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## THE GOLDEN ROD.

There's gold in the miser's chest  
Fast locked with a golden key;  
And a gold most rare in a woman's hair  
And a gold in the sands at sea;  
There's a tawny gold on the wheat's lithe length  
Where its breeze tossed billows nod,  
But never a gold so full and free,  
Ah, me—  
None, none like the Golden Rod.

There's gold on the maple's branch  
That gleams on the autumn leaf,  
And a golden crown when the sun dies down  
While the shadows turn and flee;  
There's a wealth of gold in the pointed leaves  
Where the willows strew the sod,  
But no such feathery flagee,  
Ah, me—  
None, none like the Golden Rod.

There's gold in the dawn's faint streaks  
That glint on the poplar tree,  
There's gold in the mine, and in lees of wine,  
And gold on the humble bee.  
But by the plumer of its knightly crest,  
Where the wild wind rides roughened,  
There's is never a gold so fair to see,  
Ah, me—  
None, none like the Golden Rod.

ERNEST MCGAFFET.

## "MORMON" TEMPLES.

The Latter-day Saints are a people much given to temple building. Like inclination characterized former-day Saints; neither have Christian people been the only temple builders, but Pagan and idolatrous nations have built temples in which to worship the objects of their veneration.

Those who have worshiped the true and living God have always had their temples, sanctuaries, ark of the covenant, or other sacred places which they recognized as the proper for religious purposes, sacred ordinances, and the depositories for most sacred things.

The "Mormons" are not a peculiar people in this respect; they only follow in the wake of earlier devout worshippers of Him who is the Father of all—both of the dead and the living.

These "Mormon" Temples possess another feature of interest corresponding with former examples—they are built by commandment of God, under divine architectural inspiration, according to plans and patterns regarding which the builders are instructed by revelation, either in vision or by the ministrations of angels, or both, if necessary to the requirements as made of Israel

in olden times, as when the builders of the ark were commanded "see thou do all things according to the pattern shown thee."

These temples are costly structures when compared with the condition and circumstances of the people; but not so when compared with the treasures which have been lavished upon the adornment of such edifices in earlier days.

King Solomon, who built, by the command of God, summoned the wealth of nations, and treasures were brought from afar till he could say it was enough.

The king of France, who ordered built a royal chapel connected with the Versailles royal palace, had that appreciation of propriety in building a house for the worship of God that it should be made the best in the land. When the writer of this once entered that temple of magnificence and splendor, and was intently gazing with apparent wonderment upon the inner works, which were nearly all covered with gold, he was told—"The king was determined that the house in which God was to be worshiped should be superior to any in which man dwelt upon the earth."

Such was the King's estimate of what was justly due to Him who was to be honored as the King of kings.

The Latter-day Saints have not the gold with which to make a like display, but their appreciation of what is due to Him who is above all, in and through all, is equal, if not superior to the conception of any earthly king. They rear what to them are costly edifices, and the scoffer sneers at their extravagance in this direction and would taunt them with, "You had better spend your money building school houses," etc.

That is just what these temples are—educational institutions of the highest order; schools in which to educate and develop prophets, seers and revelators, and where the teachers will be angels delegated and commissioned to instruct in all that knowledge which is essential to man's full development, and his complete happiness; and the same to be transmitted from man to his fellow man, until all shall know God.

This knowledge thus acquired includes the entire plan of salvation productive of happiness to man. That plan now, as it did before the world was, consists of covenants, ordinances

and promises; and all these to be made and administered in consecrated temples and by legitimate authority.

This plan, thus arranged before man was placed upon the earth, is unchangeable in its application to all men and for all time. It was not devised in the ignorance of humanity; it is harmonious in all its operations and ministrations. There were no schisms in that plan, no partiality in its administrations; it was for all men who partook of the image of God—applicable to any condition (within redemption's power) they should experience while absent from His divine presence.

This plan was not changed by the spirits of men coming into this world and being made subject to death. Whether before or after that event, every spirit must have the opportunity of determining its own future by having a knowledge of and accepting the conditions of obedience to law; or of rejecting them, either in the flesh or out of it.

If this law of salvation or redemption is accepted, the covenants and ordinances must be administered, the same to those who are in, as to those who may be out of the flesh, as by those who are in the flesh. In this provision is manifest the marvelous wisdom of Omnipotence.

Those who have lived and died without a knowledge of this heavenly plan and the opportunity of receiving the ordinances thereof, are to those who do live in the flesh in possession of them, the same as the whole human race once was to Christ in their relation to, and dependence upon Him. Something must be done for them which they cannot do for themselves. Jesus became the Savior of the world, by doing for man what he could not do for himself, but which was necessary to be done. He had the power and used it to destroy death for man and restore him to life again by the power of atonement and resurrection. This man could not do for himself. A vicarious work was done by another and accounted to the needy soul as though done by itself. Nothing was left wanting. "As in Adam all die, so in Christ shall all be made alive" is the declared result of a Savior's proxy work. This was a freewill offering—a gift to man, not forced upon him, but subject to his acceptance or refusal.

The children of men who have the ordinance of the Gospel in their possession, sustain a like relation to those