

WHAT AILED THE PUDDING?

"What shall we have for dinner to-day?"
Said Mrs. Dobbs, in her pleasant way;
"For Sally has much to do, and would wish
That we'd get along with an easy dish—
Something that wouldn't take long to pre-
pare,
Or really require much extra care."
Said Mrs. Dobbs: "There isn't a doubt
But what we'd all fancy a strabout!"

"A hasty pudding! Hurrah! that's nice!"
Exclaimed the girls and boys in a trice.
Then Sally put on the biggest pot,
And soon the water was boiling hot,
And Mrs. Dobbs mixed together some flour
And water, and in less than half an hour
The pudding began to bubble up thick;
And dance about with the pudding-stick.

Said Mr. Dobbs, as he made a halt,
"Our Sally is apt to forget the salt;
So I'll put in a pinch ere I leave the house"—
And he went on tip-toe, as still as a mouse,
And, dropping a handful in very quick,
Stirred it well about with the pudding-stick,
And said to himself: "Now, isn't that clever?"
At which the pudding laughed louder than
ever.

Then Mrs. Dobbs came after awhile,
And looked in the pot with a cheery smile,
And thought how much she'd enjoy the treat,
And how much the children would want to
eat:

Then said: "Our Sally has one great fault—
She is very apt to forget the salt!"
And into the hasty pudding was sent
A handful of this ingredient.

John, George, and Jennie, and Bess, in turn,
Gave the stick a twist, lest the pudding burn;
For oh! how empty and wretched they'd feel
If anything ruined their noonday meal!
And each in turn began to reflect,
And make amends for Sally's neglect,
For the girl was good, but she had one fault—
She was very apt to forget the salt!

But Sally herself, it is strange to say,
Was not remiss in her usual way;
But before she went to her up-stair work,
She threw in a handful of salt with a jerk,
And stirred the pudding, and stirred the fire,
Which made the bubbles leap higher and
higher,
And as soon as the clock struck twelve she
took

The great big pot off the great big hook.

It wasn't scorched! Ah! that was nice!
And one little dish would not suffice
Mr. or Mrs. Dobbs, I guess,
John, or George, or Jennie, or Bess;
And as for Sally, I couldn't say
How much of the pudding she'd stow away,
For she was tired and hungry, no doubt,
And very fond of this strabout.

A happier group you'd ne'er be able
To find than sat at the Dobbs's table,
With plates and spoons, and a hungry wish
To eat their fill of the central dish.
But as Dobbs began to taste
The pudding, he dropped his spoon in haste;
And all of the children did likewise,
As big as saucers their staring eyes.

Said Mrs. Dobbs, in a voice not sweet:
"Why, it isn't fit for pigs to eat!"
And I doubt if an artist would e'er be able
To depict their looks as they left the table.
Said Sally: "I thought it would be so nice!
But I must have salted that pudding twice!"
And none of the family mentioned that they
Had a hand in spoiling the dinner that day.

—Independent.

DISCOURSE

BY

ELDER H. W. NAISBITT

Delivered in the Tabernacle, Salt
Lake City, Sunday Afternoon,
Aug. 29th, 1880.

REPORTED BY JOHN IRVINE.

I stand here to-day, as you are all
aware, to speak of those things
which pertain to the faith that we
have received, or that order which
we call the gospel of the Son of God,
that order which the world entitles
"Mormonism," a system which con-
tains within itself many elements
which are strange to mankind, but
which are very powerful in their
character and calculated in their
progress and growth to arrest the
attention of the human family.
With all the faults, weaknesses and
traditions which encumber the peo-
ple who dwell in these mountains, I
believe [the universal testimony is,
that they are entitled to credit for
earnestness, for industry, for hon-
esty, and for many results which
have grown out of these character-
istics. One source of territorial, or
state, or national greatness consists
in a proper understanding of the
purposes for which men dwell upon
the earth, upon their ideas in re-
gard to family organization, social
ethics, or those principles which
bind man to man and family to fam-
ily and make of a nation a grand
united whole.

