

Poetry.

RICH AND POOR.

With choicest meats the cloth is spread
And clustered fruits from off the vine,
And in the goblets, gold and red
Sparkles the warm delicious wine.

The rich man lifts it to his lips,
And murmurs while he slowly sips:

"Ah, wealth, what bounteous gifts are thine!
Where does the poor man find his bliss?
For him there glows no generous wine
With fruity flavor like to this,
Wealth builds us round a wall secure
Which shuts us from the vulgar poor."

Oh, rich man! once upon the earth,
In years gone by, a stranger trod;
The prophets who foretold his birth
Proclaimed him as the Son of God;
And he, whose every deed was pure,
Chose his own friends among the poor.

In yonder naked garret, gloom
Her aching sight made dim with tears,
With little left which once was bloom,
And seeming twice her actual years,
A woman toils from day to day
To drive the wolf and sin away.

And here a mother, mute with grief,
Bends low above her prostrate boy;
The nights are long, the days grow brief,
To her the morning brings no joy,
But finds her watching by the bed
Where lies her darling cold and dead.

Somewhere beyond our mortal sight
There is a city fair to see,
Where comes not sorrow, want, or night,
And time is an eternity.
And there no frowning wall secure
Shall separate the rich and poor.

REMARKS

By Elder GEORGE Q. CANNON in the Tabernacle in G. S. L. City, Sunday afternoon, Nov. 27th 1864.

[REPORTED BY E. L. SLOAN.]

The remarks made by the brethren this afternoon, and all through the day, have been to me exceedingly edifying and instructive. If I could impart to you one tenth of the feelings and reflections that have been awakened in me by them, I would be satisfied. So many points have been touched upon that I think every person present has felt to rejoice for the out-pouring of the Holy Spirit which we have enjoyed. There is one point in relation to the great work with which we are identified, and its further movements, to which I wish to refer. It has been alluded to this afternoon that some entertain the idea that we may have to leave these upper valleys and retire to the more southern ones before our enemies. For my part I cannot believe this: I never have believed it. I believe we are in the very place which God designed we should occupy; and I believe with all my heart the words of President Young, when he spoke respecting our movement south and the sacrifice we made of our homes here, which we were willing to put the torch to and burn sooner than our enemies should possess them. He said, when we came back again, that we had begun to return,—to retrace our steps in the path we had been compelled to tread by the inhumanity of our enemies, and we would not stop returning until we should re-occupy the lands from which we have been driven. I felt then that it was true, and still feel so; and, to me, it looks like childishness for any of us to cease improving the advantages our Father and God has given us in this valley and in the valleys north, south, east and west.

The Lord has blessed us to a very great extent. He has constantly poured out upon His servants the spirit of instruction and revelation. There has been no move that it has been necessary for us as a people to make that we have not been forewarned of by our leaders; and when they counsel us to take measures for the improvement of our city or the adjacent country, or for doing anything that will make us great and powerful, it is our duty, being the mind and will of God, to adhere to and obey their counsels and instructions; and he who would think by word or thought or expression to weaken the effect of that counsel is an enemy to the Zion of our God;—he who would try to weaken the counsels of the Presidency, is an enemy in disguise, and unless he drives that spirit from his heart he will sooner or later be found arrayed in the ranks of the enemies of God and truth. There is but one course that can be pursued in safety, and that is the course pointed out by those who are placed to preside over us. It may seem unnecessary to say so; but it is necessary. It seems at times, as though we had not sufficiently learned the lesson of obedi-

ence. And it requires the servants of God to continually remind us of these things, and impress it upon us that in this path alone can we obtain salvation.

The Lord told us years ago that we were called to lay the foundation of a great work. The Latter-day Saint who looks to his own benefit alone, and does not recognize the extent of the work and its influence upon the people,—not only upon the people gathered together here, but upon the nations of the earth, has failed to comprehend the position he occupies as a servant of God; and, unless he changes his course, instead of increasing in the things of God he will decrease, and the spirit of the Lord will not be with him to the extent it would be were he alive to his duties and responsibilities as a servant of God. We are engaged in a work that affects ourselves, our neighbors, our posterity and progenitors, and all the nations of the earth, and it will not do to be blinded by petty interests; to think in relation to the counsel to bring out the waters of Jordan, for instance, is it going to benefit my farm or my city lot? To reason in this way betrays a narrowness of mind that does not harmonize with the greatness of the work we are engaged in. If we look at matters in this light, we are not worthy to occupy the position we hold.

