

## Poetry.

[From the *Millennial Star*.]

## ADDRESS TO SCOTLAND.

Oh Scotland! thou land o' my birth an' my breeding  
 Thou land whom the Scotchman sae fondly adores  
 Which urges this sentence—"Farewell to thy shores"  
 But judge not from this,—fair land o' my rearing  
 That a' winds of doctrine can drive me aside  
 For knowledge has caught me, an' therefore I'm fearing  
 The judgments thy children must surely abide  
 Oh Scotland! when young I did haud wide my daddle  
 Fu' oft for thy snaw-flakes as cannie they fell  
 An' oft thro' thy mosses fu' saft I did paddle  
 Tae gather a nievefu' o' sweet heather-bell  
 Likewise on the banks o' thy waters I've wander'd  
 An' pleasantly watched them run whimpling on  
 But now, all the days o' my pleasures are squandered  
 An' neath the grim rod o' thy tyrants I moan.  
 Oh Scotland! wi' gladness I'd leave thee behind me  
 If I a' my wishes could rightly attain,  
 But ah! to my sorrow difficulties bind me  
 An' therefore wi' grief on thy shores I remain.  
 But the day will arrive, when my Father will bless me  
 An' give me full power, my foes to subdue  
 An' then I will say to those who oppress me  
 Ye tyrants, fu' proudly I bid you adieu.

I'll pray to my Father who dwells in the Heavens  
 To strengthen me, always to serve him aright:  
 An' I'll do what I'm able to conquer misgivings  
 An' strive for to lean on his mercy an' might.  
 I'll strive for to serve him, in humble devotion  
 An' pray that my organs of knowledge may swell  
 That I without blunders may sing on the ocean  
 Oh Scotland, thou haunt for the tyrant, farewell.

JOSEPH LEGGAT.

Whitburn, Jan. 2d, 1867.

## DISCOURSE

By Elder George Q. Cannon, delivered in the Tabernacle, Great Salt Lake City, March 3, 1867.

[REPORTED BY DAVID W. EVANS.]

The Lord bestows His blessings upon the children of men according to their faith and diligence. It is true that there are a great many blessings which they receive and enjoy independent of their conduct to a very great extent. They have this life, the use of their reason, the blessings of air and earth, and the elements which are incorporated or connected with the earth; the sun warms them with its rays, and the showers of heaven revive them. Many of these blessings descend on the children of men in numerous instances regardless of their conduct, and apparently independent of their actions. But there are blessings which mankind cannot receive, only through obedience to the commandments of God, our heavenly Father; there are privileges and gifts which cannot be enjoyed, only through the diligence of these upon whom they are bestowed. The gifts that pertain to the gospel of Jesus Christ can only be obtained by obedience to the truth; and can only be retained by a faithful adherence to the commandments of God; and in order that these may be multiplied upon the people, they must be appreciated by those upon whom they are bestowed. When our hearts are filled with thanksgiving, gratitude and praise to God, we are in a fit condition to receive additional blessings, and to have more of the outpouring of His Holy Spirit. When we see the deliverances that He vouchsafes to us, and appreciate those deliverances, we are in a fit condition to receive additional strength, power and salvation, because we acknowledge His hand in all the blessings we receive, and in all the circumstances which surround us.

The things of God are not discerned by those who are not spiritually minded; for the Holy Spirit reveals the things of God to those upon whom it is bestowed. Men in the world at present place the greatest dependence on the evidence which their outward senses afford them. If they can see, hear, taste, or handle anything with which they may come in contact, they place more value upon that external evidence than upon any internal evidence. Hence, when the elders go forth to preach the gospel to the nations there is almost a constant demand, made by those to whom they are sent, for the evidence of miracles. They wish to

hear the elders speak in tongues or prophecy; they want to see the sight of the blind restored, the sick healed, the dead raised, or some miraculous manifestation of power, in order that their outward senses may be gratified. Many attach a great deal of importance to the evidence which they receive in this manner; and to this class of persons the things of God are to a very great extent incomprehensible, because the evidence which they look for they do not often receive; or if they do, it comes in such a form that it is not entirely reliable to them. The man or the woman who is convinced of the truth of the gospel by seeing the ears of the deaf unstopped, or the tongue of the dumb unloosed, or by dreams or visions, as a general thing, requires a continuation of these manifestations from that time forward to keep them in the faith of the gospel of Jesus Christ. This our experience confirms. There is another class who obey the truth because it is the truth, and receive the testimony of the Spirit without any particular manifestations, but in whose hearts the Spirit of God continues to burn and increase, imparting to them all its gifts and filling them with joy and peace unspeakable. They retain their faith in the work of God, and as days, weeks, months and years pass over their heads, their faith and confidence increase.