The Latter-day Saints it is well
known are strong advocates of mar-
riage. They believe that every
man and every woman should en-
ter into that relationship. They be-
lieve in the divinity of that first
command, that the human race
were destined to multiply and re-
plenish the earth. Consequently,
wherever any large assembly of the
Latter-day Saints are brought to-
gether there you will find a very
large proportion of those who are
young in years. The theories which
are held by some philosophers, by
some men and women who enter
the marriage state, find no place
among the Latter-day Saints. The
universal faith among them is that
children are "an heritage from the
Lord," that "happy is the man who
hath his quiver full of them," in
contradistinction to an increasing
tendency elsewhere, to believe that
there should be a limit to the num-
ber of children which a man should
possess, and that wheresoever they
may be considered undesirable, from
the claims of society, from the dis-
position to follow the fashions of the
age, from a feeling that self gratifi-
cation is the highest destiny of the
human family, that there the fam-
ily increase should be curtailed.
Among the Latter-day Saints those
ideas have not obtained a foothold.
Although they have come from the
outside world, gathered from the
nations of the earth and measurably
partaken of the influences which
prevail there, yet they have not so
far done violence to the instincts
which God has planted within them
as to practice the theories of the
parties to whom I have alluded.
And in all our assemblies, as I have
said before, in this tabernacle as an
illustration, in our ward meetings
and in all our settlements and colo-
nies, there is substantial testimony
to be found of the fact that in this
obedience to the law of primitive
times, to the law of the constitution
of human nature, and to the law as
revealed to us in this "dispensation
of the fullness of times," the Lat-
ter-day Saints have paid marked and
decided attention.

This increase of population brings
with it many thoughts; it is the fa-
ther or parent of much reflection to
those who grasp the situation. I
recollect many a time in my travels
east, when gentlemen in the great
cities of this country made reflec-
tions in regard to our emigration
from the different portions of the
earth, I have said: "Yes, we have
quite an emigration; the gathering
is a fixed fact, fundamental in the
economy of this gospel." But out-
side of this gathering there is an-
other one, which fails to arrest the
attention of the world because it
comes in a less ostentatious manner,
and that is the wonderful home in-
crease of that people dwelling in the
mountains. And whenever tourists
visit here, if they travel outside the
limits of this city, if they visit our
settlements in the length and
breadth thereof, they cannot fail
to be struck with the rapid multipli-
cation of those who have thus gathered
from the nations of the earth.

When we inform the world that in
a population of 150,000 souls there
can be found in the neighborhood of
50,000 in attendance upon our
schools; when we realize the im-
mense number under the age of ma-
turity, it would require a mathema-
tician to tell what will speedily be
the increase if the present policy is
pursued. In a few generations to
come, if this characteristic continues
to manifest itself proportionately,
there will be a continual necessity
for spreading forth, Utah will be-
come too small for her spreading
population, and in all the adjacent
Territories and States, those who
have been drawn together under her
institutions, who have accepted her
faith and believe in her destiny,—
those will be found measurably car-
rying out the ideas which to-day
permeate our society in a local ca-
pacity.

In considering this element grow-
ing up in our midst, we may form
some idea in regard to the future of
the people who dwell here. I believe
there is an ancient proverb which
says that "the stream cannot rise
higher than its fountain," that "as
men sow so shall they also reap,"
and whatever we may have antici-
pated when illuminated with the
spirit of prophecy, whatever our
private ideas may be in regard to
the glory and the greatness that
shall rest upon this people, one thing
is sure, that it depends upon the
growth, development and character-
istics which are imprinted and made
manifest in the posterity of the Lat-
ter-day Saints.

Education is one of the "catch
words" of this generation. It is con-

sidered to be one of the mightiest
levers for the future prosperity of the
United States; but opinions in re-
gard to what constitutes education
are various almost as the individ-
uals who are questioned. With a
very large number, education is sup-
posed to consist in the ability to read
and write, and in the understanding
of the geographical character of the
country in which the student lives.
It is considered to be comprehended
in the rules of arithmetic and in the
various branches of an advanced or
classical education, as it is called,
where the youth of the country gradu-
ate and are then called scholars.
But I apprehend this style of educa-
tion may be given with a generous
and extended hand to every son and
daughter of this republic, and yet
when you come to analyze the
whole you will find that the mass
of the people thus trained are, as a
rule, absolutely deficient in the
great and grand element which con-
stitutes the higher form of education
and of human culture.

