GEORGE Q. CANNON, EDITOR AND PUBLISHER.

Saturday, - - - January 27, 1872.

THE EVENING NEWS.

DISCOURSE

By Elder GEORGE Q. CANNON, De livered in the Tabernacle, Salt Lake

City, Sunday afternoon, December 3rd, 1871.

REPORTED BY DAVID W. EVANS.

I wILL read a portion of the 3rd chapter of Peter's first epistle, commencing at the 18th verse:

For Christ also hath once suffered fo sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto

When I was called upon to speak, submit to me. Jesus replied, "Suffer it to these passages suggested themselves to be so now, to fulfill all righteousness." my mind. Whether the Spirit will Then John took Jesus and baptized him. lead me to dwell upon them at length I Here we have an example on the part of do not know, but there are important the Savior of obedience to a certain ordi-principles embodied in these verses nance. Some say that in this ordinance principles embodied in these verses which I have read in your hearing, principles which, when rightly under-stood, change the belief of men in relation to the future, that is, the belief of those who receive the commonly ac-cepted creeds of Christianity. For some reason or other, there is an idea prevalent in the Christian world that Christendom. There is an idea preva- Jordan and Jerusalem to attend to it, and lent that if men do not receive what in fact there are other passages in the Scrip-

cism and infidelity may be traced to the fact that such hideous principles are advo-cated by those professing to be servants of the living God and the ministers of Jesus Christ. But do the Scriptures, the words of eternal life, as recorded in the Bible, inof eternal life, as recorded in the Bible, in-culcate such ideas? Certainly not. There is in the plan of salvation, which God our heavenly Father has revealed, perfect love; mercy and justice, and every other attri-bute which pertains to the character of Deity are perfectly illustrated in the plan of salvation which he has revealed for man's guidance. The words of Jesus which I have read to you, contain an immutable truth: that ex-cept a man be born again he can not enter the kingdom of God. It is an immutable truth that, except a man be born of the kingdom of God. These words proceeded from the mouth of Jesus, the Son of God,

from the mouth of Jesus, the Son of God, the author of our salvation, the founder of our religion. He was perfectly acquainted with the laws necessary to be obeyed in order to effect an entrance into his Father's kingdom; and being thus acquainted, he had the right as well as the knowledge necessary to advance and proclaim this dec-trine to the children of men. kingdom; and being thus acquainted, he had the right as well as the knowledge necessary to advance and proclaim this dec-trine to the children of men. the gentlemen, "if your doctrine be correct, that a man must be born of the water and of the Spirit before he can enter the king-While we are upon the subject we may

In the fourth chapter of this spirit.
In the fourth chapter of this episit.
In the fourth chap away of the filth of the fiesh, but the an-swer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and au-thorities, and powers being made subject unto him. In the fourth chapter of this epistle the same subject is continued. The apostle says: Who are kent by the upwers of God frequently they are successful, for many Who are kept by the power of God John, having received a testimony from the influences are brought to bear on the minds through faith unto salvation, ready to be revealed in the last time. Where I was called upon to apeak Jesus they will be ushered into the kingdom of heaven as soon as they are executed. This is the invariable assurance given to criminals who will listen to them, by ministers of this description. They be-lieve that the thief on the cross was ushered Jesus had water poured upon him, others into the immediate presence of God, there say he was sprinkled, and a great many of to dwell eternally in peace and felicity. This the popular pictures represent him stand-ing in the Jordan with his arms folded man I have mentioned.

