

## TO A LONG SILENT POET.

BY HANNAH T. KING.

Where is Leo? Where's the Lyon?  
Couchant in his lair for aye?  
Sings he no more "Songs of Zion?"  
Sung has he his final lay?

Has he, on a drooping willow,  
Hung his harp, like those of old?  
Has he found a downy pillow,  
On which his muse he doth enfold?  
And she with syren voice is singing  
In his ear a lullaby,  
And with mystic spell is stringing  
Words that say to friends God bye!

Rouse ye! rouse ye! Poet mine!  
Grasp your harp, and sweep its strings;  
Throw from off that soul of thine  
All the death-sleep Lethal things!  
Strike again thine "Harp of Zion,"  
With a diapason clear;  
All your friends you may rely on,  
Bend for you a listening ear!

Poet natures never fade;  
Poet minds can never die;  
All immortal they are made;  
All decay they do defy.  
From the chancery of heaven  
Came the God-gift soul of song;  
From no lower source 'twas given;  
To heaven's choir it doth belong!

Rouse ye the divine afflatus;  
Reiterate your song of yore;  
Rise, and as a brother mate us,  
As you ever did before.

Salt Lake City,  
November 25th, 1881.

## DISCOURSE

BY

## PRESIDENT JOHN TAYLOR,

At Provo, Sunday Afternoon,  
August 28th, 1881.

REPORTED BY G. F. GIBBS.

WE meet together here and elsewhere in a Conference capacity, for the purpose of regulating, managing and directing the affairs of the Church, and submitting the reports of the several Stakes to the people, that the Saints may comprehend the position that they occupy, and that through our inter-communication with each other and through the various reports, we may become acquainted, to a certain extent, with the spirit and feeling, the desires and motives that permeate the Saints of God throughout all the land of Zion.

We talk about a great many subjects, and many principles are introduced to our notice. The various duties and responsibilities of the presiding authorities are referred to, as well as those of the Presidents of Stakes and their Counselors, the Bishops and their Counselors, and the Priests, Teachers and Deacons, as also the various societies and organizations which exist as aids to the Holy Priesthood in the several Stakes. All these things are very good, so far as they go; but it is proper that we should examine ourselves, and when it is our duty so to do, examine one another, and then ask the Lord to examine us; for it is possible that we may entertain ideas regarding ourselves and our position that may not be sanctioned by the Almighty; and if this be the case, then if that harvest should come of which we have heard sung this afternoon, it may find some of us who are not "wheat," not faithfully performing in all respects the various duties and responsibilities which devolve upon us. And it is quite proper that we, as an intelligent people, professing pre-eminently to be the servants of God, should act with candor and truthfulness, and should be able to scan our own actions as well as those of others, to see wherein we come short in following the example that was set us by one of the ancient prophets in which he said, "Search me, O God, and try me and prove me; and if there be any way of wickedness in me, bid it depart."

The position that we occupy is indeed a very peculiar one. We are gathered here from the nations of the earth. We are gathered here because of certain plans, purposes and designs of Jehovah pertaining to the world wherein we live, pertaining to the peoples who have existed before us, and relating to all men whether living or dead. And as the Lord organized this world; as He is said to be the God of the spirits of all flesh; and as He is interested in the welfare of all humanity, He would be the proper personage to inaugurate every measure, everything that would be calculated to promote the interests of

mankind. And in the accomplishment of the salvation of the human family His designs, plans and purposes have been perfected generations long ago. If He could reveal unto Adam all of the events which would transpire upon the earth associated with coming generations, He certainly must Himself have had a knowledge of those things which He communicated to our first parents, or He could not have revealed them. Among other things that the Lord designed should be introduced upon the earth was what is termed the dispensation of the fullness of times, wherein He would gather together all things in one, whether they be things on the earth or things in heaven; but all should be gathered together, in one.

