

OLD MERRY BOY'S SONG.

The lord loves his land, and the miser his gold
And the hunter his horse and his hound.
The parson his port, and the warrior bold
His sword and the clarion sound;
And the sailor his lass,
And the beauty her glass,
And the reaper a bonny bright sky;
But give me a cot,
With love for my lot,
And a sparkle of mirth in my eye,
And this ditty I'll sing
With the pride of a king;
"T'ough the cash in my coffers be small,
The best of all wealth
Is a good stock of health,
With a heart that is thankful for all."

While the duke has his castle, the monarch
h's crown,
And the courtier his title and name,
And their ladies repose on their couches of
down,
And the minstrel is honored with fame,
I will journey through life
Without envy or strife,
Looking out for its beautiful flowers,
And carry a light
For adversity's night,
And honey to sweeten its sour;
And I'll merrily sing
As I march with a swing,
Since honesty feareth no fall:
"The best of all wealth
Is a good stock of health,
With a heart that is thankful for all."

Let the lord have his land, and the miser his
gold,
And the hunter his horse and his hound,
And the parson his port, and the warrior
bold
His sword and the clarion sound;
And the sailor his lass,
And the beauty her glass,
And the reaper his bonny bright sky;
But with love for my lot,
In a sweet little cot,
And the sparkle of mirth in my eye,
I my ditty will sing,
Spite of penury's sting:
"Though the cash in my coffers be small,
The best of all wealth
Is a stock of good health,
With a heart that is thankful for all."

DISCOURSE

DELIVERED BY

ELDER BRASTUS SNOW.

At the General Conference held
in the Tabernacle, Wednesday
morning, October 8th, 1879.

REPORTED BY GEO. F. GIBBS.

THE prophet Isaiah, in speaking of
the latter-day Zion, made this singular
remark:

"Now also many nations are
gathered against thee, that say,
Let her be defiled, and let our eye
look upon Zion."

"But they knew not the thoughts
of the Lord, neither understand
they his counsel," etc.

Again, it has been said concern-
ing the disobedient who reject and
set at nought the counsels of the
Almighty, through his servants
who are sent unto them:

"I also will laugh at your calam-
ity; I will mock when your fear
cometh."

The wicked comprehend not the
things of God; they cannot
know them, for they are spiritually
discerned. "The things of God,"
says the Apostle Paul, "knoweth
no man only by the Spirit of God;"
or, in other words, carnal man
knows not the things of God, nei-
ther can he understand them. The
unbelieving world cannot see as the
Saints see; they walk in darkness,
but the Saints are the children of
light, even as many as keep sacred
their covenants with God. The
wicked love darkness rather than
light, because their deeds are evil.
This was true of the first century
of the Christian era, when the Sa-
vior uttered it; it is true to-day.
As the light shone in darkness and
the darkness comprehended it not,
so might the same be said to-day.
We are called to be the children of
light. Blessed are they who con-
tinue in the light, for the day of
the Lord will not overtake them as
a thief in the night; but woe unto
them that depart from, or reject,
that light that shines in the midst
of the darkness, for the day cometh,
and that speedily, when they will
be overtaken as by a whirlwind.
The command of the Lord to the
Saints is to watch, for we know not
the day nor the hour when the Son
of man shall come. The precise
time of his coming has not been
revealed; the prophets were igno-
rant of it; it could not be declared
to the apostles of the Lamb, and, in-
deed, the Savior said that not the an-
gels, nor even he himself, knew the
day or the hour of this important

event. And on taking his final
leave of the Twelve, on the Mount
of Olives, the question was put to
him—"Lord, wilt thou at this time
restore the kingdom to Israel?"
They, it seems, were wont to regard
the Savior as that Being that was
to establish himself upon the throne
of David, and bring to pass all that
they had been so anxiously expect-
ing; but he told them it was not
for them to know the times and
the seasons which the Father had
put in his power. These things
have been spoken that the Saints
should watch and not fall asleep.
The same idea is also set forth in
the parable of the ten virgins, who
were represented as having gone
forth to meet the bridegroom, five
of whom were wise and five foolish.
The wise virgins took oil in their
vessels, and were prepared to meet
the bridegroom and to go with him
into the marriage feast; the foolish
virgins took no oil, they were un-
prepared, and were consequently
shut out. This parable is expressly
applicable to the time of the second
coming of the Savior; showing us
that however reluctant we may
feel to admit it, we are plainly given
to understand that a great por-
tion of those who are counted the
virgins, or the Lord's people, who
believe in his coming and who go
forth to meet him, will slumber
and sleep, and be locked out when
he shall come. And it behooves
all Saints to ask themselves the
question which the disciples asked
the Savior when he told them the
startling truth that one of them
should betray him—"Lord, is it I?"
And all those who are very anxious
upon this point will be likely to be
on the watch-tower, and not slum-
bering in that fatal hour.

