

tion in this regard, you could have accomplished nothing of any worth. At the time this messenger came, there appeared another, even Elijah, whose mission was to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest (says the Lord) I come and smite the earth with a curse. He committed these keys. But before they were committed, what was done in the Temple? Did we baptize for the dead there? No, we did not. Why? Because the keys were not given. When they were given, and afterwards when the Temple was built in Nauvoo, then that spirit accompanied it, and we began to feel after our fathers behind the veil, and they likewise began to feel after their children. Brother Woodruff, who has been ministering in the St. George Temple, could relate to you, if he had the time, many things of great importance, associated with these matters. Suffice it to say that the purposes of God pertaining to the human family, which he had in his mind before this world rolled into existence, or the morning stars sang together for joy, all have to be accomplished in the salvation of the living and in the redemption of the dead. These things you are acquainted with; it is not necessary for me to talk much upon these subjects. But I merely wish to refer to the spirit and influence and power that have operated upon the Saints, and which are operating upon them throughout the length and breadth of this Territory. That comes from the priesthood which existed before; it comes because the keys of that priesthood have again been restored to man. What is the result? Why, a desire to build Temples. What for? That we may administer therein in those ordinances in which they and we are so greatly interested. You heard through Brother Woodruff how many more administrations there had been for the dead than for the living. This is because Elijah has been here and has delivered the keys that turn the hearts of the children to the fathers, and we are beginning to feel after them. Hence we are building a temple here, one in Sanpete, another in Cache Valley, and we have one already built in St. George, all of which I think will be quite creditable buildings, which the Lord and holy angels will accept. Do we devote our labor and our means? Yes, we do; and it is this spirit which rests upon us that is prompting us to do it, and it will not let us rest until these things are done. Why? Because the keys of the priesthood have brought us in connection with the priesthood in the heavens, of which we are a part, belonging to the Church of the First Born, whose names are written in heaven. They are interested in their children, whose children are our fathers. We have been called together for the purpose, among other things, of operating with them in this work; for they without us are not made perfect, as the Scriptures tell us. Therefore it is necessary that we should be here, building temples and ministering therein; that their seed and posterity may be hunted up and looked after. We without them cannot be made perfect, for we need the help and assistance and the power of God to sustain and guide and direct us in our labors and administrations.

This is the thing. President Young has been engaged in with all his might, mind and strength; this is the thing my brethren of the Twelve have been engaged in, and what we are engaged in to-day. This is the thing that all Israel ought to be engaged in, for we are living only for a short time here, and by and by we shall pass away, as our President has done; but it will only be to associate with another priesthood, or the same, if you please, in the eternal worlds, for the one is combined and united with the other. The priesthood that has lived before, and that which lives now are eternal, and administer in time and in eternity; and the principles which God has revealed to us draw aside the curtains of the eternal worlds, giving us a glimpse within the veil, where Christ, our Forerunner, has gone. We are gathered together, "one of a city and two of a family," as the prophet said they should be. And he says, "I will bring you to Zion." What will he do with them when he has brought them there? "I will give them pastors after my own heart, which shall feed them with knowledge and understanding."

Again, "Saviors shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's." Some talk about empires and kingdoms being built up by man. This is the Lord's kingdom and not man's. The Lord is our God, he is our king and our lawgiver, and he shall rule over us; and we will seek for and obtain his help and power.

Saviors shall come up on Mount Zion, say the Scriptures. What is a Savior? One who saves another, is it not? How could any man save people if he knew not how, and how could he know except the Lord teach him? The world often finds fault with us. There are no greater benefactors to the world in existence than the Latter-day Saints are. There are no persons that have done more for the benefit of mankind according to their number than this people have. President Young, who is dead, and a number of others who have passed away, as well as the Twelve and thousands of others who still tarry, have traveled the length and breadth of the earth, without purse or scrip, to preach the glad tidings of salvation which heaven revealed to them. Do you find anybody else that has done it, or that is doing it, outside of this Church? No, such a thing is unheard of. We have gone forth, as the Scriptures say, bearing precious seed, and have returned again rejoicing, bringing our sheaves with us. Is this anything to hurt anybody? Does it interfere in the least with the rights of any? No. Are there any in this city, who are not of us, that can show that their religious rights, privileges or principles have been interfered with or infringed upon by the Latter-day Saints, or by the authorities of this Church? No, not one. If I knew of any that were in any way being interfered with, I would be the first to protect them. These are our feelings towards the world, and to those who say all manner of evil against us.

