

he with them, and they will know God for themselves, for he is the same God now that he was yesterday, the same in the year 1872 that he was in the year 33, or fifteen or eighteen hundred years before the birth of Christ, and if we obey the same form of doctrine obeyed by those who lived anciently, and it is administered by those who hold authority from God, the gifts and powers will most assuredly follow, for God loves his children now as much as he loved them in any past age of the world.

Says Jesus, when speaking to Nicodemus, in the words I have quoted, "Except a man be born again he can not see the kingdom of God." This puzzled Nicodemus, he could not understand it, and he asked the Savior another question, to which 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." Now, my brethren and sisters, how can a man be born of water? We know a birth to be a passage from one element into another; hence if he be born of the water he must be completely immersed therein, and pass from that element into another. The same with the birth of the Spirit—he or she who is born of it must be completely enveloped in it. Jesus says a man can not see the kingdom of God unless he is born again, and he further says, a man cannot enter the kingdom of God unless he is born of the water and of the Spirit, not only of the Spirit, but also of the water.

What does this birth of the water and of the Spirit consist of? Of that which I have been endeavoring to describe to you—baptism for the remission of sins, being buried with Christ by baptism, whereby we are resurrected, as it were, from the dead, in the likeness of his burial and resurrection, being tombed in the water, and being born of the coming forth from the bosom of the water; and then receiving the Holy Ghost by the laying on of hands, which is the birth of the Spirit. And let me say unto you, as Brother Schonfeldt said this morning, that unless a man does obey this form of doctrine he can not enter into the kingdom of God.

This is strong language, and men may say it is uncharitable. I can not help that. These words are the words of the Savior—the Son of God. They are the words of truth and righteousness, they can not fail. I have not the right to say that a man can enter into the kingdom of God by any other means than this; on the contrary, I must affirm and reaffirm, and I must bear testimony to the words of Jesus, when he says, "Except a man be born of the water and of the Spirit he can not enter into the kingdom of God."

The inquiry then arises in the mind, What is to become of the millions who have died without ever hearing the name of Christ? Says one, "What is to become of my ancestors and ancestresses who have not been born of the water and of the Spirit?" I know how this inquiry enters the hearts of men and women, and, when they become acquainted with this gospel, how strongly it appeals to their affections. They think, then, of beloved relatives and friends who have died without a knowledge of the gospel, and they would do a great deal for their salvation; in fact it would embitter all their lives to think that they could not be saved. Could we be happy, my brethren and sisters, in thinking that we had received a form of doctrine which would exalt us into the presence of God and the Lamb, there to bask for ever in happiness and bliss so great that the apostle says "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive?" Do you think we could be happy in the contemplation and assurance of such a future, if no means were provided whereby our parents and relatives, who had died in ignorance of the gospel, could be made partakers of the same blessing and glory, but because they had not had the privilege of being born of the water and of the Spirit they must be consigned to endless perdition? I could not be happy under such circumstances. I would rather, it seems to me, have much less happiness and have them share it with me, than to be eternally separated, and them condemned to that never-ending hell about which the sectarian world preach so much. But we are happy in the knowledge that this is no part of the gospel of Jesus Christ. That teaches that all will be judged according to the law that has been taught unto them. As I have already said, I again repeat, "This is condemnation, that light has come into the world, and men loved darkness rather than light." Where there is no law," the Apostle says, "there is no transgression." Men cannot be held accountable for that which they never knew. God will never consign his creatures to a never-ending misery for not obeying the gospel of his Son, when they never had it taught unto them, and as great a fallacy, and as great a libel on our God, as ever was propagated about being to make such an assertion. To say that these heathen, who roamed over these mountains and through these valleys, before we came here, who never heard the name of Jesus Christ, and countless myriads of heathen in other lands who have lived in ignorance of the gospel, will be consigned to eternal damnation, to a never-ending hell, there to welter in and to suffer unspeakable and indescribable misery throughout the countless ages of eternity, because they did not obey the gospel they never heard, is one of the greatest libels