No doubt there are many Saints present this afternoon who have seen illustrations of this kind. They probably can allow their minds to refer to their early experience in the Church, in the branches to which they belonged when they embraced the gospel. Probably there were many of their companions who embraced the gospel at about the same time they did who received great manifestations, and whose minds never seemed to be content with what they would term the small things of the gospel; but they were constantly reaching after visions and dreams, and extraordinary manifestations of the power of God; and, in nine cases out of ten, with the desire of consuming those manifestations on their own lusts, to have some wonderful testimony to bear, to be a little ahead of, and to excel their brethren and sisters in the things of God. Probably many present can recollect instances of this kind, and have watched the course of such individuals until they have lost the faith and have gone out of the Church. On the other hand there are men and women who were not favored in these respects, and, in consequence probably felt that they had committed some sin almost unpardonable in the sight of Heaven; yet through their humility and the constant exercise of faith they have continued to increase in wisdom and strength, and in all the gifts of the Spirit necessary for the perfecting of the Saints; and to-day they can look back through their whole career in the Church, and can see that God has given them the best possible kind of evidence to enable them to retain their standing in the Church: There are probably thousands of people, at the present time, among the nations of the earth who would say, that if they could see the sick healed, or the blind restored to sight, see a person who was on the verge of the grave snatched from the grasp of death and restored to perfect health, or hear a man speak in tongues or interpret a language of which he was entirely ignorant, they would be perfectly willing to embrace the gospel and become Latter-day Saints for the rest of their lives. I have no doubt there are men in our midst who would say that if they could have evidence of this kind they would be Latter-day Saints; and in making such a statement they would imagine they were perfectly safe, and that it would be consistent with God's plan for them to expect such evidence. Experience in this work has proved that this is not the best kind of evidence, but that there is a kind which is of a higher order, and which is calculated to preserve those who receive it from all the snares and temptations of the adversary with which they may be assailed. God, our heavenly Father, has promised the Holy Ghost with all its gifts to those who receive His gospel. He has said that those who go forth in humility and meekness, forsaking their sins and truly repenting, shall receive for themselves a knowledge of the principles which they have embraced; that they shall receive the Comforter, who will take of the things of God and show them to them; and the history of this entire people has proved that such is the case, and that the Spirit of God, with its accompanying gifts, is abundantly

poured out upon those who live so as to receive them.

The gospel of Jesus Christ claims our obedience, whether we receive the gifts of the Spirit or not. The Lord in His mercy has promised to us these gifts; but when He makes demands on His children it is not for them to stand still and make conditions with Him about the principles they are going to receive; and those who do so commit sin in the very outset. They grieve the Spirit of God by manifesting such a want of confidence; whereas those who go forth in humility, trusting in God, and who receive the truth because God has revealed it, and because it is sweet unto them, have no cause to mourn that He has not bestowed upon them all that He has promised. But, on the contrary, their souls are filled to overflowing with the outpourings of the Spirit of God, and with the gifts of that Spirit which are bestowed upon them. This has ever been the case; it is so to-day, and it will be so as long as the Church of Jesus Christ of Latter-day Saints exists in purity on the earth, or there is a man left on the earth to administer in the ordinances of the holy priesthood of the Son of God.

The great difficulty with mankind is that they have arranged in their own minds plans for the salvation of the human race. You can scarcely meet with a man in the world—although he may acknowledge that God has not spoken to the children of men for nearly 1,800 years, and that he never saw a divinely inspired servant of God, one who had the right to exercise the priesthood of the Son of God as the ancient servants of God did—but has a plan arranged in his own mind respecting the course which he thinks God should take in saving His children. Begin to talk with them, and the traditions they have received from their fathers, preachers or schoolmasters immediately rise up, and if what you state comes in contact with those traditions, no matter how pure, heavenly and attractive it may otherwise be, they will reject it. This is the rock on which the nations of the earth are making shipwreck, because, instead of receiving the truth when presented to them in humility and meekness like little children, they feel to dictate, and prescribe the laws and requirements of the gospel, and the manner in which it should be preached. Wherever this spirit exists, there is no room for the meek and lowly spirit of Jesus to have place; another spirit has possession and controls them.

