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women who had attended upon Jesus. She went to the sepulchre and found that the body of her Lord and Master had been taken away, and she could not find it. She turned around, full of grief and anxiety about him whom she loved, and saw a personage standing beside her, whom she supposed to be the gardener, and she inquired of him what they had done with the body of her Lord. It was Jesus to whom she addressed herself, but she did not recognize him at first, and failed to do so until he uttered her name. When he said, "Mary," then she recognized his voice and person, and, as was very natural under the circumstances, in the excess of her joy, she rushed forward to clasp him; but he stepped back, and forbade her, in those remarkable words: "Touch me not, Mary, for I have not yet ascended to my Father; but go to my disciples, and tell them that I ascend to my Father and to their Father, to my God and to their God." This was the third day after his crucifixion, and during this time he had not ascended to his Father, and he did not want to be touched, he did not want mortal hands put upon him. When I quoted this to this gentleman, said he, "Where was he then, during this period? If he did not ascend to his Father, and if the paradise to which the thief went with him, was not heaven, then where was he?" I then quoted to him the words I first read this afternoon, "If Christ also has once suffered for sin, etc."

Here Peter gives the explanation, and it is as plain and unmistakable as language can make it. Jesus died on the cross, he was crucified and put to death in the flesh, as the Apostle says, and after being put to death he went and preached to the spirits which were in prison, spirits which were 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 engaged 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," &c.

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 ascend to his immediate personal presence until after his body was resurrected from the tomb. And in further confirmation of the view which I am endeavoring to set forth to you, the Apostle Peter, continuing this subject, as I read to you from the 4th chapter of his first epistle, says, "For for 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? 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 preaching the gospel to the spirits in prison while, as I have said, his body slumbered in the tomb.

Now do you see and comprehend anything of the long-suffering and mercy of God unto the millions who have been born and died on our earth in ignorance of the gospel of Jesus Christ? Do you comprehend the great plan of salvation, or a portion of that great plan which God our heavenly Father has devised for the redemption of all his children? Shall we say that God's work is confined to this short probation of ours, that his labor for the salvation of his children and the plan that he has devised are confined to this brief space that we call time, or shall we say that God's plan of salvation extends over all his creatures and throughout all his creations, and that if men don't have opportunities here of understanding it, they will have that opportunity hereafter? This is set forth in these chapters with great plainness, and so as to leave no doubt upon the minds of those who are disposed to accept the Scriptures as they read. Of course, where men have traditions and preconceived views and ideas concerning these matters they are likely to cling to them and reject the truth. They would rather believe that nine-tenths of the human family would be consigned to endless torment than accept the idea that God is a God of mercy, and that the plan of salvation

which he has devised is all-sufficient and extends to all grades, conditions and circumstances, in which his creatures are found.

This doctrine was revealed to the Latter-day Saints through the Prophet Joseph Smith. We were as ignorant of it and of the meaning of these passages as anybody else previous to the establishment of this Church. Among other doctrines that were taught and revealed to the Prophet Joseph, was this which I have endeavored to set forth briefly before you. I have not dwelt upon it at length, but it was taught in great plainness to the Prophet, and he taught it to the people. The Prophet Malachi, you recollect, predicts that before the great and terrible day of the Lord comes, the Lord will send Elijah, the Prophet, and he will turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord come and smite the earth with a curse. You can read this in Malachi; and when the Latter-day Saints heard this gospel, and became acquainted with the fact that it was necessary for men and women to be baptized for the remission of their sins, their hearts immediately yearned for their ancestors. I have heard hundreds of persons who have joined this Church say, "Oh, that my father, mother, brother, sister, husband, wife, children, grandfather or grandmother had heard this doctrine as the elders teach it! How gladly they would have embraced it! How their hearts would have warmed towards this gospel! They lived in anticipation of some such doctrine as this; they were not satisfied with the creeds of men, or with Christianity as taught. They wanted the gifts, 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 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 this doctrine was explained. By turning to the first epistle to the Corinthians, you will find there that the Apostle Paul, in reasoning upon the resurrection, advanced an idea which is not generally understood. In the 15th chapter and 29th verse of that epistle the Apostle uses this language: "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