on the character of our God that ever was enunciated by man. I do not believe in such a God; he is not the God of the Bible; he is not the God I worship. I worship a God of mercy and of love, whose heart is full of compassion. The Bible teaches that God is love, and I can not conceive that a God would be possessed of the attributes of love and mercy who would take such a course with his own ignorant offspring. No, there is something different from this taught in the gospel. We are taught there that God's salvation is not confined to this brief space which we call time, but that, as he is eternal, so are his mercy, love and compassion eternal towards his creatures. I have not time this afternoon to explain our views on this point. Suffice it to say that, in the Scriptures is found, plainly written, the plan of salvation which God has devised.

Who are they who are under condemnation, and who need fear at the prospect of the same? Men and women who, living in the day when the gospel is preached in its fullness and purity, hear it and reject it. Against such the anger of God is enkindled and they are in a far worse condition than those who die and never hear it. Says Jesus, "It would be better for a man to have a millstone tied to his neck, and for him to be thrown into the depths of the sea," than to do such and such things; and in another place he says, "It would be better for a man never to be born." Why? Because light having been presented to him, and truth proclaimed in his hearing, he rejects the same.

The Latter-day Saints, I hold, will be held to stricter accountability than any other people on the face of the earth. Men wonder why we have suffered and been persecuted so much in the past. I think it was partly because of our hardness of heart. Not that the men who persecuted us were justified in so doing. They were tested and tried, the Lord left them their agency and they brought themselves under condemnation because of their conduct. But we never had anything descend upon us as a persecution or scourge that has not been intended for our good; and we are held to a stricter accountability than any other people because we have the gospel taught unto us. The thousands who live throughout these valleys testify that they have received the Holy Ghost; they testify that they received it in the lands where they embraced the gospel; they say that this love which they have for one another, and the disposition they have to dwell together in peace and unity are the fruits of this Holy Spirit that they have received. They testify that the Lord has revealed unto them that this is the gospel of the Lord Jesus Christ, I do not know but there are thousands here to-day who, if they had time and opportunity, would arise and testify that this is the truth, and that God has taught it unto them, and they know it by the power of the Holy Ghost. When a people reach this condition they are held to stricter accountability than they are who have not this knowledge. On this account we must walk circumspectly, with the fear of God before our eyes. We must be a pure people or we will be scourged; we must be a holy people, or God's anger will be kindled against us. We must not be guilty of dishonesty or take advantage one of another; we must not bear false witness; we must not neglect our duties one to another or towards God, for we can not do these things with impunity, for God's anger will be kindled against us; and in proportion to the light which men have will they be judged, and God will reward them according to the deeds done in the body. An enlightened American will be held to stricter accountability than an ignorant Indian; and the man who has heard the sound of the everlasting gospel and the testimony of the servants of God is held to stricter accountability than he who has never heard them.

I said that time would not permit me to dwell on points connected with the salvation of the ignorant dead; but there is a way provided in the gospel of the Son of God by which even they can have its ordinances administered unto them. I will just refer to one passage, which you can read at your leisure. In the 15th chapter of the first of Corinthians, Paul, in reasoning upon the resurrection of the dead, says, among other things, "Else 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?" This is a little key given to a very important principle. Paul evidently understood a principle by which vicarious baptism could be performed, that is, one person could be baptized for another, the same as Jesus made a vicarious offering for us. He died on the cross for us, he was our Savior. Paul, substantiating the idea that there is a resurrection, referred to this ordinance, which seemed to exist in the church and to be understood by the Saints in ancient days. There would have been no need to be baptized for the dead if the dead rise not at all. This is the gist of his argument; and there are other passages which go to prove that the gospel of Jesus is all sufficient to reach and save those who have died without hearing and obeying it. Peter says, referring to Jesus, "He went to preach to the spirits in prison who were disobedient when once the longsuffering of God waited in the days of Noah." I will give you another passage to show that he did not go direct to his Father after his death on the cross. You Latter-day Saints understand, or

