

TO PRESIDENT C. C. RICH ON HIS 70TH BIRTHDAY.

The following lines were read by their authors at the surprise party given to General C. C. Rich on his seventieth birthday:

Seventy years have passed away
Since the sun looked down on your birth-day;

Seventy summers have brought their flowers

To gladden this beautiful world of ours;
And seventy winters with icy breath
Have wrapped those flowers in the sleep of death.

Millions of men with their hopes and fears
Have passed away in those seventy years.
And many a friend and many a foe
Have you seen by the hand of death laid low.

But thou art here, and we feel to say,
God bless Brother Rich on this happy day.
You have lived to see the foundation laid
Of that kingdom of God for which prophets prayed.

And the best and most of your years on earth,
Have been given to aid in that kingdom's birth,

And side by side with the prophets of God,
The path of duty you've bravely trod;
And a noble record on earth you've made,
No friends forsaken no trust betrayed;
Faithful and true will be said of thee,
When from time you have passed to eternity.

And you his children who've gathered here
Ever hold this heritage dear;
He bequeaths to you a spotless name,
An earthly record devoid of shame,
A life unspiced by guilt or crime,
A fame undimmed by the test of time.
And you his wives who were also true
When foes were many and friends were few,

God grant you yet many happy years,
As you pass along in this vale of tears;
And may your last days be your best,
And long in your husband's life be blest.

And you, Brother Rich, may you live to see
The servants of God from their bondage free;

And the priesthood rule as they rule in heaven,
When the kingdom to Christ and his Saints is given.

GEORGE OSMOND.

TO APOSTLE C. C. RICH ON HIS SEVENTIETH BIRTHDAY.

Our honored chief and leader is threescore years and ten,
For nearly fifty years has braved the storms
With fearless men.

Some have won a martyr's crown, but none more brave than he
Who stands to-day surrounded by his friends and family.

Just seventy years ago to-day was his nativity;

When all was peace, and freedom blessed this land of liberty.

But now we hear of murders foul, and jurists stain their hands,

And saints' and prophets' lives are sought by so-called Christian bands.

Joseph Smith, and Hyrum too, and other men of truth,

The master spirits of the age, were friends of his in youth,

They've passed away, but he, to-day, is clad in armor bright;

Still battling for the principles of freedom, life and light.

His friends are friends of God and man; they've always found him true;

His motto—Do to others as you'd have them do to you.

No pharisaic arrogance could lodge within his breast;

He ranks among the noblest, and the bravest and the best.

Some boast one wife, and pigeon pairs, but no such boast has he,

Who calmly gazes on his wives, and children fifty-three;

And children-grand, a lovely band, and numerous you see;

And all this host can proudly boast a Rich paternity.

Each man his price, a colleague said; his name I think you know,

A gift munificent was tendered, but our hero answered no.

Id this age of cringing sycophants and worshippers of gold,

He stands among the noble ones, who can't be bought or sold.

When he to distant nations by prophets has been sent,

Nor time nor ties could hinder him, but o'er the seas he went,

And bore the heavenly message, sent forth to every land,

Awake ye sleeping nations; the Kingdom is at hand!

His godly counsels find response in all who love the truth;

Who know him most do love him best, the aged and the youth.

No ostentatious airs or style e'er sat upon his brow;
The modest brave of bygone days is brave and modest now.

And now at home surrounded, by children, wives and friends,

In token of profound regard, the muse her tribute sends

A greeting to the patriot, whose honor and whose fame

Have won him an eternal, imperishable name.

May life, and health and peace be his, for many days and years;

And may his happiness be great, with prophets, priests and seers;

And may our life be pure as his, as free from selfish guile,

And we shall have his confidence, his blessing and his smile.

JAMES H. HART.

Bloomington, August 21st, 1879.

DISCOURSE

DELIVERED BY

ELDER JOHN MORGAN,

In the Tabernacle, Salt Lake City, August 17, 1879.

REPORTED BY JOHN IRVINE.

I WILL read within your hearing this afternoon the 19th, 20th and 21st verses of the 3d chapter of the Acts of the Apostles:—

"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

"And he shall send Jesus Christ, which was preached unto you.

"Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

In endeavoring to address those who are present this afternoon, I desire that I may have an interest in the faith and prayers of my hearers, that such things may be said, such principles brought forth, as will be for our mutual good and benefit, and acceptable to our Father and God. I have often thought in connection with our services here in the Tabernacle, that it should be a testimony, not only to the Latter-day Saints, but to strangers who may visit us, in regard to the work in which we are engaged, the manner in which our preaching is done. Elders come into the congregation with no anticipation whatever of being called upon to address the people. During the week they have possibly been engaged in their various avocations as farmers, as artisans, as mechanics of various grades and kinds, as merchants, and in the different walks of life, and they possibly come to the meeting and into the congregation with their minds filled with the business of the previous week, when they are called upon to stand before a congregation of one, two, three, five, or ten thousand people, and preach to them the words of eternal life. A congregation of that size elsewhere in the Christian world, to edify, to instruct them, would require considerable preparation upon the part of the minister. But it is not so with us as a people. Elders are called to the stand without a moment's warning, or time to prepare what they may have to say, or what they may be expected to say; and it looked strange to me when I first entered a congregation of the Saints and saw this manner of procedure. It doubtless looks strange to many to-day who visit us. But we rely on the promises of our Savior, though made many hundreds of years ago. We consider these promises still good and in force, and that in the hour we are called upon to proclaim the words of eternal life he will give unto us words to speak; we shall speak by the inspiration of that spirit which leads, guides and directs us unto all truth.

