

HASTE NOT—REST NOT.

FROM THE GERMAN OF GOETHE.

"Without haste! without rest!"
Bind the motto to thy breast!
Bear it with thee as a spell;
Heed not flowers that round thee bloom—
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar fore'er the spirit's speed;
Ponder well, and know the right,
Onward then, with all thy might:
Haste not—years can ne'er atone
For one reckless action done!

"Haste not! rest not!" calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide,
Do the right whatever betide!
"Haste not! rest not!" conflicts past,
God shall crown thy work at last!

DISCOURSE

By Elder George A. Smith, Tabernacle, September 19, 1899.

[REPORTED BY J. V. LONG.]

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." [The first four verses of the third chapter of the second epistle of Peter.]

In calling your attention to this subject, brethren and sisters, I do it with an understanding that you will appreciate, more or less, the natural bearing and design of the prediction here recorded. It appears that the apostle in this general epistle wishes to stir up the minds of the Saints by way of remembrance that they may be mindful of the things that were spoken before, by the holy prophets, and also of the things spoken by the apostles and prophets of our Lord and Savior Jesus Christ, knowing that in the last days would come scoffers, walking after their own ungodly lusts, and saying where is the promise of his coming? for since the fathers fell asleep, all things remain as they were in the beginning.

These four verses contain within themselves a pointed, plain, clear and straightforward sermon; a lesson and a warning are all combined in them as completely and theologically set forth as could be done by any that are skilled in the art of discussing theological questions.

It appears that the apostle wished to impress upon the minds of the Saints the remembrance of those things which would be scoffed at, which would as it were be blotted out of existence by an immense number of false teachers who would walk after their own lusts, who would endeavor to spread their own ignorance over the minds of the children of men.

If we were to follow sermonizing as an art, or a science which has been in practice for many generations, we might divide this subject into a variety of heads. I believe the rule is first to consider the length of the text, giving it sufficient room to contain a subject, an attribute and an object; then divide it properly into heads, next to consider each head separately, and then by way of conclusion close up by a brief and simple repetition of the whole considered under its heads. But when the Spirit of the Lord moved upon his servants in the last days to preach the gospel, it did not pick up those scienced individuals, hence men were required and taught to speak as they were moved upon by the Holy Spirit. They were expected to speak extemporally, and inform the people upon principle and doctrine; they were also called upon to acquire a knowledge of those things necessary to enable them to preach and declare the gospel as fast as opportunity would permit, and instead of preparing a discourse by mechanical rules or the scientific mode of construction to which I have referred, they were taught to depend upon the manifestation of the Holy Spirit to communicate such a knowledge of principles as would be suitable to the wants and necessities of the audience which they were addressing.

It pleased the Lord as in the days of the Savior to call upon the weak things of the world to confound the wise and the mighty; it is the way which the Lord has acted in all ages of the world. Instead of calling upon the philosophers, high priests and learned doctors of the law, it was the carpenter's son, the fishermen, men who were mending their nets, and men of other and similar pursuits that the Savior called to declare the gospel, to bear the keys of the priesthood to the nations. One man here is called upon to preach the gospel and another there, and they rise with trembling limbs, unacquainted with the system of preaching, and hence they are obliged to depend upon the Spirit of the Lord to rest upon them. They go to work actively to seek knowledge, and they lay it up in their hearts; every principle of truth, of knowledge, of understanding, of wisdom that they can comprehend they treasure up, that the law of God may be written in their hearts, and that it may be engraved in their inward parts.

An Elder in Israel by thus storing up knowledge and that will walk in the way of righteousness becomes a kind of walking oracle, possessing a knowledge of those principles that are necessary to the salvation of man-

kind, and having the manifestation of the Holy Spirit to enable him to select such subjects as will benefit the audience which he may be addressing.

It appears from reading history that immediately after the day on which the apostle wrote this text from which we have quoted, that a contention arose among the only disciples and its fulfillment commenced, scoffers arose and substituted instead thereof many systems of philosophy. One system succeeded another, and one plan took the place of a discarded one until almost every one of the numerous branches of the church which had been established by the apostles through the then known world became divided, and thenceforward produced certain learned writers and doctors. System after system arose until they became so numerous that it is annoying to read the Church history.

