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there may be a temple of God in our midst in which ordinances can be administered for the living and for the dead. I fully believe that when that temple is once finished there will be a power and manifestations of the goodness of God unto this people such as they have never before experienced. Every work of this kind that we have accomplished has been attended with increased and wonderful results unto us as a people,—an increase of power and of God's blessings upon us. It was so in Kirtland and at Nauvoo; at both places the Elders had an increase of power, and the Saints, since the completion of, and the administration of ordinances in, those buildings have had a power they never possessed previously.

If any proof of this is needed let us reflect upon the wonderful deliverances that God has wrought out for us since we left Illinois. Up to that period or up to the time that the temple was partly finished and the blessings of God bestowed within its walls, our enemies to a very great extent, had triumphed over us. We had been driven from place to place; compelled to flee from one town, county and State to another; but how great the change since then! We started out a poor, friendless people, with nothing but God's blessing upon us, His power overshadowing us and His guidance to lead us in the wilderness; and from the day that we crossed the Mississippi river until this day,—the 8th of April, 1871, we have had continued success and triumphs. God has signally delivered us from the hands of our enemies, and when it has seemed as though we would be overwhelmed, as though no earthly power could succor or deliver us from the hands of those who sought our overthrow, God has done for us as He did for His ancient covenant people when he caused the waters of the Red Sea to separate, that they might pass through and escape the destruction their enemies threatened. So have we been in as remarkable a manner delivered from, apparently, overwhelming difficulty and danger.

Whence, I ask, my brethren and sisters, has this power come? Whence has it been derived? I attribute it to the blessings and the power and the authority and the keys which God gave unto His Saints, and which He commenced to give in the Temple at Nauvoo. The Elders of Israel there received keys, endowments and authority which they have not failed to exercise in times of extremity and danger; and clouds have been scattered and storms blown over, and peace and guidance, and all the blessings which have been desired have been bestowed upon the people, according to the faith that has been exercised. Others may attribute these things to other causes; but I attribute them to this, and I feel to give God the glory; and I trace these deliverances to the power that the Elders received in that temple and previously. I fully believe also, as I have said, that when this and other temples are completed, there will be an increase of power bestowed upon the people of God, and that they will, thereby, be better fitted to go forth and cope with the powers of darkness and with the evils that exist in the world and to establish the Zion of God never more to be thrown down.

I know that there is a feeling in the breasts of many people that this sort of thing is fanaticism. This is characteristic of the age of unbelief in which we live. God, in the minds of this generation, is removed far from them. He dwells at an illimitable distance from man, and is not supposed to interfere with his affairs. Man they think, is left to work out deliverance and salvation according to his own wisdom; and there are a great many people, and it may be said, a great many nations, who do not believe that God interferes at all with matters on the earth. They think of and speak about Him; but it is mere form and tradition with them; very few believe that he interferes directly with the affairs of men. Of course when such a belief is prevalent, or rather when such unbelief prevails, the idea of building a temple or temples to the Most High God, in which ordinances shall be performed for the living and the dead, strikes the people as something strange and fanatical. But let me ask, what was the object of building a temple in the days of Solomon? What was the object of rebuilding it after its destruction by Nebuchadnezzar? Why was it that Ezra and the Jews who were with him in Babylonian captivity, were strengthened to go forth to rebuild the temple of God at Jerusalem? We read in the scrip-

tures that God's blessing rested upon them. Their enemies, it is true, harassed them and did all in their power to check their labors, but nevertheless they were exceedingly blessed, and God accepted their work and bestowed choice and peculiar blessings upon them.

When Jesus came the temple still stood in Jerusalem, but it had become defiled. He was so angered on one occasion on this account that he took a scourge of cords and beat out the money changers and others who had defiled it, and upset their tables, and in this visible manner showed his anger at the defilement of His Father's house.

We read in the revelations that the time will come when the tabernacle of God will be with men on the earth. How shall we, as men and women, prepare for this? One of the prophets says "And the Lord whom ye seek shall suddenly come to His Temple," showing that there will be, at some period or other, a temple or temples built on the earth to which God will come.

I have often thought, in reflecting on this subject, how careless mankind are in relation to the future. We are born on the earth, where family relationships that are most desirable are formed. Parents have their children whom they love beyond expression. These children grow up and form associations in life and raise families, and these relationships are the most tender known to the human heart. There is nothing so much calculated to make life desirable, as the relation of parents to children and children to parents, husbands to wives, and wives to husbands; and many a man when he loses his partner, loses all the hope that he has; his heart sinks within him, and he feels as if life was undesirable; and instances are not rare, of men, through grief on this account, having their lives shortened. And so with the other sex:—sometimes through the loss of her husband a woman's heart will break and she goes down to an early grave. And yet, in the midst of the world where all these tender ties and emotions exist there is no preparation for their perpetuation. The people do not believe that they exist beyond the grave. Imagine, if you can, a state of things where all these relationships are utterly destroyed and all mingle in one common herd! This is the kind of heaven that many people believe they are going to. I have heard ministers say: "O, I will not know any relationship between myself and my wife hereafter; she, then, will be no nearer to me than any other woman, nor I to her than any other man; our children will be no nearer to us than any other children and we will live in this condition throughout the endless ages of eternity." This is a dreary prospect for any human being who has the affection of a husband, wife, parent or child,—a dreary prospect for that endless eternity to which we are all hastening.

