

DISCOURSE

By PRESIDENT BRIGHAM
YOUNG, at Franklin, Cache Co.,
Thursday evening, September 4,
1873.

REPORTED BY JOHN Q. CANNON.

We have taken you a little by surprise, brethren and sisters, in coming in to your town to-day. This is in consequence of its being so stormy where we have been, and we thought we would not venture to drive from Soda Springs through to Logan in two days. By taking more time we thought we would have an opportunity of stopping in the settlements and having meetings. I will talk to you a few moments, then I will retire to my rest and not stay here during the meeting. I feel very wearied; but I was quite unwell when I left home, and our journey has been quite fatiguing.

The remarks that I shall make to you this evening will be upon the salvation of the people. There are a few ideas that I will relate to you, that the brethren and sisters should understand. There are many of the ordinances of the house of God that must be performed in a temple that is erected expressly for the purpose. There are other ordinances that we can administer without a temple. You know that there are some which you have received—baptism, the laying on of hands, the gifts of the Holy Ghost, such as the speaking in and interpretation of tongues, prophesying, healing, discerning of spirits, etc., and many blessings bestowed upon the people, we have the privilege of receiving without a temple. There are other blessings that will not be received and ordinances that will not be performed according to the law that the Lord has revealed, without their being done in a temple prepared for that purpose. We can, at the present time, go into the Endowment House and be baptized for the dead, receive our washings and anointings, &c.; for there we have a font that has been erected, dedicated expressly for baptizing people for the remission of sins, for their health and for their dead friends; in this the Saints have the privilege of being baptized for their friends. We also have the privilege of sealing women to men, without a temple. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the holy priesthood, to connect the chain of the priesthood from Father Adam until now, by sealing children to their parents, being sealed for our forefathers, &c., they cannot be done without a temple. But we can seal women to men, but not men to men, without a temple. When the ordinances are carried out in the temples that will be erected, men will be sealed to their fathers, and those who have slept clear up to Father Adam. This will have to be done, because of the chain of the priesthood being broken upon the earth. The priesthood has left the people, but in the first place the people left the priesthood. They transgressed the laws, changed the ordinance, and broke the everlasting covenant, and the priesthood left them; but not until they had left the priesthood. This priesthood has been restored again; and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from Father Adam down to the closing up scene. This ordinance will not be performed anywhere but in a temple; neither will children be sealed to their living parents in any other place than a temple. For instance, a man and his wife come into the church, and they have a family of children. These children have been begotten out of the covenant, because the marriages of their parents are not recognized by the Lord as performed by his authority; they have, therefore, to be sealed to their parents, or else they cannot claim them in eternity; they will be distributed according to the wisdom of the Lord, who does all things right. When we had a temple prepared in Nauvoo, many of the brethren had their children who were out of the covenant sealed to them, and endowments were given. Then parents, after receiving their endowments, and being sealed for time and all eternity, and they have other children, they are begotten and born under the covenant and they are the rightful heirs to the kingdom,

they possess the keys of the kingdom. Children born unto parents before the latter enter into the fullness of the covenants have to be sealed to them in a temple to become legal heirs of the priesthood. It is true they can receive the ordinances, they can receive their endowments and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed.

Now to illustrate this, I will refer to my own father's family. My father died before the endowments were given. None of his children have been sealed to him. If you recollect, you that were in Nauvoo, we were very much hurried in the little time we spent there after the temple was built. The mob was there ready to destroy us; they were ready to burn our houses, they had been doing it for a long time; but we finished the temple according to the commandment that was given to Joseph, and then took our departure. Our time, therefore, was short, and we had no time to attend to this. My father's children, consequently, have not been sealed to him. Perhaps all of his sons may go into eternity, into the spirit world, before this can be attended to; but this will make no difference; the heirs of the family will attend to this if it is not for a hundred years.

It will have to be done sometime. If, however, we get a temple prepared before the sons of my father shall all have gone into the spirit world, if there are any of them remaining, they will attend to this and as heirs be permitted to receive the ordinances for our father and mother. This is only one case, and, to illustrate this subject perfectly, I might have to refer to hundreds of examples for each case.

