

## ON A NAUGHTY LITTLE BOY, SLEEPING.

Just now I missed from hall and stair  
A joyful treble that had grown  
As dear to me as that grave tone  
That tells the world my older care.

And little footsteps on the floor  
Were staid. I laid aside my pen,  
Forgot my theme, and listened—then  
Stole softly to the library door.

No sight! no sound!—a moment's freak  
Of fancy thrilled my pulses through:  
"It—no!"—and yet that fancy drew  
A father's blood from heart and cheek.

And then—I found him! There he lay,  
Surprised by sleep, caught in the act,  
The rosy Vandal who had sacked  
His little town, and thought it play;

The shattered vase; the broken jar;  
A match still smouldering on the floor;  
The inkstand's purple pool of gore;  
The chessmen scattered near and far

Strewn leaves of albums lightly pressed  
This wicked "Baby of the Woods."  
In fact, of half the household goods  
This son and heir was seized—possessed.

Yet all in vain, for sleep had caught  
The hands that reached, the feet that  
And fallen in the ambushade  
The victor was himself o'erwrought.

What though torn leaves and tattered  
book  
Still testified his deep disgrace!  
I stooped and kissed the ink face,  
With its demure and calm outlook.

Then back I stole, and half beguiled  
My guilt, in trust that when my sleep  
Should come, there might be one who'd  
keep  
An equal mercy for His child.

—BRET HARTE in *Harper's Magazine*.

## REMARKS

BY

**PREST. JOHN TAYLOR,**

*In the Tabernacle, Salt Lake City,  
on Sunday, August 24, 1879.*

REPORTED BY JOHN IRVINE.

I HAVE listened with great pleasure to the remarks that have been made by the brethren who have addressed us, and I thought that I would arise and add a few remarks myself to those already given. It gives me pleasure always to meet with the Latter-day Saints, to talk with them and hear them talk of those great and eternal principles, which our Father in heaven has revealed for the salvation, the blessing, and exaltation of the human family. Men comprehend very little of these things. And further they know very little about us and our faith, our practice, and our doings.

I was pleased to hear Brother John H. Smith make the remarks he did concerning himself, as regards his purity, his virtue, singleness of heart, and his desire to do good. I wish all the Latter-day Saints could say and do the same. I wish they were all actuated by the same principle of honor, of truth, of integrity, and of virtue; and I would say that if there are those who are not they are hypocrites, they are not the representatives of the principles of truth, of these great and glorious principles which God has revealed to us, but they are a disgrace to their profession.

God expects us, at least, to be moral. He expected the Jews under the Mosaic dispensation to be moral. They were also to have faith in God, as we propose to have faith in him when living under the law. They were told to commit no murder, they were told not to covet a man's house, or his wife, or his land, or his ox, or his ass, or any thing that belonged to him. I wish the Latter-day Saints would incorporate this always in their creed. It is hopeless to suppose the Christians will. But I do hope to see the Latter-day Saints governed by those high and noble principles which they propose to have faith in. But as regards the world they know very little about these things. They talk sometimes about the impurity of the Mormons. What! Men wallowing in filth, corruption, rottenness and infamy! Men and women who are the murderers of their own infants by the thousands before or after birth. Who violate incessantly their marital covenants, who do not know the difference between right and wrong! Men who would seek to despoil other men of their goods their property and possessions and women of their virtue, and

then come and preach morality to us! Now, we can talk to one another, I can talk plainly to the Saints, because we profess more, but it does not do for such characters to come and preach morality to us; they had better go home and attend to their own affairs.