And, again, in the 24th of Mat-
thew, he speaks of that wicked ser-
vant who shall begin to say, "My
Lord delayeth his coming." And
shall begin to smite his fellow
servants and eat and drink with
the drunken. The Lord of that
servant shall come in a day when
he looketh not for him, and in an
hour that he is not aware of, and
shall cut him asunder, and appoint
him his portion with the hypocrites:
there shall be weeping and gnash-
ing of teeth." He expects this of
his servants whom he has appoint-
ed over his house, to give his chil-
dren meat in due season. It be-
comes the apostles, and presidents,
and bishops, and all who are called
as watchmen upon the walls of
Zion, to read the 24th and 25th of
Matthew, giving due attention
thereto, and to beware, lest they
be found among those unfaithful
servants who have been appointed
to minister in his house and give
meat in due season, but who smite
their fellow-servants, and who eat
and drink with the drunkard, and
otherwise neglect their high and
holy calling, for responsibility, po-
sition and station will not be any
protection or safeguard in that day.
But, on the contrary, the greater
the responsibility neglected, the
greater their fall, chagrin and dis-
appointment, and woe when they
find their allotted portion among
the hypocrites and unbelievers.

And the enemies of Zion who
want to penetrate our sacred and
holy places, and who say in their
hearts, Let her temples be defiled;
let adventurers, profligates and lib-
ertines mingle in their family cir-
cles and break them asunder, and
defile the daughters of Zion and
break up the holy institution of sac-
red and holy matrimony, by which
they are bound together in the new
and everlasting covenant for time
and eternity; yes, they say, Let
this covenant be broken, let all
who believe and will not deny the
laws and commands of God, be ex-
cluded from the jury-box, from the
ballot-box and from official station.
And here comes another wall from
a member of the Cabinet, in the
form of a decision to the effect that
all plural wives, who will not
break their covenants with their
God and their husband, shall be
excluded from the right of home-
stead and pre-emption; and I doubt
not but what everything will be
done that Satan can put into their
hearts to do to block the wheel,
to hedge up the way, in order to test
the faith of the righteous and their
integrity to each other and the
principles of truth. But it must
be remembered that God permits
it, that they may fill up the cup
of their iniquity, that the righteous
may be proven and tested, even to
the chafe. For God will have a
tried people, and those only who
will abide in his covenant, even to
the death if necessary, will be
found worthy of that glory and ex-
altation in his kingdom which we

seek after. It is a day of warning,
not of many words; it is also a day
of sacrifice. God has a controversy
with the nations, but first with
those unto whom the fullness of
the gospel has been sent. He will
work in his own wondrous way his
purposes to perform. It becomes
us to be very humble, that we may
be worthy to be his instruments in
accomplishing his designs.

I rejoice in the testimony of the
Spirit manifested by the previous
speakers during this Conference.
My earnest desire is that this Spirit
may spread abroad among all the
people and take deep root in their
hearts, not only throughout the
stakes of Zion, but throughout the
earth. Dark clouds may gather
around us from time to time; then
is the time not to fear, but to watch
and pray and patiently await the
Lord of hosts to dispel them and
cause the sun to shine again upon
us; remembering the vision of Nephi,
in which he saw the rod of iron
which led to the tree of life,
along the turbulent stream of mud-
dy water, and through mists and
clouds which at intervals beset his
pathway; and that those who clung
to it were led safely through and
reached the tree and partook of the
fruit thereof, while those who
ceased their hold to the rod of iron
wandered off and were lost.