No farther along than the third century, it appears that the principles inculcated in the words of our text were fulfilled. Men began to disagree on various points of doctrine and to reason them away and this practice has continued from generation to generation until the present period; and now almost every year we hear of some new religion, some new form of doctrine and new schism.

I recollect having a conversation with the learned Dr. Lysle of New York. He presented me with a tract, and after I had read it I enquired of him which was the true christian church for me to join. Why, he said, the episcopal, the methodist, or baptist, but he preferred the episcopal. I then wished to know which was the correct one. Well, he did not know, but he thought they would all do; they differed in non-essentials, but not in material points. Now it seems that the christian churches of the present day have adopted systems that evince a kind of convenient arrangement, so that it is, you worship my God and I will worship yours. To be sure, they differ in their manner of administering ordinances, and they differ in their doctrines.

When the Savior sent forth his apostles, he commanded them to go forth and baptize the people, teaching them to observe rules, principles and commandments that were necessary for their salvation, but he never sent them to tell the people that any part of the gospel was none-essential, neither do I remember reading of any such doctrine having been taught by the apostles.

I remember going to a camp meeting in Ohio and hearing a minister preach, and occupy an hour and a half to convince the people that baptism by immersion was not a scriptural doctrine, and he invited everybody that thought it was true to come forward and he would attend to it; and some who had been listening to the discourse did actually go forward and the preacher baptized them by immersion; they suffered the ordinance to be administered by a man who did not believe in the essential necessity of the obedience thus rendered.

The plan upon which men will be saved in the celestial kingdom will be by observing the principles of the gospel, and by doing those things that are required, for says the Savior he that would be my disciple, let him take up his cross and follow me. When the Savior commenced his ministry upon the earth what was his first step? Why, he went to the water, to Jordan, and was baptized, going down into the stream, and then after being immersed by John, he came up out of the water. Well, now I suppose that if we were to adopt the policy of bringing in a bowl of water and sprinkling individuals with one or two drops of it, that would answer the conscience of a great many; yet in that day the Savior went down into Jordan and came up out of it, and let him that would be my disciple take up his cross and follow me.

When the Lord commanded Moses to build the ark of the covenant and the tabernacle he gave him directions, or a pattern of them and then said: "And look that thou make them after their pattern, which was shewed thee in the mount;" and that was done as the Lord commanded. But in the last days comes scoffers who say that it is not essential to follow the pattern, while walking after their own lusts, and saying where is the promise of his coming?

The apostle when speaking to a mixed congregation tells them to repent and be baptized for the remission of sins, and then tells them that they shall receive the gift of the Holy Ghost, for says he, the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call. The Savior in talking of the Comforter, the Holy Spirit, tells them that he will send it unto them, and that it shall lead them unto all truth, and bring all things to their remembrance, and teach them things to come, but now learned men dispense with these principles and lay aside these doctrines, and what is the result? The present confused state of the religious world. Then the question arises where is the promise of his coming? Where is the administration of the ordinances? The fulfillment of the above prophecy is self evident, for men are constantly crying, "where is the promise of his coming?" Learned men have argued, however, from the sacred Book that these things were to be done away. They have pretended to deduce from the New Testament such arguments as would go to prove that these things were to be discontinued, but all such attempts have proven so many failures. One of the arguments that has been used by some eminent divines is found in the Apostle Paul's writings to Timothy: "And that from a child thou hast known the holy scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus."

The argument is that as Timothy had known the Scriptures from a child, which were able to

make him wise unto salvation, that therefore no more was necessary. But Paul says, "thou hast known these scriptures from a child" and consequently the only scriptures that he could have been acquainted with must have been the Old Testament, and if no more were necessary, then the New Testament was not requisite; but we will read a little further. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works: 2 Tim., 3 chap., 15, 17 verses.