With regard to the heirship, I can not enter into all the matter tonight. The subject would require a good deal of explaining to the people, consequently, I will pass over it at present. I can merely say this, however, that we see that the Lord makes his selection according to his own mind and will with regard to his ministers. Bro. Joseph Smith, instead of being the first born, was the third son of his father's family who came to maturity, yet he is actually the heir of the family; he is the heir of his father's house. It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection. There are some inquiries now with regard to officiating in ordinances, which I wish to answer. Some brethren here are anxious to know whether they can receive endowments for their sons or for their daughters. No, they cannot until we have a temple; but they can officiate in the ordinances so far as baptism and sealing are concerned. A man can be baptized for a son who died before hearing the gospel. A woman can be baptized for her daughter who died without the gospel. Suppose that the father of a dead son wishes to have a wife sealed to his son; if the young woman desired as a wife is dead and have a mother or other female relative in the church, such mother is the heir, and she can act in the sealing ordinances in the stead of her daughter. But if the young woman desired as a wife have no relative in the church to act in her behalf, then the mother of the young man can be baptized for her, and act as proxy for her in the sealing ordinances. We can attend to these ordinances now before the temple is built here; but no one can receive endowments for another until a temple is prepared in which to administer them. We administer just so far as the law permits us to do. In reality we should have performed all these ordinances long ago if we had been obedient; we should have had temples in which we could attend to all these ordinances. Now, the brethren have the privilege of being baptized for their dead friends—when I say the brethren, I mean the brethren and sisters—and these friends can be sealed.

For instance, a man and his wife come into the church; he says, "My father and mother were good people; I would like to officiate for them." "Well, have you any other friends in the church?" "Nobody but myself and my wife." "Well, now, the wife is not a blood relation, consequently she is not in reality the proper person, but she can be appointed the heir if there

are no other relatives—if there are no sisters, this wife of his can officiate for the mother; but if the man has a sister in the church, it is the privilege and place of the sister of this man, the daughter of those parents that are dead, to go and officiate—be baptized, to go and be sealed with her brother for her father and mother. If this man and woman have a daughter old enough to officiate for her grandmother, she is a blood relation, and is the heir, and can act; but if there is no daughter, the man's wife can be appointed as the heir.

I want to say a few words with regard to other operations. In the law that the Lord has revealed he requires obedience. I do not know of one ordinance but what there are laws connected with it, and they cannot be disregarded by the Saints and they be blessed as though the laws were observed. We are required to believe in God the Father and the Lord Jesus Christ as our Savior; we are required to repent of our sins; then we have the privilege of entering in through the door of baptism and going into the house of God. There is another commandment that the Lord has given—it is that they must have hands laid on them that they may receive the Holy Ghost and the gifts and graces that the Lord has for his children; but if we are not baptized, we are not entitled to the other blessings. If we do not believe in the first ordinance we cannot receive the second. If we do not go forth and be baptized for the remission of sins, we are not entitled to the Holy Ghost and its blessings through the law, or the requirements of heaven to the children of our Father. Now, as to the requirements, we will ask, "Do you know the law? Should you keep the law?" Yes, certainly you do know by the book of Doctrine and Covenants, which is for us, and the New and Old Testament; these are a foundation and contain the first laws that have been given. We have them now in our possession. Then the Book of Mormon contains the same. The Book of Mormon contains the same plan of salvation that the Lord requires the world to listen to, and the Book of Doctrine and Covenants is given for the Latter-day Saints expressly for their everyday walk and actions. Now, for instance, the Latter-day Saints are required to go to meeting on Sunday. How many are there that come to these meetings and repent of their sins, confess their sins and partake of the Sacrament of our Savior and testify by these acts that they are actual believers? Do we keep the Sabbath, brethren and sisters? Do we deal justly one with another? Those things are required of us. Do we walk humbly before our God? Do we permit ourselves to speak evil of the anointed of the Lord. Do we permit ourselves, brethren, to take the name of the Lord in vain? It is certainly written that we should not do it; that we should not falsify, lie, cheat, &c. Now all these requirements are made of us. We are required to pay tithing, we are required to deal justly one with another and be honest in our dealing; and all these requirements which I need not repeat over to you, you read and you understand them. Now are we entitled to the blessings of the house of God if we keep the commandments he has given to us? Yes. If we observe his precepts and do them, are we entitled to these blessings? Yes. Are we entitled to them if we do not keep the commandments? No, we are not. Brethren go and get their endowments, and they get a recommendation so as to go into the house of the Lord. Now you go to the bishop and enquire strictly as to some of these brethren: "Does such a brother pay his tithing? Is he faithful and industrious?" "Well, no." "Is he honest in his dealings?" "Well, I guess he means to do right." "Does he always speak the truth?" "Well, I cannot say that he does exactly." "Does he drink liquor?" "Well, yes, sometimes he does. Yes, I think he does, although I never saw him drunk." "Does he take the name of the Lord in vain?" "Well, I don't know, I have heard that he does swear sometimes." "Does he quarrel with his wife?" "I don't know; I understand, however, they do not live very happily together." This man probably wants another wife. Is he entitled to these blessings? He pays a little tithing, perhaps, but he says he is going to pay it in full; and the Bishop says: "He has been teasing me a long

