

## Poetry.

[For the DESERET NEWS.]

## APOSTROPHE TO THE WIND.

Thou Mystery! Supreme! Sublime!  
What human wisdom, strength or time  
Thy secret source can trace?  
What but a God's all-powerful will  
Can bid thee in thy wrath "Be still,"  
And curb thy giant race?

O'er rocky heights and mountain steeps,  
With headlong force thy coursers sweep.  
And fill the vales with fright!  
Thy chariot wheels approach the shore,  
And wake the ocean's answering roar,  
The echo of thy might.

Whene'er thy fury fans the gales,  
Untangled masts and rended sails  
Are trifling toys for thee;  
Thy wrath with ocean's power combined  
No mortal skill or strength can bind,  
So impotent are we.

Naught stays thy concentrated power,  
Nor mansion strong, nor rocky tower  
To humblest cottage roof;  
The strong limbed tree bows in thy path,  
And yields thee homage, for thy wrath  
To obstacle is proof.

Oh! well might man thy fury dread,  
For death and danger track thy tread,  
Full oft on land and sea;  
Yet, when thy gentle breezes blow  
Athwart the summer's scorching glow,  
New life is born of thee.

Emblem of Deity art thou,  
Before whose word the nations bow—  
The mighty Lord of Hosts;  
Whoe'er His sovereign will would stay  
Must yield or perish in the way,  
Despite the strength they boast.

To measure arms with Him is death,  
For by a single glance or breath  
He sweeps the opposer down;  
The power that shapes the whirlwind's path  
Is mightier than the whirlwind's wrath,  
Such is the Eternal's frown.

Yet, when the humble and the meek  
From His great bounty favors seek,  
New life His love imparts;  
Refreshing as the summer breeze  
His spirit shall descend on these,  
And cheer their drooping hearts.

A great and gracious source combined!  
Such is thy ruler, powerful wind;  
What else could govern Thee?  
What else could stay thy onward course,  
Arrest thy fury, check thy force,  
Thy frolics wild and free?

Thou mystery! Supreme! Sublime!  
No human wisdom, strength or time  
Thy secret source can trace.  
Naught but a God's resistless will  
Can whisper to the winds "Be still,"  
And curb their giant race.

EMILY H. WOODMANSEE.

G. S. L. City, 1864.

[For the DESERET NEWS.]

An Address to Elder Thomas E. Jeremy on his return from his mission, Oct. 4th, 1864.

## ANERCHIAD.

Tyred anwyllfrawd tirion.—a llawen  
Benllywydd y Brython;  
I dy lys at dy brifodlon,  
A dy ymgeledd dwymgalon.

Ac Joan, Thomas ac Hannah,—Esther,  
Fwyn astrid, Ann, 'Lliza,  
Ar y parth, befyd Martha,  
Wnant fyny dy deulu da.

Dy roesaw! adre! i Seion—maent  
Dy hen gymmydogion,  
(Nawr o bob tu yn llyu llon),  
O'rh fordailth dros faith ferwdon.

Rhaglunleth Jor, Bor uwch ben—wnal dy  
ddwyn

Hyd ddinas Llyn Halen,—  
Boed bendith byth ar dy ben,  
Y llywydd a'r brawd llawen.

WM. LEWIS. (GWILYM DDU).

## REMARKS

By Elder JOHN TAYLOR, in the Tabernacle in G. S. L. City, Sunday, Dec. 11, 1864.

[REPORTED BY G. D. WATT.]

We meet together, as intelligent beings; desirous of understanding something of our common origin; our present existence, and our future destiny. We meet to find out something in relation to our Heavenly Father, in relation to His providential dealings with the human family, in relation to His policy and designs pertaining to us, and in relation to the object of our creation; and to know something, if possible, pertaining to that world, that lies beyond our present scene of action. These are some things among the many that we are desirous to know, to comprehend, to find out if possible. We further wish to pursue a course that shall be acceptable to our God and Father; having

