

Israel that came against him; he could call down fire from heaven and consume the fifties as they came by companies to take him. That same man was to be sent in the last days, before the great and notable day of the Lord. What for? To restore a very important principle—a principle which will turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Has that prophet been sent to the earth, according to the prediction? Yes. When did he come, and to whom did he come? He came to that despised young man, Joseph Smith. According to the testimony of Joseph Smith, the prophet Elijah stood before him, in the presence of Oliver Cowdrey, and gave them these keys. What is included in this turning of the hearts of the children to the fathers and the hearts of the fathers to the children? There is included in it a principle for the salvation of the fathers that are dead, as well as for the children who are living. You have heard, Latter-day Saints, for years and years, that God has given keys, by which the living in this church might do, not only the works necessary for their own salvation, but also certain works necessary to the salvation of their ancestors as far back as they could obtain their genealogies. What can be done by us for our fathers who have lived and died during the last seven hundred years, without hearing the gospel in its fullness and power? Hundreds and thousands, and millions of them were sincere and honest, and served the Lord the best they knew; but they lived in the midst of apostate Christendom, and never heard the gospel preached by inspired men, neither had they the chance of having its ordinances administered to them by men having authority from God. Must they be shut out from the Kingdom of God, and be deprived of the glory, joys and blessings of celestial life because of this? No, God is an impartial being, and when he sent Elijah the prophet to confer the keys I have referred to upon Joseph Smith, he intended that this people should work for the generations of the dead, as well as for the generations of the living; that these ordinances which pertain to men here in the flesh might be administered in their behalf by those of their kindred living in this day and generation. In this way the Latter-day Saints will be baptized and receive the various ordinances of the gospel of the Son of God for their forefathers, as far as they can trace them; and when we have traced them as far back as we can possibly go, the Lord God has promised that he will reveal our ancestry back until it shall connect with the ancient priesthood, so that there will be no link wanting in the great chain of redemption.

Here then was a restoration in fulfillment of the prediction of Malachi, and for this reason temples are being built. The temple, of which the foundation is laid on this block, is intended for that purpose among others. It is not intended for the assembling of vast congregations of the Saints, but it is intended to be for the administration of sacred and holy ordinances. There will be a font for baptism, in its proper place, built according to the pattern that God shall give unto his servants. It is intended that, in these sacred and holy places, appointed, set apart and dedicated by the command of the Almighty, genealogies shall be revealed, and that the living shall officiate for the dead, that those who have not had the opportunity while in the flesh in past generations to obey the gospel, might have their friends now living, officiate for them. This does not destroy their agency, for although they laid down their bodies and went to their graves in a day of darkness, and they are now mingled with the hosts of spirits in the eternal worlds, their agency still continues, and that agency gives them power to believe in Jesus Christ there, just as well as we can who are here. Those spirits on the other side of the veil can repent just the same as we, in the flesh, can repent. Faith in God and in his son Jesus Christ, and repentance are acts of the mind—mental operations; but when it comes to baptism for the remission of sins they cannot perform that, we act for them, that having been ordained to be performed in the flesh. They can receive the benefit of whatever is done for them here, and whatever the Lord God commands his people here in the flesh to do for them will be published to them there by those holding the everlasting priesthood of the Son of God. If, when the gospel is preached to them there, they will believe in the Lord Jesus Christ, they will receive the benefits of the ordinances performed on their behalf here, and they will be partakers, with their kindred, of all the blessings of the fullness of the gospel of the Son of God; but if they will not do this they will be bound over in chains of darkness until the judgment of the great day, when they will be judged according to men in the flesh. We are here in the flesh, and the same gospel that condemns the disobedient and the sinner here, will, by the same law, condemn those who are on the other side of the veil.

We have an account of baptism for the dead, as it was administered among the ancient Saints. Paul refers to it in his epistle to the Corinthians, to prove to them that the resurrection was a reality, "else," says he, what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for the dead?" It was a strong argument that Paul brought forward, and one that the Corinthians well understood. It was a

practice among them to be baptized for their dead, and Paul, knowing that they understood this principle, uses an argument to show that the dead would have a resurrection, and that baptism or immersion in water, a being buried in and the coming forth out of the water, was a simile of the resurrection from the dead. The same doctrine is taught in one of Peter's epistles, about preaching to those who are dead. Peter says that Jesus was put to death in the flesh, but quickened by the spirit, by which also he went and preached to the spirits in prison, which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was preparing. Indeed! Jesus, himself go to the dead and preach to them? Yes. Go to the old antediluvian spirits, and preach to them? Yes, preach to spirits who had lain in prison over two thousand years, shut up and deprived of entering into the fullness of the kingdom of God because of their disobedience. Jesus went and preached to them. "What did he preach?" He did not preach eternal damnation, for that would have been no use. He did not go and say to them, "You antediluvian spirits, I have come here to torment you, He did not declare that I have opened your prison doors to tell you there is no hope for you, your case is past recovery, you must be damned to everlasting despair." This was not his preaching. He went there to declare glad tidings. When he entered the prison of those antediluvians, Peter says he preached the gospel. "For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit." Yes, the inhabitants of the spirit world—far more numerous than those in the flesh—must hear the glad tidings of the gospel of the Son of God, that all may be judged by the same gospel and the same law; and if they will receive it be blessed, exalted from their prison house and brought into the presence of the Father and the Son, and inherit celestial glory.