across his breast and John the Baptist pouring water on his head; but a careful perusal of the writings of those who have described this event will leave but one have not thought of. You recellect that prevalent in the Christian world that conclusion on the unprejudiced mind, and after the death of Jesus, and after he had mankind, when they lay down their that is that Jesus went down into the been placed in the sepulchre, there was great been placed in the sepulchre, there was great tion or place of happiness or pain, there to remain throughout the endless ages of eternity. There may be a few who do not entertain this belief, but it is the general belief of most of the sects which comprise dom on the earth never more to be thrown down. A mong others who was very anx-

ome such doctrine as this; they were not some such doctrine as this; they were not satisfied with the creeds of men, or with Christianity as taught. They wanted the giffs, graces and blessings of the gospel. Oh, that they could have lived and heard the teachings that we now hear, that God has revealed from the heavens, the ancient and pure gospel, with the Holy Ghost and the gifts thereof? Oh, how their hearts would have been gladdened to have heard these glad tidings? Thus were the hearts these glad tidings! Thus were the hearts of the children turned towards the fathers, and I doubt not the hearts of the fathers were turned towards the children.

There was an anxiety among the people in this church for many years, in relation to what would become of their ancestors and the world at large who were not acquainted with the gospel, until the Lord condescended to give a revelation in which epistle the Apostle uses this language: "Else what shall they do which are bap-tized for the dead? If the dead rise not at all, why are they then baptized for the

got to paradise, as you 'explain the gospel, how could he, in the spirit world, be born of the water and of the Spirit?" A very serious question, but here is the explana-

tion: those who are alive in the flesh can go forth and be baptized for them. "What!

for us vicariously; by his vicarious atone-ment he redeems us from the effects of the transgression of our first parents. As in Adam all die, so in Christ shall all be made

What for? Because the children can act If you read the 20th chapter of the Reve-

winter we have laid the foundation of anwinter we have faid the foundation of an-other at St. George, in the southern part of this Territory. The masons and laborers are down there, endeavoring to push it for-ward to completion as fast as possible. Why is it that we are so anxious to build temples ? It is that we may attend to ordi-mances necessary for the salvation of the temples? It is that we may attend to ordi-nances necessary for the salvation of the living and the dead, that we may be bap-tized for our ancestors who died without having the privilege of hearing and obey-ing the gospel. We not only believe that we should be baptized for them, but we also believe that where our fathers and mothers have died, having been man

and wife, to dwell together eternally. We be-lieve that we are organized as we are, with all these affections, with all this love for each other, for a definite purpose, some-thing far more lasting than to be extin-guished when death shall overtake us. We elieve that when a man and woman are

united as husband and wife, and they love each other, their hearts and feelings are one, that that love is as enduring as eter-nity itself, and that when death overtakes them it will neither extinguish nor cool that love, but that it will brighten and kindle it to a purer flame, and that it will endure through eternity; and that if we have offspring they will be with us and our mutual associations will be one of the chief joys of the heaven to which we are hastening. If I have loving wives and way. The dead are baptized, for we are baptized for them, and they do rise or else all our labor would be it vain in going forth and being baptized for them. Now, here is a doctrine that has been hidden. True, it is only a slight allusion, but it is sufficient to show that it is the thought of the source of t ganic Acts. here is a doctrine that has been hidden. the everlasting priesthood, by which True, it is only a slight allusion, but it is sufficient to show that there was in the summated, which shall be as enduring as diate source of all authority in the Territorial Government, Executive, Legislative and Judicial. and practiced by the Saints of God. "Oh, "but says one, "how can the dead be born of the water and the Spirit; sup-pose that Jesus went and preached to the spirits in prison, and among the rest to the thief who was on the cross when he The object of the act in question is to effect a change from a Territorial to a State Government. Is that a subject of rightful legislation? The only legisation contemplated in the Organic Act, is such as relates to the domestic concerns of the Territory. Certain it is that the power to abolish the form of

anticipations. Brother Woodruff, in his remarks this morning, spoke of the blessing that the Lord promised Abraham, that as the sands on the seashore, or the stars that bespangle the firmament are innumerable, so should Be baptized for the dead? And will that his seed be. How is this to be effected? stand?" I would ask those who object to Why, by the sternal union of the sexes, by this, how it is that the death of Jesus, the the eternal union of Abraham with those Son of God, affects our salvation? He acts who were his family in his life. Strange