While Bro. Joseph W. Young and Bro. Gates were speaking, my mind reverted to the history of Joseph, who was sold into Egypt, the progenitor, perhaps, of the greatest portion of this congregation. An axiom came to my mind, that history repeats itself. And the great majority of us who are his descendants, are not unlikely to accomplish a work similar to that which he accomplished. You know what has been meted out to us by our brethren. It has been our fortune like him to be dreamers. Like him we related our dreams to our brethren, and they acted towards us as his brethren did towards him. They said, We will not have this dreamer to rule over us. They put him into a pit, and afterwards sold him to the Ishmaelites, and he was carried to Egypt where they thought they would never see him or hear from him again. But God overruled their acts, and the fulfillment of the dreams for which they sold him into slavery was brought about by that very means. So our brethren, instead of owning the truth of our visions, acted towards us as the brethren of Joseph did towards him. They would not own the power of God, nor look upon us as their benefactors, but abused us and treated us cruelly, driving us from their midst, yet out of it God will bring salvation to the remnant which is left of them.

You may depend upon it we are repeating the history of the past. We will yet have to feed our brethren in the flesh; we will yet be the head and will extend unto them the salvation and deliverance, spiritually and temporally, which they need. We can see plainly that the Lord is overruling circumstances for the accomplishment of this end. Shall we not, then, be willing agents in His hands, and seek with all the energy of our nature to do what he requires of us? I believe this is the feeling of every Latter-day Saint, and those who love righteousness are determined in their hearts to do all that is required of them by the servants of God. There is no one under the sound of my voice to-day, but has felt happiness in doing what has been required of him by the servants of God. This is the secret of the power wielded by President Young over this people. Because they have a living and abiding testimony of the Spirit with them when doing their duty, their hearts are filled with joy, thanksgiving and happiness; but when they take an opposite course, and go contrary to what is required of them by the servants of God, they feel miserable, they know they have taken a wrong course, and, if they are wise, they repent speedily of their sins and are obedient to the counsel given.

I hope to see the day when we will have land and water, food and fruit, and everything that is pleasing and useful, everything that is necessary for the comfort and well-being of man, to enjoy ourselves and share with those who come to us and live with us. And I know the measures taken by our leaders now will be attended with these results, if we abide their counsels. Whenever there has been a failure in carrying out any measure that has been counseled, it has been because of a lack of faith on the part of those to whom the counsel has been given. It is time we should begin to think what we are going to be, and rise above those little petty feelings that are characteristic of the world. We should allow our minds to be filled with the Spirit of God to such an extent that we can have enlarged thoughts and

views. We should feel to say that "anything which benefits my brethren and sisters, whether it furthers my interests or not, let it be done; let the community be blessed whether my personal interests are prospered or not by the course taken." The person who cherishes this feeling will be sure to receive temporal prosperity.

I know we live in the kingdom of God and serve a liberal master, and though we may be called upon to make what we may view as sacrifices, if we do so willingly and liberally, God will give to us a liberal reward. "The liberal divideth liberal things; and by liberal things shall he stand," was said by one of old, and can be said in truth of the day in which we live. If we act upon this principle, God will deal with us in a similar manner. I know this to be true, and that God will reward us with every blessing we need, as a people, if we take the course that is pointed out. There is no circumstance or difficulty we have to contend with, but what is for our good, and will ultimately prove so, if we are faithful. No matter what labor we are required to perform, we are in the very position and doing the very work God requires at our hands. It is necessary for our development and increase in the faith of the Lord Jesus. This is a glorious consolation to me.

