity of producing many other articles of food, besides bread, to supply that variety of diet, which, in a great measure through our traditions, our nature craves. If it is to build cities and temples or to do the other labors which belong to the building up of the kingdom of God, be it so; all this is right, everything in its time and season.

Bro. Taylor has given us a very correct history and statement with regard to the line of demarcation between the savage and the civilized. Civilization is simply the spirit of improvement in learning and civil manners. The world may be said to have advanced in this so far as the arts and sciences are concerned; but, with these, they have mingled wicked ideas and practices, of which the heathen and barbarian would be ashamed and of which they are entirely ignorant. We now live in the midst of the latter; they do not believe in making any improvements that will better their condition in the least. Their forefathers were once enlightened, and their knowledge was in advance of the knowledge of the present age. These natives belong to the house of Israel, and are embraced in the promises and covenants made to Abraham, Isaac and Jacob; but through their forefathers transgressing the law of God and breaking their covenants made with God, He hid His face from them, and they were left alone to follow the devices of their own evil hearts, until the whole race has sunk deep into barbarism. It is written in the Book of Mormon: "And because of their cursing which was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey." The Lord has taken from this race any disposition for improvement even to this day; the best of them consider it a disgrace to work. Whatever drudgery is performed is done by their squaws, or by slaves captured from neighboring tribes or bands. Ask any of them to work; the reply is, "Me big Indian, me no work." This is their idea touching greatness. But their ancient prophets have spoken good concerning them. It is prophesied by Nephi as follows: "For after the book [Book of Mormon] of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words

which are written; and they shall carry them forth unto the remnant of our seed [the present American Indians.] And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore they shall be restored to the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hands of God; and their scales of darkness shall begin to fall from their eyes, and many generations shall not pass away among them, save they shall be a white and delightful some people." The laboring man, the ingenious, industrious and prudent man, the man who lays himself out to advance the human family in every saving principle for happiness, for beauty and excellency, for wisdom, power, greatness and glory is the true benefactor of his race; he is the gentleman, the honorable, high-minded citizen of the world, and is worthy the society and admiration of the great and wise among all nations, though he may be destitute of wealth and title; he is a civilized man.

I wish to say a few words to our young men. My friends, it would give me great pleasure if you would mark my words well. As quick as you are old enough, learn to think for yourselves, and to look life's stern realities fairly in the face, and learn to know yourselves, and your power and opportunities for doing good. When I was sixteen years of age, my father said to me, "You can now have your time; go and provide for yourself;" and a year had not passed away before I stopped running, jumping, wrestling and the laying out of my strength for naught; but when I was seventeen years of age, I laid out my strength in planing a board, or in cultivating the ground to raise something from it to benefit myself. I applied myself to those studies and pursuits of life that would commend me to every good person who should become acquainted with me, although, like other young men, I was full of weakness, sin, darkness and ignorance, and labored under disadvantages which the young men of this community have not to meet. I sought to use language on all occasions, that would be commendable, and to carry myself in society in a way to gain for myself the respect of the moral and good among my neighbors. When I was invited to drink liquor, I said, as I would now say, "I am much obliged to you, but I do not use ardent spirits." When young men pursue this course, they beget for themselves unbounded confidence in their friends and acquaintances; they can be trusted when money or property is committed to their care, because they are honest, economical, and prudent, and will do right; wherever or whenever you meet them you will find them bearing the department of gentlemen towards every person with whom they come in contact, whether old or young. We, of all people upon the earth, should know, as a community, the best how to regulate our morals, feelings and passions. We should know how to train up our children in the ways of the Lord that they may be a credit to us, as parents, and as citizens of the kingdom of God.

It is a shame to a man, who is made after the image of God, not to have control over his tongue in the moments of passion or rage; let him first overcome and govern his passion, and then trust himself to speak, whether he be in the presence of his family or alone. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." When we speak let us speak good words; when we think, think good thoughts; and when we act, perform good acts; until it shall become the delight of every man and woman to do good instead of evil, and to teach righteousness by example and precept rather than unrighteousness. The men and women who pursue this course are entitled to all the blessings of heaven, both temporal and spiritual, and such blessings will be bestowed upon them as fast as they are prepared to properly apply, use, and enjoy them.

I will here say to parents, that kind words and loving actions towards children will subdue their uneducated nature a great deal better than the rod, or, in other words, than physical punishment. Although it is written that, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame," and, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes;" these quotations refer to a wise and prudent

corrections. Children who have lived in the sunbeams of parental kindness and affection, when made aware of a parent's displeasure, and receive a kind reproof from parental lips, are more thoroughly chastened than by any physical punishment that could be applied to their persons. It is written that the Lord "shall smite the earth with the rod of his mouth." And again it is written, "A whip for the horse, a bridle for the ass, and a rod for the fool's back." The rod of a parent's mouth, when used in correction of a beloved child, is more potent in its effects than the rod which is used upon the fool's back. When children are reared under the rod, which is for the fool's back, it not unfrequently occurs, that they become so stupefied and lost to every high-toned feeling and sentiment, that though you bray them in a mortar among wheat with a pestle, yet will not their foolishness depart from them. Kind looks, kind actions, kind words, and a lovely, holy deportment towards them will bind our children to us with bands that cannot easily be broken; while abuse and unkindness will drive them from us, and break asunder every holy tie that should bind them to us and to the everlasting covenant in which we are all embraced. If my family, and my brethren and sisters will not be obedient to me on the basis of kindness, and a commendable life before all men, and before the heavens, then farewell to all influence. Earthly kings and potentates obtain influence and power by terrorism, and maintain it by the same means. Had I to obtain power and influence in that way, I should never possess it in this world nor in the next.

Fathers who send their little boys and girls on the plains and ranges to herd their cattle and sheep, and drag them out of bed very early in the morning to go out in the cold and wet, perhaps without shoes and but scantily clad otherwise are cruel to their offspring, and when their children arrive at years of maturity they will leave the roof under which they have received such oppression, and free themselves from the control of parents who have acted towards them more like task-masters than natural protectors. It is in this unnatural school that our thieves have their origin, and where they receive their first lessons in dishonesty and wild recklessness. Mark the path in which a number of our boys have traveled from the time they were eight or ten years of age to sixteen, eighteen and twenty. Have they been caressed and kindly treated by their parents, sent to school, and when at home taught to read good books, taught to pray themselves and to hear their parents pray? Have they been accustomed to live and breathe in a peaceful, quiet, heavenly influence when at home? No. Then can you wonder that your children are wild, reckless and ungovernable? They care not for a name, or standing in society. Every noble aspiration is blunted; for they are made to go here or there, like mere machines, at the beck and call of tyrant parents, and are uncultivated and uncivilized. This picture will apply to a few of our young men. Let parents treat their children as they themselves would wish to be treated, and set examples before them that is worthy of you as Saints of God. Parents are responsible before the Lord for the way in which they educate and train their children, for "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

We are here chiefly for the purpose of encouraging the people of this Ward to take out a portion of the waters of Weber to irrigate the thousands of acres of excellent land that is now lying waste around them. Counting the cost was a practice among the Jews for, says Jesus, "which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and was not able to finish.' But counting the cost may possibly be done in such a way that a man would not allow himself to perform the least duty of a public character, without first stopping to inquire whether it will pay or how much it will cost him; and if he fails to see an immediate return of an immense interest for present outlays, he clutches his money or his property, and covets that which belongs to the Lord and over which he is only a steward. It seldom happens, however, that the very excellent practice of counting the cost—excellent when employed at the proper