Adam all die, so in Christ shall all be made alive. Death came into the world by Adam. Adam did not die to receem the world, but Jesus came forward, vicariously, as the Savior of the world, and died to re-deem us from Adam's sin. Through his death Adam's sin is atoned for. In like manner, Malachi says, in speaking of the Prophet Elijah coming before the great and terrible day of the Lord: "The hearts of the fathers shall be turned to the children." What for? Because the children can act

those whom I have loved; whose lives have been spert with mein endeavoring to do good ; with the wife or wives and children 1 have had here, iving with them sternally in the presence of God. And as it was said of Jesus: "To the increase of his seed there shall be no end," so increase of his seed there shall be hereing seeled do I hope, after I leave here, the blessing sealed

upon Father Abraham, of whose seed I am, that as there should be no end to his increase there shall be none to mine.

Chemistry-Illustrated with beautiful and as Oxygen, hydrogen, oxyhydrogen, and puos phorated gases; their brilliancy, intense heat &c. &c. &c. Admission Free, No It is this I labor for and look forward to Admission Free, No Collection P. HARRISON, Principal of the 11th Ward Day & Eving Sch Heaven looks bright to me; death is robbed of also believe that where our fathers and mothers have died, having been mar-ried only according to the practice of the world, they should be married for time and eternity; and, in the temples erected by the Saints to the name of the Most High, we shall act fer them in this should be married for time and eternity, but that they should be also. We believe, not only, that we should be married for time and eternity but that they should be also. We believe in the which we are looking for, and to which I pray we may all attain, in the name of Jesus N. HAWARTH, See'ry. N. B. - A Music and Elocution Class every N. B. - A Music and Adocution Class every N. B. - A Music and Infocution Class every Thursday evening at half past 7. Adult Pupils of the Day and Evening Schools. By order. d40.3 N. HAWABTH, Secry.

Amen.

GOVERNOR WOOD'S VETO OF THE STATE CONVENTION ACT. EXECUTIVE DEPARTMENT. Salt Lake City, U. T.,

government given, and substitute an-

other, st will, was not conferred. The power that created, alone can

destroy. This being true, it has been

the uniform practice of Congress to con-

fer that power through Enabling Acts.

No such power had been conferred upon

Bills have been introduced into both Houses of Congress for the purpose of

authorizing the people of this Territory to organize a State Government prepar-

atory to admission into the Union.

Without such authority specially conferred, we have no right to legislate upon that subject. Nor should we ig-nore the fact that the policy of the go-

vernment, latterly, has been adverse to the admission of new States, with a

population less than would entitle

them, under the apportionment, to one

the Legislature of Utah.

January 27, 1872. Gentlemen of the Legislative Assembly-An act entitled An Act providing for

T. R. JONES. Halt Block South U. C. Depot.

Shingles,

NELLS. FARGO without my signature. The Territorial Governments are the EXPRESS FORWARDERS, BANKERS creatures of Congress and rightly they

can only exercise such powers a have been conferred upon them by their Or-

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Table and Dairy Salt,

MANUFACTURED LIQUID BLUEING,

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J. W. SNELL.

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> UNITED STATES. EUROPEAN COLLECTIONS

Promptly attended to, East Temple St., SALT LAKE CITY THEO. F. TRACT, April. d23tf

WE ARE MARCHING ON

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and

Grain at Wholesale.

Windows,

Mouldings

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sumcient to show that there was in the ancient church such a doctrine believed in and practiced by the Saints of God. "Oh, "but says one, "how can the dead be born of the water and the Spirit; sup-

prise the Christian world, so-called, the foundation of the world; he was spothave conversed with ministers of less and sinless in the sight of his Father, the future of the heathen-those who deemer and Savior of the world. I have asked them what they thought the con-dition of the heathen would be, and as the Latter-day Saints testify, was the where any definite answer was made, new birth. He went down into one ele-the feelings of such persons would lean ment, was buried in that element, and, to the idea that they would be consigned to hell; with others, either no defi-nite idea was entertained, or, being

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again

Now here is a definite doctrine laid down by the Savior, that unless a man is born again he can not see the kingdom of God, and unless he is born of is to be any reliance placed upon the words of Jesus. Then, we are forced to the belief that no man can enter into the kingdom of God unless he be born of the water and of the Spirit.

