

For the Deseret Evening News.

## Original Poetry.

## CHANGE.

'Tis the evening of Time, and it is not strange  
That Change should tread on the heels of  
Change.

Upheaving events, like a swelling surge,  
Are moving onward to Time's last verge;  
And vortex-like, in their foaming haste,  
Will swallow the nations or lay them waste.

The present transit across the plains,  
Compared with the early "Mormon trains,"  
Is much like the antelope's fleetly race  
Compared with the terrapin's burden'd pace.

They thrust us out—we were sent adrift  
In untrodden wilds to make a shift:  
Our pioneer men were brave and bold—  
They trusted in God like the saints of old—  
Though slow their progress, their foot-prints  
tell

They fill'd their mission, and fill'd it well,  
No heart was faint and no hand was slack,  
As they felt out the way and mark'd the track.  
'Twas said of them (it is verily true),  
They did what no other men could do.

But change has swept o'er their path since  
then,  
And smothered the track of the pioneer men,  
Who "made the bridges and killed the snakes,"  
As they wended their way to the mountain  
lakes.

In the pathless desert's unbeating heart,  
We awoke a pulse and we formed a mart:  
We discover'd gold, but we valued more  
The produce of soil than the shining ore:  
We tilled the earth and produc'd the bread  
On which the stranger has freely fed;  
For we were not long in our wild redoubt,  
Ere multitudes follow'd where we led out.

As Change march'd on the electric wire,  
With its lightning pulse and its heart of fire,  
Mov'd on in our wake successfully and  
Unites us again with our father land.  
With lightning's speed—with its pow'r com-  
press'd  
We can speak to the East—we can speak to the  
West;

And then, at our leisure, with social ease,  
Can chat with the settlements when we please.

'Tis the evening of Time and results will prove  
That Change with a hasty step should move.  
The ungodly nations of every land,  
That wait his coming may fear his hand.  
While Change is filling the world with fear  
He comes with a smiling visage here;  
With a noble brow and a look of pride,  
He walks in our midst with a haughty stride.

Electric speed is now all the rage—  
'Tis truly a fast and racy age.

The "iron horse" with its fiery gear,  
With a mighty rush is now coming here.

To clip time and distance, the rail and wire,  
With artistic effort and skill, conspire;  
And Change is combining a powerful team  
Of the lightning flash and the puffing steam,  
Which, boldly harness'd and train'd to chime,  
Ignore all distance and laugh at time.  
The President's Message, a wreath of gold,  
Was spread on our tables a few hours old.

The eastern cities their hats may doff—  
The "Mormons" are now but a few days off,  
And every day are still drawing near,  
As the "iron horse" is approaching here.

Let the Saints awake—let the world prepare  
For coming events: There's no time to spare:  
'Tis the evening of Time, and the hours are few,  
And change has very much yet to do.

E. R. S.

## REMARKS

By President Brigham Young, made in  
the Old Tabernacle, G. S. L. City, Sun-  
day, December 8th, 1867.

(REPORTED BY EDWARD L. SLOAN.)

The subject of salvation is one which  
should occupy the attention of the re-  
flecting among mankind. Salvation is  
the full existence of man, of the angels,  
and the Gods; it is eternal life,—the life  
which was, which is, and which is to  
come. And we, as human beings, are  
heirs to all this life, if we apply our-  
selves strictly to obey the requirements  
of the law of God, and continue in  
faithfulness. The first object of our ex-  
istence is to know and understand the  
principles of life, to know good from  
evil, to understand light from darkness;  
to have the ability to choose between  
that which gives and perpetuates life  
and that which would take it away.  
The volition of the creature to choose  
is free; we have this power given to  
us.

We have reason to be thankful more  
than any other people. We have no  
knowledge of any other people on the  
face of the earth who possess the ora-  
cles of God, the priesthood and the  
keys of eternal life. We are in posses-  
sion of those keys, and, consequently,  
we are under greater obligations, as in-  
dividuals and as a community, to work  
righteousness. I hope and trust we will  
continually manifest before the Lord

that we appreciate these blessings. There is no question but every person here who seriously reflects upon his own existence, his being here and the hereafter which awaits him, must many times feel that he comes short of doing all the good for which our Father in heaven has brought us forth. This, I conclude from my own experience. Every mind that thinks deeply upon the things of time and eternity, sees that time, which we measure by our lives, is like the stream from the moun-  
tains which gushes forth, yet we cannot tell from whence it comes, nor do we know naturally where it goeth, only it passes again into the clouds; so our lives are here, and this we are cer-  
tain of. We do know that we live and that we have the power of sight. We do know and can realize that we pos-  
sess the faculty of hearing. We can discern between that which we like and that which we dislike. Give a child candy and it is fond of it, it wishes more; but give it calomel and jalap, and it turns from it with loathing. It has the power of discerning between that in which it delights and that in which it does not delight. It can taste, smell, see and hear. We know we are in pos-  
session of these faculties. This life that you and I possess is for eternity. Con-  
template the idea of beings endowed with all the powers and faculties which we possess, becoming annihilated, pass-  
ing out of existence, ceasing to be, and then try to reconcile it with our feelings and with our present lives. No intel-  
ligent person can do it. Yet it is only by the spirit of revelation that we can understand these things. By the reve-  
lations of the Lord Jesus we understand things as they were, that have been made known unto us; things that are in the life which we now enjoy; and things as they will be, not to the fullest extent, but all that the Lord designs that we should understand, to make it profitable to us, in order to give us the experience necessary in this life to pre-  
pare us to enjoy eternal life hereafter.