I have felt the greatest concern
for the rising generation among us;
they are far more numerous than
our foreign immigrants. Secretary
Kvarts and the Cabinet need have
far less fear concerning our foreign
immigrants than of those that are
constantly coming from the spirit
world. The enemies of Zion fear
this doctrine of the Saints, that
"Children are an heritage of the
Lord," * * * and happy is the
man that hath his quiver full of
them." This doctrine permits the
Latter-day Saints to fulfil the first
great command given to Father
Adam and Mother Eve, instead of
adopting that abominable and soul-
destroying doctrine of devils—in-
fanticide and feticide, which is
practised to no little extent in the
Christian world, which is in open
violation to the laws of nature and
the law of God to our first parents,
to "multiply and replenish the
earth." And the practice of this
same doctrine is fast depopulating
some of our older States; besides,
it tends to encourage prostitution;
and, strange as it may appear, a
future day will yet reveal the fact
that among the foremost and promi-
nent votaries of this doctrine of
devils are those who fight against
Zion and her institution of mar-
riage, under the hypocritical cant
or such men as Schuyler Colfax, in
his utterance from the balcony of
the Townsend House in this city,
and Attorney-General Devens, in
his argument in the Reynolds case,
in effect, that the plural marriage
of the Mormons cannot be toler-
ated, because the burning of wid-
ows upon the funeral pile of their
husbands was wrong. There is
about as much relevancy and con-
sistency in the argument as there
would be to say that the practices
of the multitudes of families of this
Christian land, who are destroying
their own offspring and taking vil-
laneous compounds to induce bar-
renness and unfruitfulness, must
be tolerated and encouraged, be-
cause the practices of the Latter-
day Saints are filling these moun-
tains with a thrifty population. It
is shown by the statistics that our
children under the age of eight
years are already nearly as nume-
rous as the lay members of the
Church. I feel that too much at-
tention cannot be bestowed upon
the rising generation. Our young
people's improvement associations,
our Sabbath Schools and quorum
meetings are all so many aids in
the training and education of the
young in all that is elevating and
praiseworthy. And may God bless
them in their earnest efforts to im-
prove the spirits of their fellow-
men.

There is one thing I wish to call
the attention of our presiding offi-
cers to, more especially, that of the
Presidents of Stakes and their coun-
sellors and the Bishops as their aids
and assistants, and that is to give
more diligent heed to the temporal
condition of the families of the
Saints over whom they preside, see-
ing to it that they are suitably and
profitably employed. It is an old
adage that an idle brain is the devil's
workshop; and we all know
that the lack of useful and proper
employment is the source of nu-
merous evils. It should be our
study to introduce new branches of
business, devise means of employ-
ment, that none may be idle. This

is an important duty required of
the leading men in Israel; and so
earnest should they be in its per-
formance that they make it a mat-
ter of faith and prayer, using their
utmost endeavors to seek it out by
thoughtful study, and by consult-
ing each other, and by inviting the
aid of inventive minds. It is im-
portant that our school-teachers
should not merely be automatons
or parrots in the schoolroom by
way of impressing a lesson upon
the minds of the children, but
strive, in an eminent degree, to di-
rect their minds in a moral and re-
ligious sense, inculcating, by pre-
cept and example, due respect for
virtue, and everything that is pure
and noble; having also, as much as
practicable, a watchcare over them
out of school as well as in school,
laboring to enforce punctuality and
an honest report, thereby helping
their parents to look after them, so
that they may not squander away
their time foolishly, as many do in
our towns and cities, lounging
around stores and other places, ac-
quiring habits that are calculated
to lead away and defile the minds
of the youth. The school-teacher
who is alive to the true spirit of his
calling becomes a valuable auxili-
ary in improving the minds and
conduct of our children, and his or
her influence, when properly ex-
cited, might be of incalculable
good.

There has been in times past, and
still is, a great tendency among
our youth to seek easy berths; and
sometimes the acme of their ambi-
tion seems to be realized upon a
high stool in a counting room, or
behind a counter; they desire to
shun the hardships through which
their parents passed. That is a
vain delusion, and it is simply fool-
ishness on the part of parent or
child who indulges in it. It is un-
wise for parents to entertain this
spirit, to be anxious to shield their
children from the trials of life
through which they themselves
have passed; no really sensible
man or woman would do it. There
is no sensible man or woman in the
land that would exchange their
experience for all the wealth of the
world. If any would do it, they
have failed to learn their lesson
and profit from their experience.
Adversity is good for all; prosperity
few can fear.

The Presidents of Stakes, with
their Counsellors, and the Bish-
ops as their assistants, should,
when they know of any unoc-
cupied land within their bor-
ders that ought to be improved and
possessed by the Latter-day Saints,
get together and select young and
middle-aged men who are not
already provided with good, suitable
homes or means of sustenance, or-
ganize them with good and efficient
leaders, and send them out to oc-
cupy those new valleys, teaching
them to do as their fathers have
done—teach them to take out the
mountain streams, build grist-mills,
saw-mills and factories, raise bread-
stuff, sheep and cattle, and prepare
to live, instead of craving easy
berths, and be all the days of their
lives dependent upon the will of an
employer for a livelihood.

There are many places in our
Territory east of us, on both sides
of Green river, also in Sanpete, Pi-
ute and Kane counties, and in the
adjoining States and Territories,
that ought to be occupied; for the
Latter-day Saints cannot be con-
fined to Utah. Everything indi-
cates the fulfilment of the declara-
tion of the ancient prophet, who
said:

"Enlarge the place of thy tent,
and let them stretch forth the cur-
tains of thine habitations: spare
not, lengthen thy cords and
strengthen thy stakes;
"For thou shalt break forth on
the right hand and on the left,"
etc.