In the passages that I have just read, especially in the 21st verse, reference is made to Christ Jesus of Nazareth, who had come forth in the day and age in which these words were spoken, in a lowly manner, from the city of Nazareth, proclaiming certain principles, certain ideas, and certain doctrines. As it happened, these principles, ideas and doctrines were not popular in the section of country in which he was preaching at that particular time. He taught certain doctrines to the people, which the mass of mankind by whom he was surrounded did not receive, did not accept, and did not believe. On the contrary, they used every means

in their power to thwart the carrying out of the designs of the Savior, the bringing forth of the principles and the promulgation of the ideas and doctrines that Jesus and those by whom he was immediately surrounded proclaimed. As the result of this opposition, which lasted some considerable length of time, this man, Jesus of Nazareth, was taken by the populace, and by the Scribes and Pharisees and ministers and high priests of that day, and crucified; and said they, "Let his blood be upon our heads and the heads of our children;" considering it better that one man should perish than that the whole nation should be led away. They considered that if they allowed this man to go on, the whole world would follow after him; therefore, this heresy, this delusion, this gigantic wrong, that had sprung up, must be done away with, and the only way to do it was to kill Jesus, whom they looked upon as an impostor. As a result they crucified him, doubtless anticipating that that act would stop the work that he had started; that from the day of his crucifixion, his followers would dwindle and fall away, and that the delusion he had been preaching would no longer be heard on the face of the earth. Well, to a certain extent they were correct in this. Peter, doubtless, as prophet, seer, and revelator, saw this feature in the future. In telling them that they had crucified the Christ, the Savior of the world, he reminded them that the heavens must receive this man. He could no longer dwell with them in the flesh. He had come forth and was born upon the earth; was baptized; the Holy Ghost came upon him in the bodily form of a dove; he had fulfilled his mission; he was crucified, buried and resurrected, and had ascended into heaven. Naturally his friends and followers would ask the question, How long is he to remain there, throughout all the ages of eternity? Oh, no; for at the time of his ascension, when his disciples stood looking at him ascending on high, there stood two angels by their side, who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." They had the promise given unto them from the lips of holy angels, that in like manner as he had ascended in a body of flesh and bone, in like manner should he return to the earth. Peter then informs us how long he is going to remain from the earth, informs us what length of time he is to abide in the heavens, "Whom the heavens must receive until the times of restitution of all things."

It must be, then, that something would have to be taken from the earth to enable the bringing about of a restitution. As, for instance, it would be impossible for a man to restore back to me something I had never been in possession of. It would be impossible to return back to the earth something that the earth had never possessed. It would be impossible to restore back to the human family that which they had never possessed. Then, to make a restitution, it must be that there would be restored back to the earth certain things, certain principles, certain doctrines, certain ideas, that had once been extant on the face of the earth. Others of the apostles and prophets, seers and revelators of the Lord Jesus Christ in their day and age looked forward to this time. Isaiah tells us that the time should come when the earth should mourn and fade away and languish. Why? "Because they have transgressed the laws, changed the ordinance and broken the everlasting covenant."

Certain principles were advanced when Jesus was upon the earth, they were advanced by him and by his followers, the disciples, and those who believed in his mission. Prominent among these principles that were advanced was the principle that he advanced in regard to himself. He spoke of his having come from the Father; and Peter, in speaking of this matter in one of his epistles, says: "Who verily was foreordained before the foundation of the world." Going further back into history, as we have it here in holy writ, we find that God had spoken to some of the prophets in times of old in regard to the same principle. Said he to Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Again,

we find in the writings of Job, speaking of the organization of the world, that "the sons of God shouted for joy when the foundation of the earth was laid." Again, one of the writers in holy writ, in speaking on this subject, said: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." I take it as a logical consequence, that it would be impossible to return to a place where we had never been; that it would be impossible to return to God, if we had not been in his presence.