These principles are before us. We are now acting upon them. We feel to exhort ourselves and our fellow-beings, not only those who have embraced the gospel, but all mankind, to hearken to the words of truth and wisdom, to hearken to the still, small voice that whispers to the conscience and understanding of all living beings according to the know-  
ledge and wisdom which they possess, instructing them in right and wrong, entreating them, wooing them, beseech-  
ing them to refrain from evil. There is not a person so sunk in ignorance but has that principle in him teaching him that this is right and that is wrong, guiding him in the way that he will not sin a sin unto death. Can we realize this? Yes. There are many who pos-  
sess the spirit of revelation to that de-  
gree that they can understand its opera-  
tions upon the creature, no matter whether they have heard the gospel preached or not, nor whether they are Christians, Jews or Mahomedans. They are taught of the Lord, and the candle of the Lord is within them; giving them light.

This principle we are in possession of, and it should be nourished and cherished by us; it is the principle of revelation, or, if you like the term better, of fore-  
seeing. There are those who possess fore-knowledge, who do not believe as we believe with regard to the establish-  
ment of the Kingdom of God on the earth. Take the statesman, for instance; he has a certain degree of knowledge with regard to the results of the measures which he may recommend; but does he know whence he derives that knowledge? No. He may say, "I foresee if we take this course we shall perpetuate our gov-  
ernment and strengthen it; but if we take the opposite course we will destroy it." But can he tell whence he has re-  
ceived that wisdom and foreknowledge? He can not. Yet that is the condition of the statesmen in the nations of the earth. If the philosopher can gaze in to the immensity of space, and understand how to fashion and make glasses that will magnify a million times, that know-  
ledge come from the fountain of know-  
ledge. A man of the world may say, "I can foresee; I can understand; I can frame an engine, make a track, and run that engine upon it; bearing along a train of loaded cars at the rate of forty, fifty or sixty miles an hour;" another may say, "I can take the lightning, convey it on wires, and speak to foreign nations;" but where do they get this wisdom? From the same source where you and I get our wisdom and our knowledge of God and godliness. Realizing these things, I look upon my brethren and sisters, and ask what manner of persons ought we to be? We are apt to think wrong and to speak wrong. Our pas-  
sions will rise within us, and without re-

flection the organs of speech are put in motion and we utter that which we should not speak. We have feelings which we should not have; and we neglect the great and glorious principles of eternal life. We are grovelling, of the earth earthy. We look after the things of this life, are attached to them, and it is hard for us to see and understand the final result of things, even though we have the spirit of revelation.

What will be the final result of the restoration of the gospel, and the destiny of the Latter-day Saints? If they are faithful to the priesthood which God has bestowed upon us, the gospel will revolutionize the whole world of man-  
kind; the earth will be sanctified, and God will glorify it, and the Saints will dwell upon it in the presence of the Father and the Son. We need to exert our powers, and call forth all the ability within us, and put into requisition every talent that God has given us, to bring about this glorious result, to bear off this Kingdom, and see that the gospel is preached to all the inhabitants of the earth. This is our duty and calling. It is obligatory upon us to see that the House of Israel have the gospel preached to them; to do all that is in our power to gather them to the land of their fathers; and to gather up the fulness of the Gen-  
tiles before the gospel can go with suc-  
cess to the Jews. We are under obliga-  
tions to establish the Zion of our God upon the earth, and establish and main-  
tain its laws, so that the law of the priesthood of the Son of God may govern and control the people.