We have expended millions upon millions in gathering the poor to this land by what is known as the Perpetual Emigration Fund. We may ask, why did this people in these valleys expend such large sums? Was it because they were sending for relatives and friends? No, but because they were of the family of Christ, the sons and daughters of God, and desired to come to Zion. We have sent as much as five hundred teams at a time to help out the poor. You have done it, and many of you have either sent your sons or gone yourselves, and you have carried provisions for them as well as bringing them here. I do not think there is very much harm in that. And what then? When these same men who had received the message of truth in far off lands, and who had been gathered here, had been further instructed, we have sent them back again to the nations from whence they came, to proclaim to their kindred and friends, to their tongue and nation, what God had done for them. After fulfilling their missions they return again, what to do? To slumber and sleep away their time? No, but to continue their work in reclaiming the waste places, and to build temples in the interest of humanity, as the friends of God and of the world.

There are, to-day, engaged working on our Temple one hundred and fifty men. What for? That a place may be found that will be acceptable to God, and in which we may administer, in the name of the Lord, for our dead as well as for our living. We do not want to do this grudgingly, but with willing hearts, desiring to operate, with the priesthood behind the veil, in building up and establishing the kingdom of God upon this earth. These men, after preaching, and returning again, can then go into these temples and minister in them as representatives of the nations from whence they came, and in the interest of these nations we are operating. Will God be pleased with this work? Yes, if we continue faithful in well doing. There are not less I presume than 500 men at work on the temples now being erected in this Territory, and probably more than that. This seems foolish to the outside world; but we know in whom we have believed, and we know the work in which we are engaged, and who is injured by it? None.

Some of our brethren feel sometimes that these things draw heavily upon them. Of course they do; and God expects to try us, to see what we are made of, and see

whether the right ring of metal is in us or not, and whether we are prepared to stand up to the rack and walk forth in the name of Israel's God. Is it the desire to oppress anybody? No never, nothing of that kind. In speaking on this, I would say to the presidents of Stakes, and to the bishops, see that there is no oppression of any kind, or anything approaching arbitrary measures, or anybody interfered with; let everything be done righteously, properly and voluntarily. Instead of oppressing the poor, feed them. Instead of taking from the naked, clothe them. Be merciful to the widow and the fatherless and the orphan and all who may be in distress; dry up their tears and pour balm into their wounds, and be full of compassion and kindness and the love of God, and let it bubble and flow from you like a river of life. These are the feelings that ought to exist among the Saints; nothing like oppression or wrong of any kind should find place in our hearts.

Let me pass from this to another thing which was touched upon this morning, which is, but which I really wish was not, true. Many of these my brethren have sent out their teams, and have subscribed their means to send for the poor, bringing them to these valleys. According to the provisions of the Perpetual Emigration Fund, the people who are thus assisted are expected to repay the means advanced to them when they have earned it, so that others may be helped with the same money, and thus that the fund in its operations, as was desired, may be perpetual. I am told that there is upwards of a million dollars of indebtedness to this fund, to-day. This is a sad reflection upon the gratitude of men thus assisted. I am afraid the heavens will not smile upon such proceedings, and that God will not sanction it. It is time we waked up and attended to these obligations and duties, and felt that there was somebody else in the world besides our own selves; and if we have been assisted that we will be at least honest enough to meet that amount, that others who need its assistance may find it through the proper channel.