We have had in the different ages various dispensations; for instance what may be called the Adamic dispensation, the dispensation of Noah, the dispensation of Abraham, the dispensation of Moses and of the prophets who were associated with that dispensation; the dispensation of Jesus Christ, when He came to take away the sins of the world by the sacrifice of Himself, and in and through those various dispensations, certain principles, powers, privileges and priesthoods have been developed. But in the dispensation of the fullness of times a combination or a fullness, a completeness of all those dispensations was to be introduced among the human family. If there was anything pertaining to the Adamic, (or what we may term more particularly the patriarchal) dispensation, it would be made manifest in the last days. If there was anything associated with Enoch and his city and the gathering together of his people, or of the translation of his city, it would be manifested in the last days. If there was anything associated with the Melchisedec Priesthood in all its forms, powers, privileges and blessings at any time or in any part of the earth, it would be restored in the last days. If there was anything connected with the Aaronic Priesthood, that also would be developed in the last times. If there was anything associated with the Apostleship and Presidency that existed in the days of Jesus, or that existed on this continent, it would be developed in the last times; for this is the dispensation of the fullness of times, embracing all other times, all principles, all powers, all manifestations, all Priesthoods and the powers thereof that have existed in any age, in any part of the world. For, "Those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times."

And who was to originate this? It originated with God the Father, and it was sustained by Jesus, the Mediator of the new covenant, and it was sanctioned by all the Prophets, Patriarchs, Apostles and men of God who held the Priesthood in former ages. And finally, when all the preparations were made and everything was ready, or the time had fully come, the Father and the Son appeared to the youth Joseph Smith to introduce the great work of the latter days. He who presides over this earth and He who is said to be the maker of all things, the Father, pointing to his well-beloved Son, says, "This is my beloved Son, hear Him. He did not come Himself to regulate and put in order all things, but He presented His Only-Begotten Son, the personage who should be, as he is termed in the Scriptures, the Apostle and great High Priest of our profession, who should take the lead in the management and regulation of all matters pertaining to the great dispensation that was about to be ushered in. And that Jesus who had been spoken of by all the holy prophets since the world was, and was the Lamb slain from before the foundation of the world, who was the Son of the Eternal Father, and who was the brightness of the Father's glory and the express image of His person, He it was who was to take charge of this all-important work, to regulate the affairs pertaining to the interests of humanity, to introduce the dispensation of the fullness of times, and to operate with the various Priesthoods that had existed and the men who held the keys of these Priesthoods in former times for the salvation of humanity.

And thus the work was commenced. Everything was prepared in the heavens that had been contemplated from the beginning. And I here desire to mention one thing

pertaining to the Son of God. We are told that when it was determined to organize the earth, and when God had laid his plans before the councils of the heavens that he asked Lucifer what he would do. Lucifer answered, "Behold I, send me, I will be Thy son, and I will redeem all mankind, that one soul shall not be lost; and surely I will do it; wherefore give me thine honor." The Father then turned to His well-beloved Son, and asked, "What will you do, you have heard these things as well as Lucifer?" The Son replied, "Father, Thy will be done, and Thine be the glory." Satan, we are told, rebelled against God; and he wanted to introduce something that was contrary to the law of God and to the counsel of God; as much as to say, "O, you do not know much about it; I will go and save all; wherefore give me thy glory." Some of our folks now-a-days feel and say sometimes, they have a portion of the Priesthood, and they think they are almighty personages; they think they know better than anybody else, better than the Bishop, better than the Twelve, better than the Presidency of the Church, they are puffed up and filled with their vain imaginations. Say they, let me have my way; and then, I want you to give me your honor to help me to carry it out." Or, in other words, I want to fight against the work of God and against the Priesthood of God, and I want you to give me power and influence to accomplish it." They do not tell you that in so many words; but these are the facts.

Now, we are told that Satan rebelled against God. He could not rebel against a law if that law had not been given; he could not have violated a commandment if that commandment did not exist. And we are told that he sought to take away the agency of man, to make man a poor miserable serf; and then to take his own course in regard to the destiny of the human family. But God would not have it so; and because of his rebelling He cast Lucifer out of heaven, and with him one-third of the hosts of heaven because of their departure from God and His laws, and because they sought to pervert the counsel of God and violate those principles which He had introduced for the salvation of the world which was to be, and upon which we now dwell.