But God, in ancient days, gave certain authority unto one of his apostles,—namely Peter. He gave to him authority to bind on earth, and it should be bound in heaven; to loose on earth and it should be loosed in heaven. Where is this authority now? Shall we go the Roman Catholic Church to find it? If it be there it is not exercised. Shall we go to the Episcopal Church to find it? If it be there they fail to proclaim it. Where shall we go to find a man who has authority to bind on earth and it is bound in heaven, as Jesus told Peter? Where shall we find a man whose acts will be thus recognized of God, and whose performances or solemnizations are confirmed by the Heavens themselves? You travel throughout all the earth and mingle with the various sects, who claim to be the descendants of the apostles, and you will look in vain for any claims to such authority. But come among the Latter-day Saints, who claim to be the original church restored to the earth again, who claim to have the authority of the apostleship,—the same apostleship that was exercised by Peter, James, John and the other apostles, and you will find the authority to bind and loose on earth and it will be bound or loosed in heaven, claimed and exercised in their midst. It is claimed by the Church of Jesus Christ of Latter-day Saints that God has restored the keys of the apostleship; that He has restored the authority by which the ordinances shall be performed on the earth that will bind man to woman, woman to man, children to parents and parents to children, so that these relationships which are so acceptable in the sight of God may not only exist for time, but may be perpetuated throughout the endless ages of eternity.

This is the claim the Latter-day Saints make, and it is the authority they exercise. To claim the apostleship and authority without claiming and exercising its functions would be altogether contrary to the spirit and power of that office and authority when it was upon the earth in ancient days; therefore we wish to rear temples and administer ordinances, looking, as we do, upon this life as a state of probation in which we may gain experience and prepare ourselves for higher exaltation and a greater degree of felicity in the world to come.

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. There each man will have his family and Kingdom. It is said that God is Lord of Lords and King of kings; but how

can He be King of kings unless there be kings under Him to give Him homage and pay respect unto Him and acknowledge Him as their Lord and their King? When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, He proclaimed to him the greatness of his kingdom in eternity: He told Abraham that he should be a king over this innumerable host; for if Abraham were not to be king over them, of what use or glory would his posterity be to him. When God pointed Abraham to the sand on the sea shore and told him that as it was countless so should his seed be, He told him in accents that could not be mistaken of the future glory of his eternal kingdom. And if all mankind attained to the same promises as Abraham, they also would have an innumerable posterity to reign over. As the prophet says concerning our Lord and Savior Jesus Christ: "To the increase of His Kingdom there shall be no end." It shall go on increasing with every cycle of eternity, as long as time endures. There shall be no end to the increase of His Kingdom. His glory consisted of this; and the glory of God consists in the number of his posterity; and as generation succeeds generation, until the earth is filled and glorified, other worlds will be rolled into existence, upon which the posterity of God, our heavenly Father, shall increase throughout the endless ages of eternity.

As it was said to Abraham and Jesus so it will be said to the faithful sons and daughters of God; hence the Latter-day Saints believe in the eternal nature of the marriage relation. When we marry there is a power here to bind on earth and it is bound in heaven. Men and women are married to each other for time and for all eternity; not as it is in the world, "until death shall them part;" but that tie shall be as enduring as eternity itself, and there shall never be a time when it shall be dissolved; and to their increase there shall be no end, for this is the glory of God, and this is the blessing of God upon His faithful children. The godlike power has been given us here on the earth to bear and perpetuate our own species; and shall this power, which brings so much joy, peace and happiness, be confined and limited to this short life? It is folly to talk about such a thing; common sense teaches us better. It teaches that we have been organized, not for time alone; that we have been endowed as we are, in the image of God, not for thirty, forty, fifty, seventy or a hundred years, but as eternal beings, exercising our endowments and functions for all eternity if we live faithful or take a course that God approves. Therefore there is great sense, beauty and godliness in the idea that God taught Abraham with respect to his posterity becoming as numerous as the stars of the firmament.

The Latter-day Saints live for this. We look upon this life as a very short period of time. We have suffered and are likely to suffer as the Saints of God did anciently; and this life is a state of probation—a short period filled with sorrow. Difficulties, thorns, briars, brambles and obstacles of various kinds beset our pathway; but, as was said yesterday, we look forward to a heavenly city, whose builder and maker is God. We look forward to the time when this earth will be redeemed from corruption and cleansed by fire; when there shall be a new heaven and a new earth, and when the Saints shall possess their native inheritance purified from sin, redeemed from corruption, with the power of Satan curtailed, and when we shall be able to increase and multiply and fill this earth, go to other earths and carry on the work of emigration through the endless ages of eternity.