partaken of a portion of His Holy Spirit we are desirous to be taught more perfectly the things pertaining to the kingdom of God; we are desirous of cultivating His Holy Spirit, and to draw from the fountain of light and intelligence; from the spirit of revelation that flows from God; and the spirit that dwells in us, comfort, consolation and intelligence; that we may feel that we are the sons and daughters of God, that we are walking in the light of His countenance, that we are doing the things that are pleasing and acceptable in His sight, that our own consciences are producing satisfactory evidence to our minds that our conduct and acts are acceptable before the Lord, and that the Holy Ghost also bears testimony to us that we are His children, doing His will, walking in the light of His countenance, helping to establish His kingdom on the earth, and to fulfil the varied duties we are placed here upon the earth to attend to. These are some of the ideas and feelings which all good men and women entertain in relation to the past, the present and the future. Notwithstanding we have many weaknesses, infirmities, follies and foibles, yet at the same time, when we are filled with the spirit which flows from the Lord our Heavenly Father; these are generally the feelings which we entertain. We feel a spirit of gratitude to our Heavenly Father for the blessings that we have received from His hands; and when we look upon things as they exist around us, in our nation, and in other nations, we certainly have great cause to cultivate feelings of thankfulness when we reflect upon the position of the world, and view the darkness, ignorance, folly, superstition, wickedness, corruption, and evil that is spread abroad, and which prevails over the face of the earth. When we reflect that light and intelligence has beamed forth from the heavens; that God in His mercy has made manifest His will to the human family; that in the plenitude of His mercy and goodness He has restored the Holy Priesthood, and placed us in communication with Himself; that he has taught us not only how to pray but how to approach unto him for the forgiveness of our sins, for the reception of the Holy Ghost, for instruction and guidance in relation to all matters pertaining to our fathers, relative to this world and to the world that is to come, we certainly have great cause of gratitude to our Heavenly Father for the many mercies and blessings He has conferred upon us. Wherever we turn our attention we can find cause of gratitude to our Heavenly Father for the blessings that we enjoy, and we can truly say as was said by a certain person of old, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." The Lord has revealed unto us the principles of eternal truth, so "That" (unlike the world) "we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." But our feet are established upon the rock of eternal truth which has been revealed from the heavens; for the benefit, blessing and exaltation of the human family, in time and in eternity. How very different is our position in relation to this from what it was before we heard the gospel. Then we were surrounded with ten thousand influences, notions and ideas which might be right, or which might be wrong; we had no test, no rule, no principle whereby to guide our lives or our conduct, we could not find any person on the earth that knew anything about the principles of eternity; we never heard anything further than opinion before we embraced this doctrine, we had the opinion of commentators, of divines, philosophers and politicians, nothing but opinion without certainty to guide our erring feet. We were desirous, perhaps as much so as we are to-day, to do right, we were perhaps as zealous then as we are now in pursuing the course that we thought might be satisfactory to our Heavenly Father; but we knew not what would please him. The world of mankind to-day are just in the position that we were then in, they have no more certainty, evidence or knowledge than we had before we embraced the principles of eternal truth—and in fact the truth does not exist in the world, or if it does exist it is unknown to the men of the world; they are unable to discern between truth and error, light and darkness, between the things of God and the things of man.

The Lord has revealed to us the principles of eternal life. It is not a matter of mere thought, of mere opinion, our principles are not ideal; but they are facts, not notions; they are truths, not opinions; they are certainties—things

that we know and comprehend for ourselves. Nothing can be more forcible; nothing can be a stronger evidence, if we want any evidence, than the testimony or evidence which the Lord has communicated unto us individually.

Paul said when he was speaking to the people, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." Again, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son." Every person who embraced the gospel in that day enjoyed an evident testimony of which the world were ignorant. They received an inspiring intelligent assurance which was imparted by the Holy Ghost unto all those who receive the gospel both in former and in latter times, and hence they that believe have the witness in themselves.

When the Elders were sent to preach the gospel they were told to call upon the people to repent and be baptized in the name of Jesus for the remission of sins, and they should receive the Holy Ghost. This was told to the people in ancient days, and no stronger testimony than this could be given to the heart of man; nothing is greater evidence that the Lord is with His Elders that go forth bearing the precious seeds of eternal life than this. An Elder is the minister of God, His representative on the earth; he acts by His authority, in His name, and God sanctions his acts, and proves to him and to those who receive the gospel, that he is the messenger of God. The Lord has told him to go and preach baptism for the remission of sins, and that when people repented and were baptized for the remission of sins, and had hands laid upon them for the reception of the Holy Ghost, that they should receive the Holy Ghost, and have evidence for themselves; as they received and knew formerly under the administration of the ancient apostles. Thus every person so baptised and administered to has evidence, undoubted, within himself, and every Elder has a testimony that God is with him, and sanctions his acts; and as an Elder could not impart the Holy Ghost without the authority and power of God, so the person receiving the Holy Ghost could not partake of it without the Lords administration through the Elder.