There is in the scholastic institu-
tions of the United States some-
thing of a disposition to eradicate
from them everything which savors
of religious training. It has been
sought in many places to exclude
the Bible as a text book, or a book to
be used in any form whatever, much
more the idea of including any form
of religious faith or practice. Rat-
her has there been an idea in the
mind of most Americans that it
was fundamental in the constitu-
tion and genius of the country that
there should be an eternal separa-
tion between what is considered
and called religious and secular
things. Yet when we reflect upon
the wonderful organization we have
and that we see around us, when we
reflect upon the faculties and en-
dowments which men possess, can
we not see that this very idea of
"church and state," or religious and
secular faculty, is interwoven and is
the very fabric of humanity, placed
there by God himself; that there is
a disposition under the religious sen-
timent to draw sustenance and sup-
port, comfort and solace from the
conceptions which pertain to divini-
ty; and growing out from this fun-
damental religious idea or sentiment
and established thereupon can come
alone all the highest attributes that
we look for in the future, a time
when man shall find all his powers
and functions harmoniously devel-
oped. And it is just as impossible to
separate this great constitutional
principle which exists in the human
organization as it is to divide or
break asunder anything which is
formed, created, or intended to be
adopted by the great ruler of the
universe. Man possesses his reli-
gious faculties, no matter how dor-
mant they may be, no matter how
wrapped up by superstition, or blinded
by the ignorance and misconcep-
tions of the teachers who have
moulded him. God has planted in
the human organization those attri-
butes which seek communion with
the divine. And it is upon right-
eous conceptions of man's origin
that his future will depend. If the
young men of any community have
no correct ideas in regard to this; if
they believe that they are but the
product of chance; if they are im-
pregnated with the thought that
they are simply in a transitory con-
dition, and that they may "eat and
drink for to-morrow we die;" if these
are the thoughts which entertain,
all their actions will correspond with
these thoughts, they will not reach
out, nor after the higher attributes
which belong to humanity, they
will be filled with selfishness, with
a disposition to gratify their own
passions even if they have to ac-
complish this at the sacrifice of the
feelings and interests of those with
whom they come in contact. But if
the youth of our country realize that
they are the sons and daughters of
the living God; if they realize and
comprehend the fact that before they
dwelt upon the earth they enjoyed a
pre-existence, that their spirits
dwelt in the eternities, and had a
home there, had associations there,
and that they comprehended some-
thing of the purposes for which they
should come and tabernacle in the
flesh, then we may be sure that
such thoughts and feelings will have
their influence upon the entire
course of their after life. If the
youth of a community are thus
trained, if they comprehend the re-
lationship which they sustain to the
great ruler of the universe, if they
have faith in God and have received
of the fact that God lives, that he
holds in his hand the destinies of the
human family, that he hath provided
rewards for virtue and penalties for
vice—if they comprehend these
things, their actions in life

will be shaped by these en-
nobling thoughts. But if the
education which the youth of a
country receives is devoid of training
for the religious sentiment, if the
grand revelations of the ancient
times which God has given through
"his servants the prophets," are set
on one side, and if instead thereof
education is supposed to consist of
arithmetic and the kindred branch-
es of that science, of political know-
ledge and all that goes to make up
what is called a scholar, leaving out
the cultivation of other attributes
which God has implanted in man,—
if that is the kind of education im-
parted, then of necessity it will, at
some period of time in the history of
that country, bring about religious
death, and as a consequence the
bonds of society would become loos-
ened, men would live for themselves
instead of living for each other, and
they would become simply as "the
beasts that perish," ignoring the
past and caring nothing at all for the
future. Hence I believe that this
education and training is an import-
ant matter as pertaining to the
youth of a country, that it should
not be a Sabbath exercise only, but
that at home, at the family circle,
and in the common day school there
should be as much attention given
to the religious faculties as there
should be given to intellectual and
mental culture about which we talk
so much, and for which we erect so
many schools. And it is also to be
remarked that according to the con-
ceptions of the people on religious
matters so also will be their concep-
tions in regard to morality. Morality
is the outgrowth of religion. It is the
fruitage of the tree of life in regard
to men's ideas of God, of the past,
and of the future. Without the cul-
tivation and spirit of true religion,
the moral faculties are very likely
to be perverted, warped and misdi-
rected. If the idea of brotherhood
finds no place in the education of our
youth, they will be disposed to take
advantage of their brethren, take
advantage in trade, speculation, etc.,
and society would thus become so
individualized, that men would be-
come a race of Ishmaelites, "every
man's hand against his brother."