Well, taking these passages into consideration, a large class of people have come to the conclusion that unless a man is born again, or, as they term it, experience a change of heart, he is conman is born again, or, as they term it, experience a change of heart, he is con-signed to endless misery; and there are those who believe that all the heathen who have died in ignorance of the gos-pel of Jesus Christ are thus punished, and, in fact there are those who profess to have faith in Jesus Christ as the caric of the world who hall are those of the sone pro-sumed that on that occasion Peter declared the gospel in its fullness and purity, as it existed in the mind of God, and as it had

and a second of the second

e Son of God, the lamb slain from before denominations in relation to yet he considered it necessary to attend to

attended to this ordinance. emerging therefrom, was born again, in them that I ascend to my Father and to their other words was born of the water. Can Father, to my God and to their God."

the likeness of his burial, in the likeness also of his resurrection; the burial in the liquid grave being symbolical of the death and burial of the Son of God, and the com-

ng forth therefrom of his resurrection. This doctrine is clearly laid down in the Scriptures. You will find it if you trace the preaching and the latiors of the Apostles and the men who were immediately connected with the Lord in his ministra-

tions to the people. You will find that in every instance where the records are comthese ordinances were attended tothe people, if they believed in Jesus Christ and repented of their sins, were baptized, in order that they might be born of the wa-ter; and after attending to this ordinance, they were then baptized of the Spirit, or, in other words, had hands laid upon them for dom of God, and unless he is born of the water and of the Spirit he can not enter into the kingdom of God; he can not even see the kingdom without the new birth, and he can not enter that kingdom without being born of the water and of the Spirit. This doctrine is exceedingly positive, it leaves no room for doubt; there is no chance to evade the fact of this doctrine if there is to be any reliance placed upon the along, I may as well briefly allude to it. On the Day of Pentecost, after the Jews had been convinced of the fact that Jesus the Nazarene, who had been crucified as a malefactor, was indeed the very Messiah of whom the Prophets had spoken; when they were convinced of this and also of the fact that the men who stood and preached in their midst, and through whom they had seen the power of God manifested, were bis apostles, they cried: "Men and brethren.

apostles, they cried: "Men and brethren, what shall we do?" They felt that they

those remarkable words: "Touch me not, Mary, for I have not yet ascended to my Father; but go to my disciples, and tell

necessary to prepare not only him but all as the Apostle says, and after being put to the spirits have been accustomed to it." But if we bank because the bank of dom of God. Paul, also, in one place, speaks which were in prison, s irits which were of being buried with Christ in baptism in disobedient in the days of Noah, having rejected Noah's testimony, and they had been incarcerated in prison for some twenty-five hundred years. He was en-gaged in this labor while his body lay in the tomb, and hence, when Mary saw him after his resurrection, and attempted to embrace him, he said, "Touch me not, Mary, for I have not yet ascended to my

Father," &d. Now by this, I do not mean to infer that after his crucifixion, when his spirit had left his body, he got outside the presence of his father, for the presence, power and eyes of God are everywhere; but he did not as-cend to his immediate personal presence until after his body was resurrected from he tomb. And in further confirmation o the view which I am endeavoring to set the view which I am endeavoring the forth to you, the Apostle Peter, continuing this subject, as I read to you from the 4th chapter of his first epistle, says, "For ior this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." "Ah," says one, "dead in sin !" Who told you so? What right has any man to put such an interpretation on the Scriptures? such an interpretation on the Scriptures? The declaration here is as plain as language can make it, "The gospel was preached also to them that are dead," &c., confirming what the Apostle had said in the previous chapter, that Jesus was engaged in preach-ing the gospel to the spirits in prison while, as I have said, his body slumbered in the tomb in the tomb.