time for a recommendation." "But why did you give it to him?" I will answer this. "I had to give it to him to get rid of him, so that he won't tease me any more." This is the answer. Now ask yourselves, my brethren and sisters, is he entitled to the blessings that the Lord has for his faithful children?

Be faithful and obedient to the few words that I have said to you, with regard to the ordinances, etc., and what we can do and what we cannot do. I said but a few words, but they are enough.

I will say to you, may the Lord bless you—peace be to you. I am glad that I am able to be here; there are others here who will speak to you. I will tell you honestly I do not feel well; I do not feel pleased; it is not gratifying to me when I hear of those who profess to be Latter-day Saints living short of their privileges and duties; but when I hear of men and women living up to the privileges that the Lord has for them, it endears them to me, and I delight in them; and I can say that I continually pray for the Latter-day Saints, that the Lord will bless and preserve us, that we may be saved in the Kingdom of God. This is my constant prayer, and I say God bless you. Amen.

REMARKS

By PRESIDENT GEORGE A. SMITH, Delivered in the New Tabernacle, Salt Lake City, Sunday Afternoon, Sept. 7th, 1873.

REPORTED BY DAVID W. EVANS.

For the past two weeks it has been my privilege, in company with President Young, and Elders John Taylor, Cannon, and Woodruff and others, to travel among and visit the Saints in some of the settlements in the northern valleys of this Territory and the southern portions of Idaho. Considering the short time since the settlements north of Ogden were formed, especially those of Cache Valley and Bear Lake, it seems that great progress has been made in building towns and villages, preparing places of worship, providing the necessities of life and constructing mills, roads and bridges, so that in a very few years the country has been turned from a desert, uninhabited region, to one of thrift and plenty.

While at Logan a two-days' meeting was held on Saturday and Sunday, two weeks ago to-day. The people of the valley were in the midst of a very abundant harvest, and their grain had so ripened that the harvest came upon them all at once; yet the attendance at our meetings was very large, larger in fact than it had ever been my pleasure to witness in that place before. The Spirit of the Almighty seemed to be striving with the people, and though they were pressed with the labors of an abundant harvest, they were on hand, alive and awake, to attend meetings and to perform their duties.

The changes which have come over this land since we first settled in it seem wonderful. The first visitors to Cache Valley pronounced it too cold a country for the cultivation of grain. Frost occurred almost every week during the summer, and the winters were very severe. Early explorers of that valley found the thermometer so low in the summer as to deprive us even of a hope of successful cultivation. But settlements were commenced and farming was attempted, and finally it was concluded that wheat could be grown there. It seems, however, that the brooding of the Spirit of the Lord over that land has softened the climate, and large crops of many varieties of fruit, including the apricot and peach, are raised there now.