This, therefore, is among the greatest of all the keys that God has revealed in the last dispensation—the saving of the generations of the dead, as well as the generations of the living, inasmuch as they will repent. Shall we stop here? Perhaps I have spoken sufficiently long. There are other principles, just as important in their nature, that must be restored in the latter-days; but I have not time to dwell upon them. I have reference now to the restoration of that eternal principle—the marriage covenant, which once was on the earth in the days of our first parents, the eternal union of husband and wife, according to the law of God, in the first pattern of marriage that is given to the children of men. That must also be restored; and everything in its time and in its season must be restored, in order that all things spoken of by the mouth of all the holy prophets since the world began may be fulfilled. But we will leave this subject for some future time. There must, however, by a restoration of the eternal covenant of marriage, and also of that order of marriage which existed among the old patriarchs before the prophecies can be fulfilled, wherein seven women shall take hold of one man, saying, "we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." That must be restored or the prophecies of Isaiah never can be fulfilled. A great many other things might be named which must be restored in the dispensation of the fullness of times. It is a dispensation to restore all things, it is the dispensation of the spirit and power of Eliasor Elijah, "to seal all things unto the end of all things" preparatory to the coming of our Lord and Savior Jesus Christ.

The wicked as well as the righteous will feel the power of these keys. The wicked as well as the righteous must be sealed to that end for which they have lived. The wicked, who have disobeyed the law of God, must be sealed over unto darkness until they have been punished and beaten with many stripes, until the last resurrection, until the last trumpet shall sound. But the righteous, in the flesh and behind the veil, will come forth in the first resurrection, but prior to that great event they will co-operate in their labors for the consummation of the purposes of the Almighty so far as necessary to prepare the way for the second coming of the Lord Jesus Christ, to reign here, personally, on the earth for the space of one thousand years. Amen.

**IRRIGATING PUMP.**—One of Shaw's propeller pumps has just been put in, and was started on Saturday, upon the farm of Jos. A. Young, Esq., on the Jordan, above the bridge. The pump is of seven inch bore, and is driven by a five horse-power steam engine. Judging by its actual accomplishment, the pump will lift 750 gallons per minute 14 feet high. The stream in the Jordan was very full and strong.

This pump cannot get choked, as it will carry anything that will follow the current, having no valves nor pistons, and is especially adapted for raising large quantities of water, sand or gravel making no difference in the working of it.

The old Persian wheel, worked by the current of the river, is still running on Mr. Rushton's farm, raising about 130 gallons per minute, running expenses fractional.

We understand that both pump and wheel were put in by Mr. W. J. Silver, of this city.

## Correspondence.

TOOELE CITY, May 6, 1872.

Editor Deseret News.

The inhabitants of Tooele City and County were favored on Saturday and Sunday last with a visit from a few of the brethren traveling as home missionaries through the Territory. The following is a brief report of the meetings held—

Saturday, May 4, 10 a.m.

The Saints of Tooele City and the surrounding settlements of the county met in our commodious and comfortable meeting house, when they were addressed by Elder Orson Pratt, who portrayed the duties of Saints and exhorted to faithfulness, stating that the object, in part, of missionaries being called to travel amongst the Saints was to create a more fervent desire to serve the Lord and a reform from evil, that we might claim God's mercies.

President Joseph Young spoke encouragingly to the Saints, instructing all to live so as to possess a clear conscience, and that the Spirit of Christ might be a characteristic of their lives, both in private and public.

2 p.m.

Addresses were delivered by Bishop L. D. Young, and Elders J. Van Cott and W. G. Young, advising the Saints to follow the pattern marked out in the life of Jesus, and ever keep sacred their covenants and obligations. They treated upon the mercies of God that had been made manifest recently in the salvation of his Saints and servants, and the disgrace and downfall of those that devise evil against Israel, exhorting parents to instruct their children, that they might not be contaminated by the influences and vices of the wicked, teaching them the principles of our faith, and furnishing them useful employment at home, that they might not be necessitated to go and work for strangers, and be subject to impure society and the vices common in Christendom.

They spoke on the gathering, attention to duty, on being parental in our feelings, that we might possess our families and have peace and joy therein, also exhorted to faith in God, the observance of the ordinances of his house, etc.

7 p.m.

Addresses were delivered by Elders W. G. Young and O. Pratt, on the subject of economy, which was ably set forth by the speakers to the instruction and edification of all present.

Sunday, 10 a.m.