We find then from this very passage which has been a great point of argument, that all scripture is given by inspiration, and that it is profitable, and then we find written by Paul himself, other inspired epistles of later date, and the same work was continued by other apostles; and the last one of the New Testament writers that wrote, which was John the Revelator, tells us that the testimony of Jesus is the spirit of prophecy.

The investigation of this subject is of the utmost importance while some men are telling that God has ceased to reveal himself, and to operate by the power of his spirit, but we have been told by revelation from God that they have all gone astray, and are still going astray. And from the time that Joseph Smith commenced his ministry there has been a change, constantly working in Christendom upon these subjects. The revelations of those scriptures contained in the Book of Mormon while the light shone in darkness has had an effect upon the minds of many.

I feel to bear my testimony that the revelations given through Joseph Smith are true, and I warn and call upon my fellow men to give heed unto these things proclaimed by the Latter Day Saints, that they may be prepared to receive celestial crowns, which may God grant unto us all, in the name of Jesus Christ: Amen.

Man as a Moral Being.

BY ALEXANDER OTT.

Blessed is the soul that feels moved by the love of intellectual beauty, that glows beneath the pure sentiments of the pure and feels his sympathies with suffering increased, his charity enlarged, and his love of nature, of man, and of God ennobled and refined, because every faculty is given unto us for high and holy purposes, and he is the most devout who cultivates them well and holily.

It is highly conducive to the health and vigor of the mental powers to have them occupied in thinking and reasoning on the faculties of the mind, on the various moral truths and the general principles constituting the inner-man.

As these truths can neither be seen, nor heard, nor handled, being in no place and having no relation to time, they lie entirely beyond the material creation; hence the mind, in entering upon this field of inquiry, is compelled to draw itself off from the eternal and visible world and turn back upon itself: and the powers of attention and abstraction, which are thus cherished, are of great value in all the pursuits and occupations of life. Besides the various psychological functions which the mind must have to discern, exercise and strengthen its powers of discrimination.

The formation of correct ideas on the subject of human duty is of the utmost importance. God in His infinite mercy has implanted in us the seed of that mental acumen which if properly developed and guided by the Holy Spirit, will lead to a conduct congenial to the precepts of the everlasting gospel, to a conduct in which every action will be the result of correct knowledge, of fixed principles, such as emanate from the fountain of eternal truth.

How many have drunk at the well of living water? Very few. The world instead of seeking light, seek darkness. They do not know that mankind moves onward through the night of time like a procession of torch-bearers, and that heavenly intelligence, the knowledge of correct principles are the lights which the generations ought to carry, by means of which they will kindle abiding lamps beside the tracts which they passed, and some of these like the stars, shall shine forever and ever. Do we always know what is right or wrong in human conduct, what is beneficial or detrimental to us? Do we not sometimes get so absorbed upon the pictures of the world, that in contemplating them as they are presented to our view in panoramic succession, we step backwards, unconscious of our peril, when the Almighty, in His tender mercy, dashes out the beautiful images, and draws us at the time we are complaining of His dealings, into His outstretched arms of compassion and love? Do I really, should the reader ask himself, learn my duty as a Saint, for the purpose of doing it? Do I honestly wish, while in this mortal mould, to act in conformity with the precepts of the Gospel of Christ, and to always do right? If you thus study the desires of your heart, looking constantly for the light of revelation to shine upon your path of daily duty, your character will form itself rapidly and be the true reflex of a beautiful and righteous soul.

On examining man as a moral being, we have to consider first his actions, as the external phenomena of his soul. It is however an established fact that the same action may proceed from very different motives, hence the seemingly good action of a consummate hypocrite or rogue may originate in a bad motive, and the seemingly bad action of an honest, upright person may result from a good motive. The intelligent reader will comprehend at once, that in order to judge correctly the moral condition of an individual, we have to find means to estimate his motives or principles and not his actions alone.