Now, among other arguments which he brought forth to convince the Corinthians that there was such a thing as a resurrection he appeals to the fact that there was such a doctrine as baptism for the dead in the church and practiced by the former day Saints, and to enforce the doctrine he uses the words I have read, one of the most powerful arguments that he could adduce in favor of the resurrection. How useless it would be for men and women to be baptized for the dead, if the dead rise not at all; but the dead do rise, and the Saints are baptized for them. I might paraphrase his words and reason upon them in this way. The dead are baptized, for we are baptized for them, and they do rise or else all our labor would be in 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 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 of the Spirit; suppose that Jesus went and preached to the spirits in prison, and among the rest to the thief who was on the cross when he 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 explanation; those who are alive in the flesh can go forth and be baptized for them. "What! Be baptized for the dead? And will that stand?" I would ask those who object to this, how it is that the death of Jesus, the Son of God, affects our salvation? He acts for us vicariously; by his vicarious atonement 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 alive. Death came into the world by Adam. Adam did not die to redeem the world, but Jesus came forward, vicariously, as the Savior of the world, and died to redeem 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 vicariously for them; "and the hearts of the children shall be turned to the fathers," because the children will feel after their fathers; they will search for their genealogies, and learn of their ancestors, and they will go forth and perform ordinances in the flesh for their dead, which the dead can not perform for themselves, and act vicariously for them, and so fulfil the saying of the Prophet Obadiah, where he says, "There shall be saviors in the last days on Mount Zion." They shall stand as ministers of salvation. There shall be saviors in

the last days, acting in a lesser capacity, it is true, but still somewhat in the capacity of our Lord and Savior Jesus Christ, for their dead. Not atoning for the original sin, not shedding their blood, but going forth and being baptized for them and receiving the ordinances of salvation in their 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 saved? Can you substitute anything better than this? How are the millions of heathen who have died in ignorance of the name of Jesus to be saved? How are our ancestors to be saved, who, living and dying in the long night of darkness which prevailed through Christendom, never had the privilege of hearing the gospel in its fullness? "Oh," says one, "saved by the goodness of God." Yes, but how shall we elude the words of Jesus where he says, "Except a man be born again he can not see the Kingdom of God;" and "Except a man be born of the water and of the Spirit he cannot enter into the Kingdom of God?" It is very easy for men in their traditions 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 spoke as never man spake, him who was 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 ignorance of it.

A great many have wondered how it is that the Latter-day Saints are so anxious to have temples built. We built a temple in Kirtland, and after we had built it we were compelled to leave it and flee to Missouri. We laid the foundations of two in Missouri, one in Jackson county, the other in Caldwell 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 Joseph Smith never was a false prophet before, we will make him one now," and they turned and drove the Latter-day Saints from Missouri, and made it worth a man's life to go back there, if he was a Mormon. They drove every one out of Missouri, under a ban of extermination, in the winter previous to the time set for the fulfillment of this revelation. That was in the winter of 1838-9; and there were but very few left, and they were in peril of their lives all the time. Joseph, Hyrum and several of the leading elders were in prison, and it seemed as though the words of Joseph would fall to the ground that time, at any rate. President Young was then President of the Twelve Apostles; he with others had to flee to Quincy, and he proposed to his fellow Apostles that they should go up to Missouri, to fulfill that revelation. Father Joseph Smith, father of the Prophet, thought that the Lord would take the will for the deed and it would not be necessary. He felt as though there would be great danger in the undertaking, and that the brethren's lives would be in peril. A good many of the other elders felt the same, but the Spirit rested upon President Young and his brother Apostles, and they determined to go, and they did go, and, according to the revelation, they laid the corner stone in the town of Far West. They laid it in the midst of their enemies; they sang their songs, ordained two of the Twelve, and, if I recollect right, two of the Seventies, and then shook hands with the Saints there, bade them adieu, and took their departure for Europe, thus fulfilling the word of God given nearly a year previously through the Prophet Joseph, and which the enemies of the Kingdom of God said should never be fulfilled.