Elder John Taylor spoke on the necessity of our becoming informed in relation to our present and eternal salvation, reasoning that no other people but the Latter-day Saints possessed that knowledge which was obtained by revelation from God, reviewed in part the history and persecutions of this people, commenting humorously on the recent troubles, acknowledging God's mercies in all that had transpired, compared the governments of the earth, showing their fallacy and incorrectness and that no law and government was perfect but that of God. He advised the saints not to despair, for there were trials and troubles ahead, but the kingdom of God would ultimately triumph and all other kingdoms and governments would be subject to its laws and government.

Pres. Jos. Young compared our situation now with what it had been in the rise of the Church and in the early settlement of these valleys and spoke of the great increase that had been added to this people, in numbers, wealth and affluence, despite their persecutions, God be praised! He spoke on contentment. His motto was, Health and the Spirit of the Lord. He advised all to become acquainted with the laws of life, such as pertained to lengthening out our days on the earth, by using wisdom in eating, drinking, working and our habits of life, being cleanly in our persons and surroundings. Hell was knowledge strangled, heaven knowledge developed. He exhorted to honesty, frugality, and constant fidelity to God and his kingdom.

2 p.m.

The meeting was addressed by Bishop L. D. Young and Elder O. Pratt, on improvement, obedience more fully to the requirements of God, and encouraging peace and happiness in our families and associations. "Mormonism" was a practical work, and by our works we should receive what we merited. The brethren spoke also in relation to the resurrection and reunion of body and spirit, our eternal inheritances, being surrounded by our families and the

faithful of God, treating also on marriage and the union of children and parents.

7 p.m.

Elder John Taylor testified to the truth of the latter-day work, saying it could not be refuted by man, for it was God's work. He treated on the various creeds and denominations extant, and their various forms and beliefs of worship, all expecting to go to heaven; reviewed the revelations given to Joseph Smith, empowering him to restore the ancient gospel of Christ to the earth, and proving that it was the only valid and true gospel; and spoke of the gathering of the poor Saints and assisting the emigration fund for that purpose.

Elder Orson Pratt bore his testimony to the validity of "Mormonism." Knowing it to be true and from God gave him great encouragement to labor and endure persecution. He referred to the great events transpiring in this generation and the magnitude of the work requisite from the Saints of God.

Great good has been accomplished by the visit of the brethren, and a good feeling and influence have been diffused that will have a lasting effect with the Saints of this county. Our meetings were well attended, and the untiring energies of Prof. Bowen and choir, with their music and singing, tended much to happily us and increase our joy.

Respectfully, G. A.

### An Error Corrected.

The *Union*, alluding to the recent Utah decisions, attacks the *New York Tribune* for alleged insincerity in first endorsing and then abusing Judge McKean, and takes credit to itself for having been the only journal on this coast that protested against the illegality of the Judge's rulings in the Mormon cases. At the same time it observes that "the press of this State went down in the dirt before the Moloeh the Government had set up in Utah." The facts of history do not bear out the *Union's* assertion; nor justify its arrogation of superior acuteness. The *Record* was the first California journal that called attention to the weakness and insufficiency of Judge McKean's rulings, and the Gentile press of Utah blamed us bitterly at the time, while several of the Judge's friends at Salt Lake, Federal officials, and others, sent us lengthy communications, defending and attempting to justify the line of procedure taken. The *Union* is entitled to credit for having taken the correct view of this matter, and for having exerted itself to combat the arguments of those journals which favored the persecution of the Mormons, but it is not true that it was the first to take this position. We had brought the question into prominence before it entered the lists at all, and it is at best entitled only to the credit of accepting as correct views which it did not certainly originate. It followed in the wake of the *Record*, perhaps for the first time in the history of the two papers, but none the less positively so on that account. We merely make this reference to the matter in justice to ourselves, and in deference to the truth.—*Sacramento Record*.

**THE DEVIL'S FIDDLE.**—The noisy instrument called "the devil's fiddle" has arrived, and in it we recognize an old acquaintance under a new name. When we were a boy—and at the mention of the word our mind flies back something less than three quarters of a century—this same devil's fiddle was popular among the youths of our town, and was then known as the "dumb bull," though how it came by this name we never could make out, as it was anything but dumb in the hands of a skillful manipulator. The method of getting them up was something in this way: A large tin or zinc cylinder was procured; over one end was drawn a dressed cat or groundhog skin, after the manner of a drum-head. After this had dried and become perfectly tight, an awl-hole was made in the centre, through which was drawn a shoemaker's waxed thread with a knot on the end to prevent it slipping through. To operate on the instrument, you resin the thumb and forefinger of your glove, and, inserting your arm at the end of the cylinder, gently draw the waxed thread through between the resined thumb and finger. The act produces a sound the like of which has never been heard since the foot from the scriptural ram's horn. But the dumb bull has degenerated to an oyster can and a bit of sewing thread. The devil's whistle is the squeaking son of a roaring sire, and the sooner he is banished from the city the better.—*Stockton Republican*.