How many men are there who come from afar and see Zion being built up, and see the work of God progressing on this land, who recognize the features that the prophets have said should characterize and attend on Zion and the work of God in the last days? Why, it is as much as the Latter-day Saints can do who come from the nations of the earth, to recognize in the work of God now progressing in this Territory, the Zion of God. They have their traditions and preconceived notions and ideas respecting the work of God, and what it should be; and when they come here and see the work in actual operation, many of them fail to recognize it and fail to see the power of God manifested. Why is this? It is because of those preconceived notions; it is because they have marked out and adopted a plan in their own minds upon which they expect Zion to be built up, and to which they expect Zion to conform. This is much more the case with those who have no knowledge of the truth, and who have not received the Spirit of God through baptism, the laying on of hands, and obedience to the other ordinances of the house of God. But if they were to come here dispossessed of prejudice and tradition, and were to look at the work of God as it is now progressing through this land, they would be enabled to appreciate it, and to acknowledge that there is a power and a spirit manifested among this people that does not belong to men and women under ordinary circumstances. Who does comprehend the work which the Lord is accomplishing with such rapidity? Why there is not a Latter-day Saint within the sound of my voice, no matter how young, humble, ignorant or void of understanding he or she may be, who knows anything about the Spirit or the things of God, but can see divinity and the power of God manifested in every move made and in all that has been done in connection with this work, from the beginning of their experience to the present time. They see God and recognize His hand in this work; and

they also understand that man could not bestow upon them the blessings of peace and joy that they have in the Holy Ghost. Though a man may be very learned in the ancient and modern sciences, may have traveled extensively, may understand the various phases of human nature, and be thoroughly acquainted with the history of our race so far as it has been handed down to us, yet, if he have not the Spirit of God, his knowledge fades away if placed alongside of that of the otherwise ignorant Saint, for it is found insufficient to reveal to him that this is the work of God. He looks at it from a worldly standpoint and he sees neither God nor divinity in it; neither can he recognize any exhibition of God's power in this work, and in his mind it is all delusion. But that so-called ignorant man or woman who stands beside him, who may not know one-fiftieth part of that which he knows respecting the earth, its inhabitants, and its sciences, recognizes God in it all. He knows that this is the Zion of God; his faith is based on the rock of ages; he knows and can bear testimony that this is the work of God, and he can see the hand of God in it all. The power of God is in his soul; he is in communion with God; and the gifts of the Spirit are manifested in and through him; and he rejoices in this knowledge which the man of the world has no comprehension of.

This is the difference, my brethren and sisters, between seeing the things of God from a natural or worldly standpoint, and seeing them from the standpoint God has established for us. Is this peculiar to the work of God in the last days? No; it is a peculiarity which has characterized all ages and dispensations when God has had a people on the earth. In the days of Jesus, who discovered divinity in him? Who saw in the humble son of a carpenter the lineaments of his divine origin and recognized the Deity there? Why, a few humble fishermen, ignorant, illiterate men, who, as we learn from the "Acts of the Apostles," could not speak their mother tongue grammatically. But did the high priests or the learned among the Jews, or those who had been educated in the schools, comprehend it? Though it was an age of enlightenment, so called, they could not recognize God in Jesus, nor divinity in the work which he performed; neither could they recognize any of the power of the apostleship in his Apostles. Who did see it? Why those who bowed in submission to the plan which God revealed through His son Jesus Christ; they were the ones who comprehended these things, and were able to distinguish between the man of God and the man of the world; they were able to distinguish between the truth of heaven when it came pure and unadulterated from the throne of Jehovah, and the systems of men proclaimed on every hand. Hence, former spiritually unenlightened to be unable to comprehend the things of God is not peculiar to the dispensation in which we live, but it has been so in every age when God made known His will to the children of men. Such individuals may come in contact with the greatest of Heaven's children and may associate with them day by day, and yet through not having that Spirit they will fail to recognize their nobility of character, and that they are divinely inspired. Some of the members, even, of Jesus' own family, as we learn from the sacred record, ridiculed him; they could not recognize that their own brother, the son of their mother, was the Son of God who was to die for the sins of the world; although they had been brought up with Jesus from childhood, they failed to recognize it for the very reason that Joseph Smith and Brigham Young and every prophet and apostle that ever lived on the face of the earth have not been recognized by many of their associates. If their minds had been enlightened by the Spirit of God they would have recognized the men of God, and could have comprehended the things of God and the plan of salvation; they could have seen God in it all; every feature would have beamed with the godhead and with the divinity; they would have recognized it as an emanation from heaven and would have sustained the Son of God as the being he professed to be, and which he was; and his Apostles would have had no occasion to have gone about as they did—persecuted and hated, and afterwards cruelly killed for the testimony of Jesus which they bore to mankind. Noah would not have had such a difficult