Go into the world, among the inhab-  
itants of the nations of Christendom, whether Infidels, Episcopalians, Bap-  
tists, Methodists, Presbyterians, or people of any other religious sect; and tell them plainly that the law of God is going to be the law of the land, and they would be terrified; they would fear and tremble. But tell them that the law of liberty, and equal rights to every per-  
son, would prevail, and they could un-  
derstand that, for it is according to the Constitution of our country. To do the greatest good to the greatest number of the people, is the principle inculcated in it. But tell them that the law of Zion will be the law of the land, and it grates upon their ears; they do not like to hear it. Many have read with regard to the effects of Catholicism, when it exercised great power among the na-  
tions, and the thought of any church getting such a power strikes a terror to them. That church professed to be the church of God upon the earth, and some dread similar results to those which attended that. Supposing the early Christians had not departed from the truth, but had retained the keys of the kingdom, there never would have been a man put to the test with regard to his religious faith. If an Infidel had abused a Christian, it would have been stopped, and the wrong-doer would have been compelled to cease his violence; but no religious test would have been applied. The law of right would have prevailed. Some suppose that when the Kingdom of God governs on the earth, everybody who does not be-  
long to the Church of Jesus Christ will be persecuted and killed. This is as false an idea as can exist. The Church and Kingdom of God upon the earth will take the lead in everything that is praiseworthy, in everything that is good; in everything that is delightful, in everything that will promote know-  
ledge and extend an understanding of truth. The Holy Priesthood and the laws thereof will be known to the in-  
habitants of the earth, and the friends of truth, and those who delight in it, will delight in those laws and cheerfully submit to them, for they will secure the rights of all men. Many conclude, from reading the history of various nations, that Catholicism never granted any rights to any person, unless he would believe it as he was required to believe. But it is not so in the Kingdom of God; it is not so with the law, nor with the Priesthood of the Son of God. You can believe in one God, or in three gods, or in a thousand gods; you can worship the sun or the moon, or a stick or a stone, or anything you please. Are not all mankind the workmanship of the hands of God? And does He not control the workmanship of His hands? They have the privilege of worshipping as they please. They can do as they please, so long as they do not infringe upon the rights of their fellow-beings. If they do well, they will receive their reward, and if they do ill, they will receive the results of their works. You and I have the privilege of serving God, of building up Zion, sending the gospel to the na-  
tions of the earth and preaching it at home, subduing every passion within us, and bringing all subject to the law of God. We have also the privilege of

worshipping Him according to the dic-  
tates of our own consciences, with none to molest or make us afraid.

I am now going to preach you a short sermon concerning our temporal duties. My sermon is to the poor, and to those who are not poor. As a people, we are not poor; and we wish to say to the Bishops, not only in this city, but through the country, "Bishops, take care of your poor." The poor in this city do not number a great many. I think there are a few over seventy who draw sustenance from the General Tithing Office. They come to the Tithing Office, or somebody comes for them to draw their sustenance. If some of our clever arithmeticians will sit down and make a calculation of the hours lost in coming from the various parts of the city to the Tithing Office, and in wait-  
ing around there; and then value those hours, if occupied in some useful em-  
ployment, at twelve and a half cents each, every eight of them making a dol-  
lar, it will be found that the number of dollars thus lost by these seventy odd persons in a week would go far towards sustaining them. We have among us some brethren and sisters who are not strong, nor healthy, and they must be supported. We wish to adopt the most economical plan of taking care of them and we say to you, Bishops, take care of them. You may ask the question, "Shall we take the tithing that should go to the Tithing Office to support them, or shall we ask the brethren to donate for that purpose?" If you will take the time consumed in obtaining the rations drawn by them out of the General Tithing Office,—for every person who is not able to come, must send some one for them—and have that time profitably employed, there will be but little more to seek for their sustenance. Get a house in your Ward, and if you have two sisters, or two brethren, put them in it, make them comfortable, find them food and clothing, and fuel; and direct the time now spent coming to this Tithing Office wisely in profitable labor. Fur-  
nish the sisters with needles and thread to work at sewing, and find something for them to do. Take those little girls who have been coming to the Tithing Office, and have them taught to knit edging, and tidies, and other kinds of knitting and make lace and sell the products of their labor. Those little girls have nimble fingers and it will only take a little capital to start them at such kinds of work. Where you have brethren who are not strong enough to saw and split wood or do some kind of out-door labor, agree with some chairmakers to have his chairs bottomed, and get rushes and set the brethren to bottoming the chairs. If you cannot get that for them to do, procure some flags or rushes, and let them make foot-mats, and sell them, but do not ask too high a price for them, do not ask a dollar or two dollars each for them, for one can be made in an hour or two. And if the market should get stocked with them, get some willows and have willow baskets made, and you can scarcely stock the market with them, for they wear out almost as fast as they can be made. In the Spring have these brethren sow some broom-corn,—they will enjoy working a little out of doors in the nice spring weather, and then in Fall they can make brooms with the corn. By pursuing this course a Bishop will soon be able to say, "I have accomplished a good work; the brethren and sisters whom I had to help are now in a condition to help themselves." And in a short time, if their labor and time are wisely em-  
ployed, you can build for them the finest house in the ward. You may call it a poor-house if you choose, though it should be the best house in the ward; and there its inmates can enjoy themselves, the younger ones can be taught music and thus a source of enjoyment be cre-  
ated, as well as being taught in various kinds of profitable employment; and the lives of all be made a blessing to themselves, they being in the enjoy-  
ment of happiness and comfort. You may think that I am painting a fancy sketch, but it is practicable, and those are places I intend to visit by and by.

Now, Bishops, you have smart wo-  
men for wives, many of you; let them organize Female Relief Societies in the various wards. We have many talent-  
ed woman among us, and we wish their help in this matter. Some may think this is a trifling thing, but it is not; and you will find that the sisters will be the mainspring of the movement. Give them the benefit of your wisdom and experience, give them your influence, guide and direct them wisely and well, and they will find rooms for the poor, and obtain the means for supporting them ten times quicker than even the Bishop could. If he should go or send

Relief Societies