I believe it is the case universally where the Latter-day Saints have settled in these valleys, and commenced their work with faith, trusting in the Lord, that he has softened the elements and tempered the climate until they are now favorable and year after year more tender vegetation has been introduced. I have noticed this in the settlements in the Sevier Valley and in Iron county. I commenced a settlement in Iron Co., in January, 1851. For nine years I attempted to raise peaches in Parowan, but they were killed to the ground every year. Now Iron county has become quite a peach growing country. I attribute this to the blessings of the Almighty upon the elements, and from this cause the cultivation of grain and

fruits has progressed from year to year in greater altitudes, until now it is successful in many localities in the territory where it was formerly impossible.

Two years ago I visited the valley of Bear River. The Bear Lake country had then been devastated by grasshoppers, and it presented a scene of utter desolation. The grain and grass crops and all the produce of the vegetable kingdom had been destroyed within a few days by an arrival of grasshoppers. This season we passed into Bear Lake, going part of the way by the new road recently constructed at a cost of \$7,000, by the enterprise of Bishop O. J. Liljenquist and the citizens of Hyrum, by the stream known as Blacksmith's Fork. We followed up this road until we attained an altitude of 5,400 feet above the level of the sea. Then we struck the old Huntsville road and went by that to Laketown, at the head of Bear Lake. This place is probably as delightfully and romantically situated as any in the Territory. It is very near the territorial line, and contains about sixty families. The waters of the lake are clear and contain abundance of fish; and the meadows around the head of the lake and in its vicinity are very fine. The summits of the mountains are well covered with timber, which is not very difficult of access. We had two meetings at that place and found the people enjoying themselves well.

We then followed along the west shores of Bear Lake some thirty miles, visiting some small places and making a stop at the fine settlement of St. Charles, where we also had two meetings. The purity of the water there; the great altitude and the cool climate will, when more known, render that locality a favorite place of resort to travellers and pleasure seekers in the short summer season. The settlers there raise excellent wheat, rye, barley, oats, and heavy crops of potatoes and garden vegetables. They have to watch pretty closely to get their crops in between the Spring and Fall frosts. The country is covered with a heavy growth of rich grasses. The winters are cold there. The settlement forms part of Oneida County, Idaho, the survey of the Territorial line having cut it off from Utah, in which it was formerly included.

St. Charles has sixty or seventy families, and wants more settlers. It is watered by a stream called Big Creek, the largest affluent of Bear Lake, a very fine stream, something larger than our Big Cottonwood, and furnishing abundance of water to the settlement. The grazing and farming facilities are excellent there, and the people seemed to be enjoying themselves exceedingly well, and had all they could do to take care of the crops and other temporal comforts with which they were surrounded.

Bear Lake is about twenty-six miles long and about ten miles wide. It is, in a manner, two lakes, the north end of it, about six miles, being cut off by a kind of embankment or beach, the two lakes being connected by a small stream only a few yards in width. The south part of the lake is very deep and the water pure. It has many streams entering into it, and many springs about it, and is a nursery for an immense amount of fish; large quantities of which, very fine trout and other choice varieties, are caught in their seasons.

The stream which leads out of Bear Lake, I think, is nine or ten miles long, to where it empties into Bear River. The lake has generally been called Bear River Lake, from the supposition that Bear River ran through it; but this is not the case. In this respect Bear Lake is unlike the Sea of Galilee and the River Jordan. The Jordan runs into one end of the Sea of Galilee and out at the other, passing right through it; but Bear Lake is at the head of a short stream which empties into Bear River. Along this stream and along Bear River is a large tract of fine grazing country, excellent meadow land, which our people are turning to good account.

There is a very fine town called Bloomington, on Twin Creeks, containing probably a hundred families; and about two or two and a half miles from Bloomington is the principal town in the valley, called Paris. At Paris we held three days' meetings, in a shade or grove, which had been prepared for that purpose. A large congregation assembled there and gave strict attention, and we enjoyed ourselves