ought to understand, that he did not go immediately to his Father, as many suppose, because, after his resurrection, when Mary had been seeking for the body of her Lord, and supposed that somebody had stolen it, she saw a personage in the garden who she imagined was the gardener. She went to him and asked who had taken away the body of her Lord. This personage spoke to her, calling her by name. She immediately recognized the Lord Jesus, and in her eagerness, anxiety and love she rushed forward as if to grasp him. But he forbade her, told her not to do so, saying "Touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascended unto my Father and your Father, and to my God and your God." This was on the Sunday, after his body had lain in the tomb from the preceding Friday—the third day, and he said he had not yet ascended to his Father. This is explained by Peter, in the passage I have already quoted, wherein the apostle says, "By which also he went to preach to the spirits in prison, who were disobedient when once the longsuffering of God waited in the days of Noah." There is another passage in Peter, which goes to prove the same thing, but I will not touch upon it. I have said sufficient to relieve, or it ought to relieve, us Latter-day Saints from any fears for those who have died in ignorance of the gospel. But we can say, truly, that salvation can only be obtained in the way God has prescribed—by obeying the gospel of the Lord Jesus Christ; and this is the way that he marked and the way we must walk in to obtain it.

That God may help us to be faithful and to cleave to the truth all our days, regardless of all consequences, and eventually save us in his kingdom, is my prayer in the name of Jesus. Amen.

THE following communication has been courteously handed us for publication—

ST. GEORGE, June 20, 1872.

President Brigham Young, Salt Lake City.

Dear Brother—We just have taken an inventory of stock in the factory, and find that the business has made at about the rate of 15 per cent. per annum during the last six months, while it has only worked during that period to about one-third of its capacity. The causes of this have been lack of raw material and efficient help. The latter deficiency arises from not having a sufficient number of inhabitants in Washington to supply the demand.

The next difficulty we have is, that we do not have a sufficient number of employees to run the factory to its fullest extent. The result is fearful, as it takes almost the same expense, with the exception of price per yard of weaving, to produce one half, that it would the whole; inasmuch as we have to have book-keeper, manager, main machinery and all the main lead and preparing department running. For example, the factory being able to produce 4,000 yards per week, and only producing 2,000 yards, which latter amount will clear expenses, all over and above that is comparatively clear gain. This is the position of the Washington factory to-day, partly from want of material, but particularly from want of efficient employees, as material may be obtained by going from home.

My experience is, that could we run the factory to its fullest capacity, it would pay for itself in three years. We received from Philadelphia a list of prices of cotton warps and find 14s. to be 45 cents per lb., 18s. 46 cents per lb.; freight added they will cost here 55 and 56 cents per lb., at which price, if we had the cotton at 25 cents per lb., our present prices, we have the machinery to manufacture 200 lbs. of yarn per day, at a profit of about twenty-five to thirty dollars per day for yarn alone, say nothing of cotton cloth and woolen goods, which can all be handled under the same general expenses, besides being able to sell goods as cheap as those imported from the States and thereby save three-fourths of the money that would otherwise have to be paid for eastern labor, eastern capital, agents, railway freight, etc.; also from ten to thirty per cent for Utah clerks and Utah capital not employed in manufacturing. We not only suffer in the factory, but throughout this mission for the want of help. The inducement for labor at the mines is such, that many of our young men will not stay at home during the summer months and to-day we are lacking help to gather our lucerne hay, grain, etc., which is ready to be gathered. It does seem as though we abound with the means of making the comforts of life, if we only had the help to turn the wheel of fortune towards us. What shall we do for help? It is stated that Chinese labor is used in California and the East to good advantage, both in factories and in shoe shops. It is thought by some, that it would be well for us in this warm climate, as the Chinese are accustomed to a warm country, and we could use them in our factories, gardens, vineyards and fields.