I believe that among the people
who inhabit these mountains this
idea of brotherhood—the brother-
hood of the human family—forms
a very prominent feature in their ed-
ucation. I think our youth are
taught that they should not live for
themselves alone, but rather that in
living for others they can and do
best subserve their own interests.
And we have examples of this in
many directions, most notable
among which is the missionary sys-
tem which obtains among the Lat-
ter-day Saints. Have we not seen
in our experience in this Territory,
some 300 to 400 men called at once
to go forth and preach the gospel, to
leave their homes and families,
their friends and business, and travel
to the nations of the earth to propa-
gate the religious ideas which they
had received. We have known
those men sent throughout the
United States, to every section of
Europe, to Australia, to the Islands
of the sea, to China and to India, and
such has been the devotion of those
who were thus called, that in the
course of three or four weeks, every
man had left the scenes and associa-
tions that were dear to him and
through the midst of difficulties and
trials have finally found themselves
in these widely divergent points of
the compass, to which they had been
called by the voice of the people and
by the authority presiding over them.
And when they have gone to these
different nations they have gone
in the spirit of brotherhood,
they have looked upon the
human family as their brethren and
their sisters. They have gone in
the capacity of saviors, and they
have carried with them those prin-
ciples which are the foundation of
that civilization which the Almighty
intends to establish on the face of
the earth. They have not gone to
preach that which would narrow
the views of mankind; they have
not gone to teach that which would
introduce a spirit of selfishness or of
anything degrading, but have gone
carrying with them the principle of
universal brotherhood which, when
put into practice, will cement and
bind society together in such a man-
ner that should any power touch
the interests of one they would in-
evitably touch the interests of the
whole. And it has been by the
faith which they have exhibited,
by the earnestness with which they
have labored, by the blessings of
God and the power of his spirit which
accompanied them, that they have
been able to gather from among the
nations the best elements of their

society, and transplant them into
these valleys of the mountains, then
weld them into a comparatively
united people—a people measurably
animated by one thought, one im-
pulse, one faith, believing in one
God, and putting into practice one
order—a people who are looking for
one result, and that is the regenera-
tion and redemption of all those
who place themselves beneath the
influence of those ideas and ordina-
nces which have been advanced. This
is the tree which has been planted,
and the seed which has been sown,
and the result can be best calculat-
ed by those who have given most
attention to that which has been
taught.

This idea creeps out in almost
every direction. I have given this
illustration, of the missionary effort
which has sent its thousands and
tens of thousands from this commu-
nity—"even" when it was much
smaller in numbers than it is at pre-
sent—around the habitable globe.
There is also another phase of this
same spirit which the Latter-day
Saints have exhibited, they have
not only sent and are sending these
men on missions, and sustaining
them by their means, by their faith
and prayers, but in obedience to the
spirit of gathering they have given
great assistance to those who were
unable to gather of themselves. In-
deed, in the history of the past have
we not seen the time when the
authorities of the church have called
for from 200 to 600 teams to jour-
ney to the Missouri River to trans-
port the poor and the meek of the
earth across those dreary plains—
where the railroad now makes its
welcome music—and they have
landed thousands in this way in the
midst of these mountains and intro-
duced them to the new order of
civilization which has been inspired
by the spirit of the living God. In
addition to all this they have taken
from these valleys, and laid up at
convenient points on the route, pro-
visions enough to sustain those
thousands while thus traveling for
three or four months across the
plains, they have also provided at
such times a strong mounted body
guard of the youth of the Territory
to protect the emigrants from the
assaults of the Indians, so that they
might perform their journey in
safety. And they have gone still
further; they have not only brought
those thousands from the boundaries
of civilization, and from the training
and education of the systems and
governments of the old world, but
they have colonized all these val-
leys, and it is those thousands who
constitute to-day the cities, towns,
and villages of Utah. Not only have
they been placed in these settlements
but they have been taught the rud-
iments and the advanced principles
of self sustenance and of positive
independence. The thousands and
tens of thousands of Utah are be-
yond the depths of poverty that you
find exhibited in the old world. The
poverty which is known to exist
there, the strikes which occur in the
ranks of labor in the old world, the
difficulties which belong to even in
so blessed country as the United
States, find no place among the peo-
ple who dwell in these valleys. The
majority of those who have thus
come in strangers, who have been
thus surrounded by new conditions,
and subjected to new influences,
have produced good results. Travel
wherever you will throughout this
Territory and you will find the ma-
jority of people live in their own
homes; they pay no rent to anybody;
they are not, when poor and unem-
ployed, subject to be turned out into
the public streets; they are not,
when old age creeps upon them,
likely to be thrust into the union, or
poor house as it is called, where the
husband is separated from the wife
and the wife from the husband,
thereby giving practical force to the
new reading of the marriage cere-
mony as suggested by some of the
radicals of the old world, that that
service should read, "as it does at
present, but 'till death or poverty
do us part"—they are not subject to
these conditions, but a man and wo-
man have the privilege of living to-
gether, the man with the wife of
his youth, they see their posterity
grow up in thrift and peace, and
when "the weary wheels of life
stand still" they lay themselves
down in hope of a glorious resurrec-
tion unto eternal life!

There is also another feature
which is worthy of remark in this
Territory. Can it not be safely said
that the mortality of the people
thus gathered together bears a
marked contrast to that which ex-
ists elsewhere? Can it not be said
that the influence of industry, of
peace, and of good order, has had a