We are engaged in this place in building a tabernacle, in which we can meet during the Winter season. We do not call upon you outside brethren to assist us in this undertaking, because it is local and belongs to this Stake. This is a matter that was designed by President Young before his death; and we have been desirous, as Brother Cannon said this morning, to carry out the views of our venerated President, as far as we can. We have commenced to build this house, and we want to put it up without delay. In this, as in every other matter, we do not wish anybody to contribute his means or labor towards it, unless he feels free to do it; for there are plenty that will do it willingly, and it will be built; and we shall have a nice, comfortable place to worship in through the Winter, and it will serve the Priesthood for all necessary purposes, as well as the public. The building will be 116 x 64 feet inside, with gallery all around. It will be a little larger than was at first contemplated; and we have also departed a little from the original intention respecting the kind of building material. Instead of adobe, we have concluded to use rock. I now invite the people of this Stake and the masons especially, to come forward and exert their energies, and let us do the work. It will be done by voluntary donations, and by utilizing labor tithing. Some people may say, Why do it by voluntary donations? Why not use the tithing for all such purposes? Is not that sufficient? Yes, if all of you strictly paid it, but then you do not all do this, and consequently we have to resort to other means. But, as I have before said, in this and everything else, we do not wish to press the people, nor place any in unpleasant positions; but, as we sometimes sing, it's "all free grace and all free will."

I wish to make a few remarks in relation to what we term the United Order. We are united to-day with God, and with the holy priesthood that existed before us, with Jesus the Mediator of the New Covenant, and with the ancient prophets and apostles and men of God, in building up the Zion of God upon the earth. They, in their different spheres and callings, are operating with us, and we with them, and the whole thing is a grand Co-

operative Society; and everything we do here should be with the view of uniting our earthly interests, that we may be one in things temporal and one in things spiritual, one on the earth and one with those in the heavens, helping with our united efforts to roll on the Kingdom of God according to his purposes, and not according to our erratic notions. In speaking of these things I would address a few words to our sisters of the Relief and of the Mutual Improvement Societies. You are performing a good work in Zion. I am pleased with the paper you publish, and have been very much interested in the reports you have made, in witnessing the energy and zeal you display in endeavoring to introduce home manufactured goods and articles of different kinds, in looking after the poor and necessitous, and in trying to elevate the community generally. To our Young Men's Mutual Improvement Societies I say, God bless you, and all who are operating in the interest of Zion, for ever.

Now let me say to parents, let us see that our youth are properly cared for and taught, and that honesty, truthfulness, virtue and good morals are inculcated, that they may grow in the faith of the Gospel and in the fear of God, to be useful in their day, to carry on the great work in which we are engaged. We already perceive a great improvement among our young men in their administrations; they are stepping forth, manifesting an excellent spirit, and many of them promise to become mighty men in Israel, who will roll forth the work when we get through. I will say to the Presidents of Stakes, encourage and foster these institutions; and to all the people I would say, love God and fear him and keep his commandments. Be honest with yourselves, honest before God. Be virtuous, be truthful and full of integrity, and fear the Lord your God in your hearts, and his blessing will be with you, and his Spirit will attend you, and your generations after you, worlds without end. Amen.

#### Seeing is Believing.

If ladies who do not use the fragrant *Sozodont* will compare teeth with those who do, they will see in an instant more reasons for adopting it than can be composed into a newspaper paragraph. ds&w

#### TAYLOR & TRIPP, Attorneys at Law.

Office: First door north of Dwyers', Second Floor, Main St., Salt Lake City, U. T. w32

#### MORTGAGE SALE.

WHEREAS DANIEL GREINIG, of Salt Lake City, Utah, did by his certain deed of mortgage bearing date September 30th, 1873, convey to the undersigned the following described real estate, situated, lying and being in Salt Lake City, and County, Territory of Utah, to wit: All of the east one-half of lot No. one (1), in block No. sixty-three (63), plat "A", Salt Lake City Survey, together with all and singular, the tenements, hereditaments, and appurtenances thereunto belonging. The said mortgage being made to secure the payment of a certain promissory note. And whereas it was provided in the said mortgage, among other things, that if the note and interest thereon should not be paid as the same became due and payable, as in said note mentioned, then the undersigned, after giving thirty days previous notice to the said Daniel Greinig, that if the said note and interest were not paid within the said thirty days, he intended to foreclose the said mortgage, might at his election proceed to sell the said premises at public outcry, to the highest bidder for cash, and whereas default has been made in the payment of the said note and interest. Now, therefore, the undersigned in pursuance of the terms of the said mortgage will, on Wednesday, the 19th day of December, 1877, between the hours of 11 o'clock a. m. and 2 o'clock p. m. of that day, at the south front door of the Court House of Salt Lake County, Utah Territory, sell at public outcry to the highest bidder for cash, the above described premises to satisfy the amount due on said note, both principal and interest and the costs of this sale.