I fancy I can hear you say: "What do we want with Chinese labor until they are converted to the gospel? when we have hundreds of poor Saints in England, Denmark, etc., who would be glad to come to Dixie if you would only send for them—and if you want to emigrate anybody why not emigrate the Saints?" I fancy you

would say this, because I know your desire to build up the household of faith first, and from what you said last winter here, when speaking of inefficient help in our factories, you stated you had no doubt there were many in England, who are working in factories, who would be glad to come and work in our factories by arranging with them and providing for their emigration. I wish we had such help, if we were only able to send for them or had the immigration sent to Washington of Danes, Swedes, Germans or English, who have no homes, to go to Utah, like the Swiss, who were sent to Santa Clara and have remained, with hardly any exception, and to-day are the most substantial part of this Mission, and according to their own statements are five times better off to-day than they ever were, in circumstances, in their lives. The same may be said of the Danes, who came direct to Washington. There are about 1200 acres of land under ditch in Washington field and not more than 500 acres cultivated or scratched over, and there is water enough and more to irrigate the entire field during daylight, and there is not over one house on every three lots in the town of Washington, inhabited, and there is abundance of water not used.

I will here add that as a rule the Swiss and Danes of this country remain at home all the year round and cultivate the land, while many others ramble, at least a portion of the year, to the mines and elsewhere.

I speak of Chinese labor, because I do not know what is expedient for the Lord to do to build up his kingdom, in the absence of our own labor, but we feel a good deal like a man, away from home, with a wagon loaded with the good things of life for his family and no team to draw it, and would be glad of mustang ponies, rather than none. We don't want mustang ponies if we can do any better.

I take this liberty of writing you, because I feel myself as a part of the factory and am anxious to see its prosperity, and I know your desire for its welfare and also our obligations to you for its indebtedness.

Please excuse anything in this scribbling which may appear like dictation, as I have no desire to say what the Lord shall do, but merely wished to give you my ideas as relates to the interests of the factory.

I remain, as ever, your brother in the gospel.

J. BIRCH.

Correspondence.

FILLMORE, July 15th, 1872.

Editor Deseret News:

Dear Sir—Meetings were held yesterday at Kanosh morning and afternoon. In the morning Elder Thos. R. King spoke of the necessity of all the elders, when they speak, being filled with the Spirit of the Lord, and of the Saints keeping the whole law of God, also on the gathering of the poor.

Elder F. M. Lyman spoke of the Lord overruling the acts of our enemies for our good, also upon other subjects, and exhorted to faithfulness.

Elder A. Pratt followed on the many signs of the times. The Saints and speakers were filled with the Spirit of the Lord.

In the afternoon the same speakers again addressed the audience, being as spirited and interesting as in the morning. They were followed by Elders C. King and M. L. Marsing, all on different subjects. We had a day long to be remembered, and the Saints were loth to leave each other when dismissed.

Very respectfully,
P. A.

THE Cleveland Plain Dealer gives the following list of "rings" established for the purpose of circling in all that possibly can be done of the means of the great but in some things too credulous public—

- The Custom House Ring.
- The General Order Swindle Ring.
- The Santo Domingo Ring.
- The District of Columbia Ring.
- The Seneca Sandstone Ring.
- The Indian Ring.
- The Navy Department Ring.
- The Land Grabbing Ring.
- The Chorpensing Fraud Ring.
- The Cameron Ring.
- The Washington Lobby Ring.
- The Office selling Ring.
- The Internal Revenue Ring.
- The Whisky Ring.
- The Philadelphia Municipal Ring.
- The Carpet Bag Ring.
- The Military Ring.
- The Cameron Kemble "Ads" Ring.
- The Monopolists Ring everywhere.
- The Great Railroad Rings.
- The National Bank Rings.
- The Southern Plunderers' Ring.
- The Officeholders' Ring.

Always avoid the company in which you are willing to tell a coarse jest because for you it is a demoralizing company. Grossness is never humorous, profanity is never admirable, and if your manner and speech once begin to ravel out upon the edge, all their manliness and charm are in danger.—G. W. Curtis.