That foundation stone was laid, and the Saints, as I said, fled into Illinois, and there laid the foundation of a temple at Nauvoo, Illinois, the finest building then in the western country, and the admiration of everybody. The Saints erected it in the midst of poverty, destitution, sickness and death, and I may say, with the sword or rifle in one hand and the trowel in the other, their enemies surrounding them on every hand. They had slain Joseph and Hyrum, and attempted to destroy others of the servants of God, and they were continually burning and destroying the houses and property of the Saints, and were determined to expel them from the State. But in the midst of these tribulations the Saints continued their labors until that temple was roofed in, and until within its walls they could attend to the ordinances for the living and the dead.

Again they were driven, and again they took up their line of march, and they came out to this desert country, and again we laid the foundation of another temple, a few hun-

dred yards from this building; and this winter we have laid the foundation of another at St. George, in the southern part of this Territory. The masons and laborers are down there, endeavoring to push it forward to completion as fast as possible.

Why is it that we are so anxious to build temples? It is that we may attend to ordinances necessary for the salvation of the living and the dead, that we may be baptized for our ancestors who died without having the privilege of hearing and obeying 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 married 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 for them in this respect also. We believe, not only, that we should be married for time and eternity, but that they should be also. We believe in the eternal nature of the marriage relation, that man and woman are destined, as husband and wife, to dwell together eternally. We believe that we are organized as we are, with all these affections, with all this love for each other, for a definite purpose, something far more lasting than to be extinguished when death shall overtake us. We believe 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 eternity 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 children, who could contribute to our happiness so much as we could to each other's, they to mine, I to their's? Shall we be separated and I be no more to them and they no more to me than strangers? How unnatural the thought! God has restored the everlasting priesthood, by which ties can be formed, consecrated and consummated, which shall be as enduring as we ourselves are enduring, that is, as our spiritual nature; and husbands and wives will be united together, and they and their children will dwell and associate together eternally, and this, as I have said, will constitute one of the chief joys of heaven; and we look forward to it with delightful 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 his seed be. How is this to be effected? Why, by the eternal union of the sexes, by the eternal union of Abraham with those who were his family in his life. Strange as this doctrine may seem, it is nevertheless amply sustained by these divine Scriptures, in which Christendom all profess to believe.

Now, we rear temples in order that we may be baptized, in the fountains which will be in those temples, for our dead, in order that we may go forward and act vicariously for them, in the ordinance of baptism, and in the laying on of hands for the Holy Ghost, and then in other ordinances, which shall prepare them to dwell with us and us with them, eternally in the presence of God.

If you read the 20th chapter of the Revelations, you will see that the Lord revealed to John that there shall be a thousand years' rest, a millennium, or millennial era, when the earth shall rest from wickedness and when knowledge shall cover it as waters cover the deep; and when one man shall not have to say to another, "Know ye the Lord?" but when, according to the words of the Prophet, "all shall know him, from the least even unto the greatest;" when God's will shall be written in the hearts of the children of men, and they will understand his law. The Prophets have spoken of such a day, and in the chapter to which I have alluded, the 20th of Revelations, the Lord speaks of it in plainness to his servant John the 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 holy mountain of the Lord; when the lamb will lie down with the lion, the cow with the bear, and when the whole animal creation will dwell together in peace, when swords shall be beaten into ploughshares, spears into pruning hooks, and when the nations shall learn war no more, when men shall plant and eat the fruit thereof, build and inhabit, and when none shall deprive them of the fruits of their labors.

I quote these passages as they occur to my mind. You are all familiar with them. They will be fulfilled, and there will be a thousand years' rest, during which period Satan will be bound, and when the seed of the righteous will increase and cover the land. In that glorious period everything on the face of the earth will be beautiful; disease and crime, and all the evils that attend our present state of existence will be banished; and during that period, as God has revealed, the occupation of his people will be to lay a foundation for the redemption of the dead, the unnumbered millions who lived and died on the earth without hearing and obeying the plan of salvation.