But we are expected to do right and to take a proper, consistent, upright, virtuous and honorable course, and then we need not fear any evil. Talk about persecution, why, yes. Will they persecute you? Yes. Will they hate you? Yes. Will they rob you? Yes, and thank God for having the privilege. And what will we do? Try and prevent them, God being our helper. Will they traduce you? Yes, that is, if their words are of any account, but they are not much; these low degraded infamous characters do not believe one another, and we do not believe them. Consequently, we have very little odds to ask of this class of people, nor in fact of the world, or anything that is in the world. We fear God, and know no other fear, for God is our Father, our friend, and our protector, and he is the only friend that we know anything about in this world. He will take care of us. We will commit our cause to him, and ask no odds of this world, in any shape they can fix it. They may fulminate their decrees, and Mr. Evarts if he please may call upon a number of European nations to assist the United States to regulate the morals of a small people numbering about two hundred thousand here, among upwards of forty millions;—he may call upon these European nations to assist the United States to regulate the morals of this people up in these mountains, if it pleases him. But what a magnificent spectacle coming from such a source as it does! Why, there is more corruption in Washington in one day than there is in Salt Lake City in twelve months, Gentiles thrown in! But we certainly all of us need our morals more or less correcting.

In relation to these matters, however, we care very little about them. We have a work to perform that God has commanded us to attend to, and we shall do it, hear it all ye ends of the earth! We will do it in the name of God, nor can this nation, nor any other nation stop it! Hear it! publish it to the ends of the earth! Write it down and see if it does not come to pass. I prophecy it in the name of Israel's God, let all Israel say Amen. (The whole congregation as with one voice responded "Amen") We know what we are doing, whether other people do or not. This kingdom that has been spoken of will roll on. The word of the Lord has spoken it thousands of years ago. It will continue to roll on, and woe unto that man or that people who set their hands to fight against Zion for God will be after them. That people or nation will be wasted away. He will maintain the rights of this people, if they will fear him and keep his commandments. Amen.

## MINUTES

*Of a two days' meeting held in Haywood Valley, Chatooga County, Georgia, Saturday and Sunday, Sept. 27 and 28, 1879.*

10 a. m.

Present on the stand: Elder J. Morgan, President of the Southern States Mission S. C. Stephens, N. L. Shurtliff, T. W. Heward and J. J. Barbor, Traveling Elders of the Georgia Conference, and Elder Joseph H. Parry of the North Carolina Conference.

Elder Morgan stated his joy and satisfaction in meeting with the brethren and sisters in as good health and circumstances as at present. Related the circumstances of his leaving Salt Lake City, his arrival at Manassa, Colorado, the meetings held there, and the circumstances and feelings of the Saints. All were feeling well in the cause.

The efforts of the adversary so strenuously put forth in the past few weeks would only help to spread the Gospel by creating inquiry and a greater interest in the work we represent. It is calculated to do much good and not so much harm as many suppose.

Singing, Benediction.

7 p. m.

Singing and prayer.

Elder Shurtliff stated that he and Elder Stephens had visited the Branches, and found the Saints living up to the Gospel as well as they could under the circumstances. They visited some who were not of our faith. Held meetings both among the Saints and strangers. All had treated them well. He closed by bearing his testimony to the Latter-day work.

Elder Heward remarked that the Gospel was spreading rapidly. Some of those who came out to hear us were seeking for the truth; these are the ones that we are after. We teach the same doctrine that Christ and his disciples taught. The salvation of the world depends upon their acceptance of this gospel and their living up to its principles.

Elder Parry felt glad to be with the Saints here again and gave some of his experience in North Carolina. The prospects of the work in that Conference were very encouraging, notwithstanding the mobbing and persecutions.

Our brethren and sisters who had been driven from their homes and despoiled of their property were feeling well in the gospel, and were at the present time in Barton County of this State, at work in the cotton fields, and were getting along pretty well, hoping for some help before the winter came on, to be gathered out to a land of freedom. Since the outbreak of hostilities up there, many who had heretofore been indifferent had taken a firm hold on the gospel. His expressions went to prove that the noble, the honest and the upright were the bulk of our converts and adherents, men and women who were looked up to in the communities they came from. The time would soon come when all the world would look up to and respect the priesthood and the Saints of God. He spoke on the first principles, and encouraged the Saints to patiently endure all things for the gospel sake, for in a little while our reward is sure.

Meeting adjourned until Sunday 10 a. m.

Singing; benediction.

Sunday 10 a. m.