In the very nature of things
this must be the case; for we
are an aggressive people—not to
trample on the rights of our fellow-
man, but to fulfil the purposes of
the Almighty, and possess and
make fruitful the waste places.
And as the wicked are wasted
away through disease, war and
bloodshed, murder, infanticide,
feticide and the judgments of an
offended God, he requires his peo-
ple to go forth as he shall prepare
the way, and possess the land and
hold it for God and his kingdom,
whose it is, and who will come in
due time to reign over it.

Fear not to take to yourselves
wives, and to multiply and replen-
ish the earth, and occupy the un-
occupied regions, and leave it not
to your enemies while you are clus-
tering around these mercantile

houses and saloons and places of
ease and idleness; but break out
and face the realities of life. And
let no father or mother in their old
age indulge childish fancies, and
encourage these whinings of their
children; but be as courageous as
the old hen, who, after scratching
for her brood until they are able to
scratch for themselves, sends them
forth to get their own living.

We do not wish to be compelled
to call men to this work of settling
up the country; the Twelve and
the General Conference have other
things to occupy their time and at-
tention, while this work more di-
rectly belongs to the Presidents of
Stakes. The Twelve, however,
are ready to counsel with these
brethren and render them all the
aid we can. But we don't want
the Presidents of Stakes to think
that they can do nothing, leaving
the Twelve to attend to all such
things; this is part of their calling,
as fathers in Israel. We wish the
country bordering on that occupied
by the Lamanites settled by men
who know how to behave them-
selves, and who will befriend that
people, and not shoot them down
as we would the wild beasts, with-
out cause or provocation, nor give
them occasion to be our enemies,
to lay in wait to rob and kill; but
to cultivate their love and good
will, which is a common duty of
all Saints to all people, but espe-
cially to the House of Israel; and
to set good examples and manifest
in all their dealing; honesty and
integrity, thereby sowing good seed
in their hearts, that shall in the due
time of the Lord bring forth pre-
cious fruit.

We want many earnest, upright
young men also to learn the lan-
guages of the natives of the Ameri-
can Continent, and also the Span-
ish language, which is extensively
used in Central and South Ameri-
ca as well as Mexico, and which is
the national language of those
countries and of the educated na-
tives who exercise dominion over
the ignorant Indians and the mixed
races of the Continent. We expect
to call many to labor among these
people, as the Lord may dictate,
and we want them to be prepared
to respond when there is a whisper
in their ears to that effect.

May God bless you, and help us
all to be truly what we are called
to be—Saints of the last days, to
stand before the Son of Man when
he shall appear, is my prayer, in
the name of Jesus. Amen.

Home Scenes

"I'll not live in this way!" ex-
claimed Mrs. Lyon, passionately.
"Such disorder, wrangling and ir-
regularity, rob me of all peace, and
make the house a bedlam, instead
of a quiet home. Tom!"—she
spoke sharply to a bright little fel-
low, who was pounding away with
a wooden hammer on a chair, and
making a most intolerable din—
"stop that noise, this instant! And
you, Em, not a word more from
your lips. If you can't live in
peace with your sister, I'll separate
you. D'y'e hear! Hush this in-
stant!"

"Then make Jule give me my
pincushion. She's got it in her
pocket."

"It's no such thing; I haven't,"
retorted Julia.

"You have, I say."

"I tell you I haven't!"

"Will you hush?" The face of
Mrs. Lyon was fiery red; and she
stamped upon the floor, as she
spoke.

"I want my pincushion. Make
Jule give me my pincushion."

Irritated beyond control, Mrs.
Lyon caught Julia by the arm, and
trusting her hand into her pocket,
drew out a thimble, a piece of lace
and a penknife."

"I told you it wasn't there!
Couldn't you believe me?"

This impertinence was more than
the mother could endure; and, act-
ing from her indignant impulses,
she boxed the ears of Julia sound-
ly. Conscious, at the same time,
that Emily was chiefly to blame for
all this trouble, by a wrong accusa-
tion of her sister, she turned upon
her, also, administering an equal
punishment. Frightened, by all
this, the younger children, whose
incessant noise, for the last hour,
had contributed to the overthrow
of their mother's temper, became
suddenly quiet, and skulked away
into corners—and the baby, that
was seated on the floor, between
two pillows, curved her quivering
lips, and glanced fearfully up at the
distorted face in which she had