Now do you see and comprehend any-thing of the long-suffering and mercy of God unto the millions who have been born experience a change of heart, he is con-signed to endiess misery; and there are they had consented in their feelings to the observe that all the heathen who have died in ignorance of the goe-who baive that all the heathen who have died in ignorance of the goe-and, in fact there are these who profess and, in fact there are these who profess to have a inserve in be mide of God, and as it here of the fort is to be avoid of the world, who believe that in hell, that place of torment from which the goeps in its fullness and purity, as it for a fact the world, who believe that in hell, that place of torment from which the goeps, there are infants by scores, and hundreds and out may say by millions, enduring inconceivable and endies and it was carcainly the first ince the goeps in the first poet to norte in conceivable and endies and it was carcainly the first ince the goeps in the goeps in the first poet are infants by scores, and hundreds and our arranted in tacking, somehing the consider necessary to salvation. I de not thus understand the Scriptures, it on of the scores in the character and full was as far as we know, the first proclame-tation in the winter of the score in ball we say that and it was carcainly the first proclame-tation of the world is the contrast of the interest the dealing the consider necessary to salvation. I de not thus understand the Scriptures, it deno is was not he score in the first ing score in the first ing space interest who we the first proclame-tation is was for as we know, the first proclame-tation is was carcainly the first time the pow-receiving the ordinances which the same the score is the score in ball we say that and it was carcainly the first time the pow-for the thus understand the Scriptures, it do not thus understand the first the the ordinances which we as a first seven to only with the sub only do the first time assert the to only with the and died on our earth in ignorance of the gospel of Jesus Christ? Do you compre-

the body of her Lord. It was Jesus to "There shall be saviors in the last days on when God's will shall be written in the should place herself in harmonious rethis ordinance that he might fulfill all so until he uttered her name. When he the last days, acting in a lesser capacity, righteonaness; and it is a remarkable fact said, "Mary," then she recognized his voice it is true, but still somewhat in the capaher joy, she rushed forward to clasp him; nal sin, not shedding their blocd, but go-but he stepped back, and forbade her, in ing forth and being baptized for them and ing forth and being baptized for them and receiving the ordinances of salvation in eir behalf.

I know that this doctrine is new, and to many startling; it comes in contact with all their prejudices. But I would ask the Christian world how mankind are to be do hell; will others, either no defigures new birth more perfectly followed has been up out of the water, the served and at the water, the served and the served and state water is a birth of the water, the served and state water is a birth of the water, the served and state water is a birth of the water, the served and state water is a birth of the water, the served and state water is a birth of the water, the served and state water is a birth of the water, the served and state water is a birth of the served and state water, the served and state water is a birth of the served and state water, served and state water, the served an

without guile and whose words were truth and holiness? How shall we set them aside? We can not, and rather than attempt to do so I would accept them as true and divine. and practice them, even though it required the sacrifice of my traditions and prejudices. To my mind there is something godlike in

the gospel of salvation. I can see beauty and the power of God in it. I understand from this that there is a plan of salvation capable of saving all men; that though there is a space between death and the resurrection, during that space the spirits of those who died without the gospel can be preached to, and can receive the gospel of the Lord Jesus Christ, though they died in name of Jesus Christ, and if the dead ever are ignorance of it.

A great many have wondered how it is that the Latter-day Saints are so anxious to bave temples built. We built a temple in Kirtland, and after we had built it we were the negative the plan of sslva. The slow of the formey was taking with his produc-tion, at last blurted out-"D-n you, pelled to leave it and flee to Missouri. We laid the foundations of two in Missour one in Jackson county, the other in Cald-well county. That in Caldwell was not laid until after we were driven from there. A revelation was given through Joseph Smith, I think on the 11th of July, 1838 that on the succeeding 26th of April, the foundation stone of the temple should be laid in Far West; and the Twelve Apostles should take their departure from that corner stone, and cross the ocean to preach the gospel in Europe. Now, said the mob, "There being a date fixed to this revelation, if Jo-

seph Smith never was a false prophet be-fore, we will make him one now,"and they turned and drove the Latter-daySaints from Missouri, and made it worth a man's life to the earth.