You may use the reasoning of men—you may bring into requisition the strongest oratorical powers, and all this will fail to convince any man, without the spirit of God. You may bring the brightest talent to bear, and collect the strongest evidence it is possible for man to produce, but in the absence of the Holy Ghost, all this will pass away like an idle dream, or with passing remarks such as; "that man is a very eloquent man, the principles he advances are evident, plain and reasonable, but then it don't concern us at all, we are not interested in the matter," etc.; but when the spirit of eternal truth, emanating from God, operates upon our spirits, which is a part of deity, if you please, when there is a union formed, and an intercourse opened, and intelligence communicated; then the persons who possess this intelligence, this knowledge, this comforting influence, this strong assurance that is imparted, and can be imparted only from spirit to spirit; when persons receive this, they then have for themselves an assurance, that no earthly argument or philosophical demonstration can possibly impart. We are a part of deity, that is, our spirits are a part as it were, of the Great Jehovah, that have been struck from His eternal blaze—eternal intelligence and light and life.

When the light that is in heaven communicates with the light within us; when the spirit that dwells in the bosom of the Almighty dwells in ours, and an intercourse is opened between heaven and us, we are then placed in a position to understand that which it would be impossible to comprehend upon any natural principle known to us, and hence it is written, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." In order that men may indeed become the children of God, He has introduced in the first principles of the gospel, the means of their becoming possessed of His Spirit through baptism and laying on of hands, by those having authority, being sent and ordained and authorized by

Him that they may receive the Holy Ghost. What can be a stronger evidence to any man than an evidence of this kind. It is not something that affects the outward ear alone; it is not something that affects simply his judgment, but it affects his inner man; it affects the spirit that dwells within him; it is a part of God imparted unto man, if you please, giving him an assurance that God lives. This is a thing of very great importance, more so perhaps than many people imagine. A man receives an assurance that God lives, and not only that God lives, but that he is a son of God, because he feels that he has partaken of his spirit, the spirit of adoption; and hence it was said concerning the Saints of old, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

The Saints of old received a spirit whereby they were enabled to say Abba Father, or My Father. Now reflecting upon this, what strong confidence is imparted unto the Saints of God, giving them an assurance that no person has, and that no person can have, unless they adopt the same means, in order to partake of the same blessings or to be administered to in the same way, and receive through the same medium, that same spirit of intelligence which nothing but the Holy Ghost can impart. When persons receive this they are enabled to say my Father. What were they enabled to say before? Did they know anything about their Father or about their God? Did they know anything about their origin, or did they know anything really in relation to the future?

What can you find among the world like this anywhere, among the most pious, best, the most honorable, pure and virtuous, what can you find among them? Only, simply, "we try to do the best that we can, and we hope it will be well with us hereafter, we hope our great Heavenly Father will be merciful to us." They can make no further advances than that, without the gift and blessing of the Holy Ghost. They hope certain things, they believe in certain things, they pray for certain things, they desire certain things; but they have no assurance in relation to them. Nothing but the Holy Spirit proceeding from the Father and the Son can impart unto us that intelligence which is necessary to place the church and kingdom of God upon a sure and firm basis. The Lord has introduced this among us. It is no matter what language a man may speak, or what country he lives in, no matter what his former profession or circumstances, here is the gospel of eternal life, and truth proclaimed, by the weakest of God's elders, which he has chosen and set apart to preach the words of eternal life in all the world. Wherever people receive the words of truth that that elder has preached unto them, and obey them by baptism, and have hands laid on them for the reception of the Holy Ghost; they all feel alike, no matter what country they were born in, what their religion, politics, social ideas, or anything else; whether Jew or gentile, bond or free, they are all one in Christ Jesus.

We have people gathered together in this territory, from all parts of the earth, they have all been baptised into one baptism, and all have partaken of one spirit, and that one spirit proceeds from the fountain of light and truth. It would be impossible under any other circumstances to unite people together as our people in the mountains are united. It would be impossible for all the reasoning powers of man to bring about any such result; nothing but the power and spirit of God could accomplish it.

We all feel alike in regard to the great principles of eternal truth; Why do we feel alike? Because we have all partaken of one spirit which proceeds from our Heavenly Father—it is the Holy Ghost. How does it affect us? It affects our spirits. And although we do not understand, sometimes, one another's speech, and are ignorant of the ideas entertained by one another; and although the habits, customs and manners are diverse and various among the different nations from which we have come, we still are one in sentiment, one in faith and in confidence, and one in assurance.

I have heard men in the United States thank God with their whole heart for the spirit imparted to them, and for the blessings of the everlasting gospel, I have heard them do the same in France, and in Germany, and I have heard them do the same among other nations whose language I was not acquainted with. The same spirit inspires the whole—it is the spirit of God, imparted through obedience to his laws,