I know that everything will be overruled for our good if we do right. No matter how difficult circumstances may be to bear at the time, they are for our good, and God watches over us; His angels are round about us all the time. The spirit of prophecy and the angels of God are continually with His servant Brigham; and when the people receive and act upon his counsel, it results in good to them. May God bless us, and fill us with more faith and power that we may go forth in mighty strength to accomplish the work of our God on the earth. Amen.

REMARKS

By Elder GEORGE A. SMITH, Tabernacle, G. S. L. City, Sunday, Jan. 22, 1865.

[REPORTED BY E. L. SLOAN.]

We have heard a very practical discourse, this afternoon, from Elder Woodruff, one which is calculated to cause all persons to consider for themselves whether they are pursuing such a course as is in accordance with the law of righteousness, instead of following the wickedness spoken of which exists in the world. Considerable has been said on various occasions to show us that great efforts have been made to teach the principles of religion, and to make known to the children of men what they should do to be saved; but professing Christians have unfortunately become very much divided in their opinions as to the proper way of obtaining this salvation. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Such is the record of Luke of the last commandment given by the Savior of mankind to his Apostles when they went forth to preach the gospel, and communicate to the human family a knowledge of the way by which they could be saved. He commanded that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. "And," said he, "ye are witnesses of these things." The witnesses were the Apostles sent forth to deliver the message entrusted to them, and to administer the ordinances by which salvation could be attained. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed too 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."

Now, when these Apostles,—these witnesses, went forth, in obedience to the injunction of their master, they preached repentance to the people; they called upon the human family to believe in the Lord Jesus Christ, bearing testimony, as they were witnesses, that it behooved Christ to suffer and rise again from the dead, that the way might be opened for the human family to obtain a remission of their sins. Let us enquire what they taught. The very first lesson, as we find it recorded by the

same writer, Luke, after the Apostles had borne testimony of the coming of the Savior, of his death and resurrection, to the representatives of the various nations assembled at Jerusalem on the feast of Pentecost,—a testimony which excited so much interest as to cause an outcry among them, of, "Men and brethren, what shall we do?"—the very first lesson was, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This, the first delivered message to the nations of the earth, after the ascension of the Savior, that we have any record of, was plain and simple,—easily comprehended, and easily obeyed. But in a few generations after, we find that those plain and simple doctrines,—the doctrines of repentance and the remission of sins through the ordinance of baptism, and the doctrines which they continued to preach of the laying on of hands and the ministration and power of the Holy Ghost, which the Savior promised should be a comforter and should teach and instruct and lead those who received it into all truth,—we find that those doctrines became unpopular. The Apostles foresaw this, in their warnings to the children of men, and cried out, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men after the rudiments of the world, and not after Christ." Look through the writings of these holy men, and you will find them replete with prophecies concerning the degeneracy of mankind in the last days. They declared that "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof from such turn away; and furthermore, 'The time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' This is prophecy,—history reversed. In the writings of the Apostle Peter, we find these prophetic warnings repeated, and if we search what is called Church History, we find the result in exact conformity with the declarations made. In the year 1830, such was the condition of the world. Take a Bible in your pocket, at that time, and go into any of the large cities in Christendom,—the city of London, for instance, and enquire, as you enter a large edifice devoted to religious worship, what church is this? "This is St. Paul's," and this? "This is St. Peter's," and this? "St. Jude's," and so on. Have you any apostles here; I find they were set in the church, according to the bible I have in my pocket? "Oh, no; they are all done away." Have you any prophets? "No; they are all done away." Have you any inspired men here? "No; they are all done away." Do you baptize in water here for the remission of sins? "Oh dear, no; we sprinkle babies, when they are brought here; but baptism for the remission of sins is no longer needed.

If you had searched through Christendom, you would have found this to be the condition of affairs, religiously, among professing Christians, when God in his abundant mercy sent forth from the heavens an angel "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue and people." When this angel delivered his message to Joseph Smith, to lay the foundation of the church upon the original basis, it was as the prophet Isaiah describes it, in language, which some would be inclined to say had been written quite recently, if they did not believe in prophecy. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth, also, is defiled, under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the