This is a little of the heaven that the Latter-day Saints look forward to. It is not a heaven where all distinctions are abolished,—where parents and children are mingled with the common mass, where wives and husbands are undistinguishable; but where all these ties exist and are preserved and perpetuated, and man goes forward on that heavenly career which God, his Heavenly Father, has assigned to him, and which He designs that all His faithful children shall walk in. These are some of the reasons why we want a temple built. There are innumerable reasons why we should go to with our might and rush forward this work. Let us push it to its completion as speedily as may be required, and God will bless us; He will make our feet fast in these valleys; He will give us increase and make of us a mighty nation. Already He has set His seal upon us; already He has given us the glorious privilege of bearing His name. Let us rear a house upon which His glory shall rest, and that shall be called by His name. This is required at our hands; and that God may help us to accomplish it, and keep us faithful to the end, is my prayer in the name of Jesus; Amen.

OBSEQUIES AT NEPHI.—We have received, from Brother William Evans, the detailed particulars of the funeral obsequies of the late Isaac Grace, of that place. The account, however, is too elaborate to admit of its being published in full. The funeral took place at four p.m. on the 27th ultimo. The large meeting house was filled on the occasion. Suitable addresses were delivered by Elders William Evans, D. Webb, G. Kendall and Bishop J. G. Bigler, all of whom testified to the unblemished character of the deceased. The remains were followed to the grave by a large concourse of people.

Brother Grace was born at Liverpool, England, April 20th, 1820, and embraced the gospel November 28th, 1841, emigrated to Utah in 1851, from which time until his death he had been a resident of Nephi, at which place he filled satisfactorily many important offices of trust. He left a wife and seven children and a large circle of friends to mourn his loss.

AGRICULTURAL.

HORACE GREELEY is on a visit to the South, and while at Houston, Texas, delivered an address to the people assembled at the State Agricultural Fair, in which he communicated many valuable facts. Speaking of the reckless extermination of trees on this continent, he said:

"My own section of this continent has destroyed trees too eagerly, recklessly, and planted them too tardily, too sparingly. My county of Westchester (New York) began to be inhabited by our race fully two hundred and fifty years ago; it has been divided into farms from one to two centuries, and its people are not behind others in sagacity and intelligence; they have still much land covered with mainly young timber; yet there are not less than five thousand acres in that county to-day exposing rocks thinly and partially covered with soil which never ought to have been stripped bare of trees. If those five thousand acres were re-clad in their primitive vesture, all the springs and streams of the county would be more copious, more equable, more constant, than they are, and the soil of the subjacent fields and meadows would endure drouth and retain moisture as they never can while hill-side and rocky ridge are exposed to sweep of wind and glare of sun."

His ancestors, two to four generations back, when, seeing seven-eighths of New England covered by stately, luxuriant trees, had said:

"There will always be timber enough. Let us cut and slash, and clear all the land we can; others will save wood enough though we destroy all we have;" but their children have lived to deplore their error. Fifty-five years ago, great pines were cut from hills now included in the city of Burlington, Vermont, sawed into boards, and these rafted down Lake Champlain and the Sorel to the St. Lawrence, and so shipped to Europe, not paying fifty cents per day for the labor, calling the worth of the timber nothing. Barely thirty years later, when Vermont began to construct her railroads, she had to draw the bridge timber from Canada, paying many times what her own disparaged pines brought when they were so recklessly swept away."

Mr. Greeley urges irrigation upon the attention of farmers. He wonders at their stolidity in not utilizing it. He has stood, he says, beside a corn-field parched and withering from drouth, while a mill-stream danced and brawled right through its center, falling twenty feet in a hundred rods, yet moistening the roots of no plants but those of the two rows next its bed on either side, while three days' work of two men would have dammed and diverted its waters so that four or five acres of the corn would have been unrolled and set to growing again by their influence. He believes the time is at hand when not only will streams be generally utilized to moisten adjacent fields and thus largely increase their product, but when every thirsty, arid plain will have its bounteous well with a windmill erected over it to pump its contents automatically, at little cost, into a reservoir where, after being warmed by the sun, and perhaps fertilized, they will be drawn away in gentle rills to irrigate acre after acre on every side.

A PAPER was read before the American Institute Farmers' Club, New York, lately on the value of crows. The writer argued that there was a deplorable misapprehension of the true character of crows; their usefulness on cultivated lands is undervalued. They are warred against and are disappearing, and by-and-by they will be spoken of as rare birds. Crows, undisturbed, would keep down an excessive increase of worms, slugs, noxious bugs, and depredating gnawers and nibblers at the roots of succulent radicals, tender plants, shrubbery, fruit, and trees, were they not wickedly persecuted in their legitimate pursuits. They should be let alone. They are neither thieves nor robbers. A perpetual aggressive war against them and many equally useful birds is a disgrace to our vaunted civilization.