Was it known that man would fall? Yes. We are clearly told that it was understood that man should fall, and it was understood that the penalty of departing from the law would be death, death temporal. And there was a provision made for that. Man was not able to make that provision himself, and hence we are told that it needed the atonement of a God to accomplish this purpose; and the Son of God presented himself to carry out that object. And when he presented himself for this position He was accepted by His Father, just the same as any man who owes a debt, if he is not able to pay that obligation, and somebody steps forward and says, I will go security for him. If the persons to whom he is indebted are willing to take him as security they will receive the security's note or obligation to meet the debt. So Jesus offered himself. Now, man could not have done that. Man could do all that he is capable of doing. But there was an eternal law of God violated and it needed an eternal, infinite sacrifice to atone therefor; and Jesus offered himself as that sacrifice to atone for the sins of the world; and hence it is written, He was the Lamb slain from before the foundation of the world.

Now, to carry out this view of indebtedness a little further. We will suppose that a man has given his note to pay a certain amount in a certain given time, and in order to keep that note good, he agrees to pay interest on it. Now, when Jesus gave himself up as security for the sins of mankind, and God accepted of his security, what was done then? Why, sacrifices were introduced as types of the sacrifice of the Son of God, to show that the ancient servants of God recognized this principle that had existed in the heavens, and many of them understood the principle with great clearness. We find that Adam offered sacrifices, and when he did this, he said in answer to a question put to him by an holy angel, I do not know why I do it, only the Father has commanded it. And then the angel commenced to explain to him that this rite was a type of the sacrifice of the Only Begotten of the Father who should come in the meridian of time to offer himself as

a sacrifice for the sins of the world; and said he, "Thou shalt do all things in the name of the Son and call upon the Father in His name for ever more." When Adam and Eve ate of the forbidden fruit, the mercy of God was extended to them, and they perceived as Eve expressed it, that if there had been no fall, they would have had no posterity, and that they would have been deprived of many joys and blessings relating both to this life and the life to come. And so Adam and Eve rejoiced in their hearts that God had provided the plan, and although they were fallen, yet in this life, through the atonement, they would have joy, and by and by they would return to their Father, and there rejoice exceedingly in the abundant mercy of God and in the redemption wrought out for them by the Son of God.

We find that from that time Satan began to operate and to use his influence against God, seeking to introduce rebellion on the earth as he had done in heaven. He succeeded but too well in his operations. And when Cain and Abel offered up their sacrifice, Cain would not have done it if the devil had not urged him; but we are told that Cain loved Satan better than he loved God, and that he departed from the laws of God. Satan requested Cain to offer up a sacrifice, which he did, and the Lord rejected it, but He accepted his brother Abel's. Why did the Lord reject one and accept the other? Because the Lord knew that Cain had departed from Him, and that he was not sincere in his offering, as we sometimes are not sincere in our offerings and in our worship, and therefore He rejected it. Then Satan came again and whispered to Cain, I could have told you all about it before; God is an unrighteous God; He gathers where He has not sown. He was unjust to me in heaven, and therefore I rebelled against him; and I advise you to do so also. And Cain listened to the advice of Satan, and as the devil was a murderer and a liar from the beginning, so he induced Cain to become the same, and he instigated him to kill his brother Abel. Now, these two powers represented in the two men, that of God in Abel and that of Satan in Cain; and thus the warfare commenced, and the opposition was inaugurated, for we are told it was necessary there should be an opposition in all things. And furthermore, we are told that it became Him of whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.

Now, these things spread and grew. It was necessary and proper that there should be good and evil, light and darkness, sin and righteousness, one principle of right opposed to another of wrong, that man might have his free agency to receive the good and reject the evil, and by receiving the good (through the atonement of Jesus Christ and the principles of the Gospel, which he introduced, and which were advocated long before He Himself appeared on the earth), they might be saved and exalted to the eternal Godhead, and go back to their Father and God; while the disobedient would have to meet the consequences of their own acts.