Singing and prayer. Elder Morgan delivered an interesting discourse on the first principles of the Gospel, and spoke very pointedly on the necessity of new revelation, in order to be made partakers of the joys of the Gospel in its fulness. He closed by bearing his testimony to the divine mission of the Prophet Joseph Smith.

The sacrament was then administered. Singing. Benediction.

7 p. m.

Singing and prayer. Elder Morgan delivered an excellent discourse on the subject of our pre-existence, our relationship to God and our obligations to him while we live in this probation, and which we shall continue to have towards him in the future. He touched on the first principles and also on the subject of the gathering, its object and importance.

Singing, benediction.

An excellent spirit was enjoyed throughout the meetings, and the instructions given were much appreciated by the goodly number of Saints and strangers present, many of whom had come from the surrounding branches. Three baptisms occurred. The prospects for emigration are good.

S. C. STEPHENS, Clerk.

## Correspondence.

YONKERS, Westchester Co., N. Y.,  
October 3, 1879.

Editors Deseret News:

On August 30th I left here and went to New York, from which place at 6 o'clock p. m. of the same day I took passage on a palatial Hudson steamer for Albany. The Hudson river is the Rhine of America. I enjoyed a splendid view of the scenery along its banks till darkness closed over it, and next morning at day-break was on deck viewing the forest-covered hills and slopes along either shore, and occasionally some little village nestled among hills, dales and trees an ideal of coziness and picturesque beauty, that could, every few miles, be plainly seen from the deck of the steamer.

At sunrise we were in the Catskill mountain regions, the land of rural hamlets, lonely forests, the Knickerbocker, and last but not

least, the home of Rip Van Winkle.

The scenery had a primeval look, and the humble dwellings of the settlers were in strong contrast to the magnificent country residences and elegant mansions that dot either shore of the river for thirty miles above New York.

I was one of a party consisting of Sister Clough, an old time and faithful Saint, who lives at Cohoes, a town near Troy, her husband and several of their friends. Sister Clough had paid a visit to the Saints in Yonkers, and finding me there, had invited me to accompany her to Cohoes, as she thought I could do good there.

I found in the place a number of Saints more or less firm in the faith, and prolonged my stay among them nearly four weeks, during which time two were added by baptism, and I trust several others were refreshed and encouraged.

There are Saints enough there to make a small branch, but circumstances were not favorable for the organization of one. Sister Clough with commendable zeal, had however, started a little Sunday School consisting of seven or eight scholars, into whose minds she was endeavoring to instill the principles of the gospel from Sabbath to Sabbath.

On the evening previous to my departure, at their earnest request, I held a little meeting with some of the Saints. Not over half a score of souls were present, but I have rarely witnessed a greater outpouring of the Holy Spirit than we enjoyed. Some of those present were unwell and desired to be healed. I consecrated oil for the purpose, administered to three of them, and the result was immediate and powerful. Upon the heads of others present, I laid my hands and sealed a blessing and blessings as the Spirit gave me utterance, to their great joy and comfort. We sang praises to the Lord, bore our testimonies to the truth, partook of the sacrament, and worshiped God with joy and thanksgiving. Many of the Saints in Zion, I am well assured, do not place a proper value upon their privileges. There they may meet with their brethren and sisters from Sabbath to Sabbath, listen to words of life from the servants of the Lord, partake of the sacrament and worship the Lord to their heart's content, if they are so disposed. But my heart is often touched with the joy and eagerness of scattered Saints whom I visit, to once more see the face and hear the voice of an elder. Sometimes it is years since they had such a privilege, and if a good portion of the Spirit of God has remained with them, they appreciate it in a way that would put many Saints in Zion to shame.

Cohoes is nine miles from Albany, and before completing my labors there, I visited the latter city for the twofold purpose of sight-seeing and searching records. Albany did not appear to me to be a very interesting city for a tourist, but she has one sight worth going some distance to see, namely, the new Capitol, now in course of completion, which is a mammoth and magnificent architectural pile. I was disappointed in not finding certain records there, but was told that they are kept in New York.