them all the wealth of their affection, and that oman having passed away, they have taken another wie, and she has been equally true She has done the best she cou'd. . Now in the

whom she addressed herself, but she did Mount Zion." They shall stand as minis- hearts of the children of men, and they will lations with the general government. not recognize him at first, and failed to do ters of salvation. There shall be saviors in understand his law. The Prophets have The first and highest duty of the citithe Revelator, setting forth that there shall be a thousand years' rest on the earth, during which Christ shall reign in the

midst of his Saints, and when there shall be nothing to hurt or destroy in all the cannot expect, nor holy mountain of the Lord; when the admission as a State. lamb will lie down with the lion, the cow Religious toleratio

to say; "Well, our way suits us, because we have been accustomed to it." But if we accept these traditions as binding, how shall we set aside the words of him who shall we set aside the words of him who shall we never man spake, him who was millions who lived and died on the earth without hearing and obeying the plan of salvation.

We believe, further, that every man who dies, belonging to this Church, and having right to ometate in the priesthood, will be gagel while awaiting the resurrection of his of this Territory, and having his office body, in a work similar to that in which Jesus was engaged, namely, preaching the gospel to those who are ignorant of it. He will proclaim the plan of salvation to those in the spirit. world who have died in igoorance of the name Doctor was disposed to be critical. He of Jesus and of the character of his redemption. heaven whereby men can be saved, except the name of Jesus Christ, and if the dead ever are suggested its alteration in several points. saved, it must be through the name of Jesus The Governor, irritated at the liberties

Men say that the Latter-day Saints are ex. clusive and uncharitable; but they knew of compliment, and not to criticize." nothing of the doctrines that we believe in Our hearts swell with exceeding desira for the salvation of our fellow creatures: we want all saved. We would, if we had arms sufficiently long, enclose .hem all, and shed around them gave him the privilege to sign the Bill the halo of love. We desire and years for their for a Convention. The Assembly was salvation; we pray for it, and we expect to spend our days, both here and hereafter, in accomplishing it. It is the chief labor that occupies our attention, and we expect to rear tem ples in which we can attend to the ordinances

sary to work it out. There are men already whe spend the chief portion of their time in a'tending to these ordinancis, forget ful of their worldly interests, devoting them selves almost exclusively to these labors, and we expect to save a'l that will accept the plan

of salvation. I say we, I mean God and the SATURDAY EVENING. authority that he has established and restore Can you wonder that we believe in plura marriage when we have these views? Now for instance, there is a man who has had a wife, and children by that wife. She has die h and he has married again, and had a family by the second wife. In some instances she has died, and he has married a taird time. Now we believe that that man, if he be a good man, will be entitled to these wives in the resurrection There may be men of this class here to day en who have lost their first wives, by whom they have had children and who have made the r little home a heaven, lavishing upon

spoken of such a day, and in the chapter zen is obedience to law. All violadie without a knowledge of the name of Jesus, and of his character as the Re-deemer and Savior of the world. I have cease. Polygamy should be abandoned and laws should be enacted by you in accord with the laws of Congress upon that subject.

Until that is done, the people of Utah cannot expect, nor should they ask.

Beligious toleration in the United

nection with the veto by the Governor of the Bill to hold a convention for the formation of a Constitution.

Governor A. Cumming, a very excellent gentleman, though somewhat rough in his language, had written his message to the Legislative Assembly contiguous to that of Dr. Forney, Superintendent of Indian affairs, handed the message to the latter to read. The suggested that the Governor prune it here and amplify it there, and 4000 lbs. Bacon.

Sir, I handed this Message to you out Governor Woods probably can see the point to the anecdote. It was out of compliment the Legislative Assembly

under no obligation to ask his concurrence, and certainly did not ask his critici am.

JANUARY 27, 1872

AS MARY PRICE

Will be presented, for the first time in the

City, the Turilling Domost'e Drama, in

2 Acts, eptilled

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