I find in the passages that I have quoted an allusion to the pre-existence we have had, similar to that which Jesus taught of himself when he was upon the earth. As he and his disciples passed along the road, they found a man who had been blind from his birth. The disciples referred to Jesus and asked, "Who did sin, this man, or his parents, that he was born blind?" If the result of the blindness was the sin of the man, certainly that sin must have been committed before the birth in the flesh. It is scarcely possible that a man would have to be punished in this way in the expectation of his committing a sin. That idea is reserved for men in the nineteenth century. We as a people know that men, in hundreds and thousands of cases, are judged and condemned before they are proven guilty. That idea, however, is not promulgated by divine authority. I find, then, in these passages, a proof of the pre-existence of these spirits of ours which inhabit our tabernacles, those that I see before me this afternoon, as well as my own. I find in all parts of the world that we have any knowledge of, or wherever I have had the privilege of coming in contact with the children of men, that there is what we call death comes to them; and I find they almost universally agree—although sadduceism does to a certain extent exist in the Christian world to-day—that when we bring this body of flesh and bone, this outward covering of the spirit, there is a spirit that has inhabited that body that goes somewhere, if you please; that when it leaves this earth it exists as a spirit, or has an existence outside of this body of flesh and bone. And I also find, as a general thing, that the human family recognize that that spirit has intelligence, and I moreover find that the great mass of the Christian world believe that that spirit has not only intelligence, but that it can suffer pain, and can enjoy pleasure. As, for instance, we hear people speak in regard to those of their household who have passed away from their midst. They have buried the body of flesh and bone, and it may moulder away in the grave, yet they feel to say, "The spirit has gone behind the veil, and when we go there we expect to meet." We also find that the so-called followers of the Lord Jesus Christ to-day, in talking on this subject, assert that the spirit has gone to a place of punishment, where it is punished, or that it has gone to a place of enjoyment, where it can enjoy. In other words that this spirit within us is something that is tangible, something that can reason, something that can sense and feel pain or enjoy pleasure. In other words, when we come to examine this matter, when we come to ascertain the truth in relation to it, we find that the spirit that inhabits this body, the spirits that inhabit the bodies of the human family, is the intelligent part of them—it is the part that receives light and knowledge; it is the part that was created before the foundations of the earth were laid, and which has come upon the earth to tabernacle in the flesh, and when we have done with this body of flesh and bone, the spirit, as far as light and knowledge is concerned, retains its identity and its knowledge. One very erroneous idea that has crept into the minds of the human family, and one that we find traditioned in the minds of our children, is this: A kind of a vague, indistinct impression that when we lay down this body of flesh and bone we lay down the frailties and imperfections of this life. Not if the words of this book, the Bible, are true, for we find that those spirits, after having gone behind the veil, according to the Apostle Peter, had to be preached to: "For for this cause," says he, "was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." They needed to be preached to, to enable them to

live according to the Spirit of God, and as we find in the preceding chapter, Peter says, "By which he went and preached unto spirits in prison, which were disobedient, when once long-suffering of God waited for days of Noah." And I often think that, in connection with this, if many of our men in this world would stop and reflect for a few moments in regard to the point they would but understand and comprehend that the weaknesses in which they indulge, the frailties to which they become accustomed, and which are not right, that they go into the spirit world, the repentance of, or turned from, would hesitate before becoming dictated to many of the things do, seeing that the habits they contracted will remain with them, unless they are repented of. But repentance and progress or exaltation reach them, worlds within worlds. All the thoughts and the indulgence in here, the ideas obtain, the principles that come partakers of, are of their nature, and they will abide with us throughout eternities to come, for good or evil. There are certain laws and rules; a certain system which controls, leads, all this great plan. Principles were taught by him when he was upon the earth, were not popular, however, they did not chime with ideas of that day and age. Said these wise men, Pharisees and Sadducees, these doctrines clash with the fabric we have built; will tumble to the ground; not stand it." Is it true that not contend with Jesus as apostles in argument, but sorted, as they do in this day of the world, to brutalize an argument; and I have said that any man, any government, I care not what they are, or what they are, sort to brutal force to overcome opponents that they say that those who do so are certain to be in error. They ran out of argument, and government that will force men to believe, political opponents I consider that that governs the people who engage in this thing, are out of argument; side, they have no longer argument to sustain themselves resort to force to carry the In that day and age of those men who opposed his apostles ran out of and as a result they said, take the life of this man.

We find other principles were taught by our Savior was upon the earth. One was faith, a very important principle in the plan of salvation; other was the principle of repentance, and I have often thought, coming in contact with the family, that one of the sad day of the discord and that reign in the midst of the children of men is because not truly repented. It is a form of repentance by many millions of the family—a kind of repentance moans and groans and cries over the sins that are committed, but they go on the same thing to-morrow. The kind of repentance that Paul worked repentance to a not to be repented of; but row of the world worked. There is a kind of sorrow that not to be repented of, consists in turning away that is evil, from all that is or incorrect in the sight of and of holy angels and of men.

Jesus taught also the principle of baptism, and I have no my own mind that he foretold that the time would come when the principle of baptism he taught it would be repented and changed. Paul understood that time, for says he, "The time will come when they will endure sound doctrine; but their own lusts shall they themselves teachers, having ing ears. And they shall away their ears from the truth, shall be turned unto fables." find many fables in the world day in regard to the principle of baptism. The baptism that