This warfare continued; and as men began to increase upon the earth, so wickedness increased, until it was decided that they should be destroyed, that they might be deprived of the privilege of perpetuating their species. Why? Let us go back to the time when Satan rebelled against the Almighty and drew away one-third of the hosts of heaven. We find that there were pure spirits that stood that test and who had given to them the promise of bodies on this earth. Let us suppose that you and I were there as spirits, awaiting the privilege of taking bodies, and that we could see the wickedness and corruption that was going on upon the earth, and that we could see prophets going about teaching the principles of righteousness and warning the people of judgments that should come, of the flood that should overwhelm them and of the prisons prepared in which the ungodly should be cast. And we say, "Father, you see the people on the earth that they are wicked and depraved, fallen and corrupt! Yes. Is it right and just that we who have done no wrong should have to enter into such corrupt bodies and partake of the influences with which they are surrounded?" "No," says the Father, "it is not just, and I will cut them off, I will

cause the floods to come upon them to destroy them and I will send those wicked and disobedient spirits into prison," which He did.

Here was an act of justice. Some men who profess to be very wise, think God was unjust in thus destroying so many of His creatures. They know nothing about it because they do not comprehend the law of God and the purposes of God. It was an act of justice and righteousness according to the eternal justice that dwells in the bosom of the Father.

What next? Before they were destroyed Enoch ministered unto them, he organized a church, and he sent forth Elders, as we are now doing, to warn the people of the desolation that was about to overtake the inhabitants of the earth; and the Savior, according to Luke, said, referring to this event in the world's history, "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." And says Matthew, in referring to the same thing, "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." After these Elders had gone forth, under the direction of Enoch, they gathered together those who believed in their message, and they built up a city which they called Zion. And the power of God was with Enoch and with those Elders; and the enemies of God and of His law arrayed themselves against God and against Enoch and his people, as some of our very pious people are doing to-day against us, and as others would like to do. Say they, "Look, what a wicked people these 'Mormons' are, they have more wives than one. It is true we have mistresses besides our wives; it is true we commit adultery; it is true we are covered with infamy and debauchery; it is true that the stink of our crimes and iniquities rises into the nostrils of Jehovah, as it did in former days, but we will cover all that over." But they cannot do it; it sticks out on every side; the covering is too narrow. They are murderers and murderers of their infants, and the stench of their infamy ascends into the nostrils of Jehovah; and you that want them, take them, and you that do will go along with them, and go to perdition with them; and I tell you that in the name of the Lord. And you that want your children to go to perdition send them to be taught by those not of us. Are there any more foolish than some of the Latter-day Saints are to-day? We read in our newspapers from time to time of certain combinations conspiring against us, and who are they? The Methodists, the Presbyterians, the Baptists, the Episcopalians and others, and they want to petition Congress—what to do? To destroy the very people whom you profess to love; and still you would send your children to be taught by them, to drink in their influence and spirit, and in time to imitate their acts, would you? What is being done in certain parts of the Southern States to-day? Mobs, led on by Christian ministers, co-religionists of these men, are seeking the lives of your own brethren, and those who are here manifest the same spirit and would perpetrate the same acts if they had the power in the same way that is being done in Georgia for instance; but they pretend to be so nice, and so pure and so virtuous, and to have such agreeable manners, and to be so well educated, and they want to teach your children, and, to tell you the truth, to lead them to hell. And you will assist them to do it! Woe to that man and that woman who permit their children to come under such influences! They will sup sorrow in time and in eternity, where there will be weeping and wailing and gnashing of teeth. Do you hear it? I tell it to you in the name of the Lord. Woe be unto those fathers and mothers, I say, who thus tamper with the children that God has given them.

I am reminded of a case of mobbing which occurred lately in Georgia, in which Elder Geo. W. Bean, a young man from this place, (Provo), was attacked, the mob as usual having been gotten up by Christian ministers. And this same class of men will tell you what good people they are, and yet they will approve such acts; and on the back of that they will ask that your children may be sent to them to educate, to be taught what? How to