I left Cohoes on September 18th, and came by rail to Poughkeepsie, the "Queen City of the Hudson," half way between New York and Albany. I was kindly received by certain parties on whom I called, stayed over night, and next day visited West Point, first promising to return and finish my visit to Poughkeepsie.

At West Point I enjoyed the company and hospitality of Lieut. Willard Young and had a good visit with Cadet Richard W. Young. Spending the night of the 19th with Lieut. Young, I returned on the 20th to Poughkeepsie, and next day was conducted, by a gentleman whose family I was visiting with, to the State insane asylum, a very large structure spread over a large piece of land, with a somewhat incomprehensible arrangement of corridors, cells, additional side buildings, etc. I was informed that the building had proved a mine of wealth to several successive sets of contractors, who had in turn made their fortunes out of it, and then been ousted because of their corruptness, and that it was still unfinished.

After "doing" the asylum we repaired to Vassar College, the famous female seminary of learning. It is surrounded with many broad

acres of well kept and beautiful grounds, which, with their lawns, walks, trees and flower beds, constitute a little paradise. The college museum ranks as one of the finest natural history collections in the country, while the main college building, with its two wings, is very beautiful, symmetrical and impressive, a splendid model of its style of architecture. We were conducted through portions of the main building, including the dining room and chapel. The former, I judged, would accommodate 500 students at once. In the latter, a simple, non-sectarian religious service is held every evening, conducted by the president of the college. There were several hundred students in attendance.

Having completed my visit at Poughkeepsie, which I trust will result in good, I returned to Yonkers on Sept. 23d, where I have been staying ever since. On Sept. 29th, I baptized a widow lady, and other baptisms are prospective. There is a nice branch here of fourteen members.

I am surprised that, in all my travels in this region, I get so few opportunities for public meetings, and am coming to the conclusion that, so far as the general public of the New England and Middle States is concerned, the work of binding up the law and sealing up the testimony is pretty well completed, until the judgments of God shall startle the people to seek after him more than they now do. Though the vintage is done, I occasionally have the privilege of gathering in a few grapes, ere the fire shall consume the vineyard. I feel well in my labors, and the Lord condescends to attest the divinity of my calling by the signs promised, as the sick are healed, devils cast out, and the Holy Ghost given to those who believe and obey the gospel.

Praying God to bless Zion in all the world, and to let confusion overtake her enemies, I remain, your brother in the truth,

B. F. CUMMINGS, JR.

Baptisms in the South.

TAYLOR'S STORE,  
Franklin Co., Va.,  
Oct. 1st, 1879.

Editors Deseret News:

Since our last report we have opened several new places for preaching, and added to the church by baptism 34 more souls, who are rejoicing in the work and preparing for emigration.

We are meeting more opposition from hireling priests, who are circulating slanderous misrepresentations to arouse the indignation of the people, inciting them, if possible, to persecution and mobbing.

Let them howl and persecute, the gospel must be preached and the kingdom built up.

Several families will emigrate this fall and spring, providing they can dispose of their land property. In fact some have sold out already. There is quite a spirit of gathering among the Saints, feeling by the signs of the times that there is trouble at hand.

The elders are feeling well and earnestly devoted to the ministry. Their labors being rewarded by frequent baptisms of honest souls. The power of God has been wonderfully manifested in healing the sick. For instance, a woman, a believer in the gospel, was confined on her bed over 10 months, suffering from dropsy, which the doctors pronounced incurable and gave her up, stating that she could not possibly live but a few weeks. She earnestly desired us to administer the ordinance in her behalf, which we did, and a short time ago she was able to go into the water and be baptized, to the astonishment of the people. She is now walking around, a living miracle!

President Morgan writes us often imparting good, timely counsel, for which we feel very grateful. He promises us a visit some time this fall, if convenient. He will be heartily welcomed. The work of the Lord is onward, for "All are talking of Utah."

Yours faithfully,

H. W. BARNETT.

CHESTER, Oct., 8th, 1879.

Editors Deseret News:

Gunnison has suffered 50,000 bushels loss of grain this year; potatoes non est, and the drinking water disagreeably saline. A big water suit is on the tapis. I hope the Bishop's idea for an arbitration