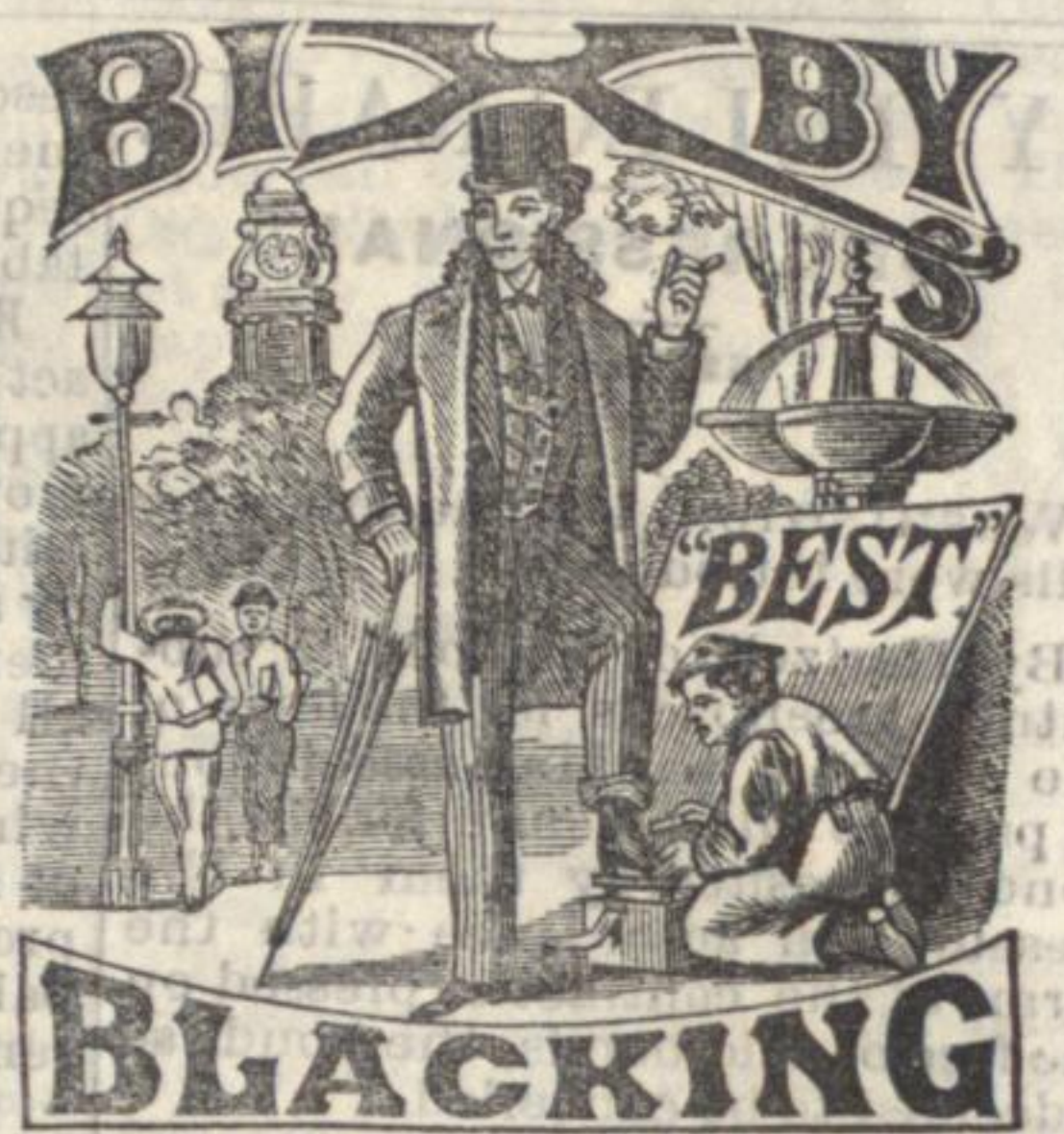
FERDINAND DICKERT, Mortgagee.

November 19, 1877.

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S. L. City, March 31st, 1878.