From a proper investigation of the mysterious mechanism of the soul it is evident, that certain elements constitute the economy of every intelligent and responsible agent. His conduct which may be resolved into a series of actions, is the result of his will which is either guided by a good or bad spirit. The idea of willing something, is followed by the deed, provided it be not prevented by his own physical impotency or certain external circumstances. The will of a person is depending either upon objects to be obtained or actions to be performed to others. But the willing of an act is preceded by two distinct mental conditions, viz: desire, if objects are to be obtained, and affection, if actions are to be performed towards others.

From impressions whether external or internal, proceed the desires and affections, in one or both of which originates that mental condition which, under certain circumstances, directs our willing a certain act. The act which is then the result of the will, consists either in an exertion made towards gaining a certain, desired object or in actions towards other men, resulting from our affections or moral feelings towards them.

Connected with the desires and affections is self-love which by its tendency to protect and advance our own interests, is a righteous and legitimate principle when confined to its proper bounds, but when it begins to sway the sceptre of despotism, it degenerates into selfishness, which has no place in the museum of mental excellence. Illegitimate self-love produces disharmony in the accord of the heart, as it materially interferes with our duties as man; it does not illuminate the chambers of the soul with the golden sun-light of affection, but it imparts a beautiful color to wrong and draws a veil before the eyes of our better-self.

Desires may rise in the human heart and not be realized, affections may be produced and not be acted upon. Hence we may desire a certain thing, from which we, after due consideration, abstain. We may have affection and experience all those emotions and feelings emanating from that principle, and still control ourself so, as to treat with indifference, even with coldness those very persons towards whom we feel drawn ourself. Thus anger may rise within us and be subdued by moral discipline. Such an analysis shows that the outward appearance of a person does not always correspond with the condition of the inner-man.

On examining the chain of moral sequences, we find that the determination or decision of an action is guided by certain principles, no matter whether the desires or affections are acted upon or not. The peculiar process of a decision or determination is brought about by a certain condition or arrangement of the moving powers themselves, so that one of them holds the sedate office of controlling the emotions arising out of the moral state of man.

For instance, a person would like to be saved in the Celestial kingdom of God, but the exertions which have to be made for the accomplishment of so noble a purpose, are greater than he is disposed to devote to it. This peculiar feature of the human character is called love of ease which in the world is to a certain extent a great hindrance to a diffusion of true knowledge. Another person may see the necessity of obeying the Gospel of Christ, yet fear of losing his reputation or good name may prevent him from embracing the principles of salvation. This peculiar feature of the mind is love of approbation or regard to character.

Another person may desire to perform a benevolent act, but realizing that it would interfere with his schemes of avarice and ambition thus abstain from doing good. Hence an individual may seem to be a good man without believing in the principles of virtue, and merely desire the promotion of his own individual interests. But with a really honest and upright man, the determination or decision of his will arises from a sense of duty, from an impression of moral rectitude, remote from every consideration of a personal or selfish nature. This feeling to act on a sense of duty arises from a conscience influenced by the Holy Spirit, which in a strictly moral mind ought to be the moving cause of every action.

This peculiar moral principle sacrifices every selfish feeling at the shrine of virtue, promotes cheerfully the interests of our fellow beings and does everything which is conducive of general happiness.

By regulating and restraining thus the desires and affections from a sense of rectitude, order and harmony is maintained in the moral system. The difference of human characters or dispositions arises mainly from the fact of one man being influenced simply by duty, and another merely by a kind of struggle between desires and affections of a very inferior and selfish nature.

In a well regulated mind there is an intimate harmony and co-operation between the departments of the mental and moral economy. Thus man is enabled when lifting up his eyes to the great I am, to steer the bark of life when careering on dark and troubled waters amid rocks and reefs to a haven where it may ride in safety.

CHILBLAINS.—To cure chilblains, simply bathe the parts affected in the liquor in which potatoes have been boiled, at as high a temperature as can be borne. On the first appearance of ailment, indicated by inflammation and irritation, this bath affords almost immediate relief. In the more advanced stages, repetition prevents breaking out, followed by a certain cure; and an occasional adoption will operate against a return, even during the severest frost.