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## THE GOSPEL UNCHANGEABLE.

*Discourse Delivered in the Tabernacle,  
Salt Lake City, Sunday, Decem-  
ber 31st, 1893, by*

**PRESIDENT GEORGE Q. CANNON**

[REPORTED BY ARTHUR WINTER.]

I will read a portion of Paul's epistle to the Galatians:

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

And all the brethren which are with me, unto the churches of Galatia:

Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

To whom be glory for ever and ever. Amen.

I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

But I certify you, brethren, that the gospel which was preached of me is not after man:

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it;

And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb, and called me by his grace,

To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

But other of the apostles saw I none, save James the Lord's brother.

Now the things which I write unto you, behold, before God, I lie not.

In this chapter Paul makes a very emphatic declaration, and one that is often quoted by the Elders of this Church, as they look upon it as a very

strong statement concerning the Gospel of the Son of God. Certainly Paul understood what he was talking about, if we may believe his testimony; for it seems from his own words that it was not necessary that he should go to Jerusalem, where the main body of the Church was then organized, in order to be taught concerning the principles of life and salvation. He had been, as you all know, stricken blind as he was on his way to Damascus, the object of his journey being to persecute the members of the Church of Christ. He was led into that city blind and helpless, conscience-smitten and awakened to the knowledge that he was persecuting those who were really the followers of God. In this condition he was visited by a servant of God and no doubt received the Priesthood under his hands, and he commenced preaching and declaring the testimony of Jesus which he had received. The principles which he taught, he declares, were made known to him by the revelations of Jesus Christ. And this was not a singular case. Peter, James, John, Andrew and the other Apostles had to depend for their information and knowledge respecting the principles of salvation upon the revelations of Jesus. While the Savior lived He taught these men; but after His departure they did not have Him to look to; they had to depend upon revelation through the Holy Ghost, the Comforter, which He had promised to send unto them, and with which power they were endowed from on high on the day of Pentecost at Jerusalem.

The principles which were taught by the Twelve Apostles at Jerusalem and in the various places where they labored and those taught by Paul, were the same. They were eternal principles. We have reason to believe that they were taught to and obeyed by the ancients, although there is very little written in the scriptures upon these points; but Paul himself declares that the Gospel was preached unto Abraham; and we know that righteous men, among whom Abraham was numbered, were in close communion with God the Eternal Father. The revelations which have been given in our day cast a flood of light upon this obscure point. It has come down in plainness to us—in such plainness that none who have faith in God can question its truth—that even our father Adam and those of his descendants who were associated with him, were made familiar with the principles of life and salvation. Enoch, we are told, walked with God, and if he did so for the long period that we are told that he lived, we have reason to believe that he certainly became familiar with all the principles of salvation. He knew that Jesus would come, He being the Lamb slain from before the foundation of the

world. His name, as we are told in the scriptures, being the only name given under heaven whereby man can be saved, it must have followed that Adam and his righteous posterity were familiar with the plan of salvation and with the coming of the Savior and His mission on the earth.

These principles were revealed in great plainness by the Son of God when He came to the earth. John the Baptist taught the people the necessity of being baptized, and Jesus obeyed that ordinance. Some might suppose that the ordinance of baptism was something new—an innovation on the part of John the Baptist. There is very little in the Bible about baptism until the time of John; still there are references enough to show that it was an ordinance; for the children of Israel, we are told by Paul, "were all baptized unto Moses in the cloud and in the sea." But John had the authority. The authority to baptize belonged to the Priesthood which he held, and he, inspired of God, and ordained in his childhood by an angel, came forth as a forerunner of the Son of God, to prepare the way; and he called upon the people to repent of their sins and to be baptized. For what? For the remission of their sins, of course, they having repented of them and he having the authority to administer the ordinance of baptism. There need be no argument on this, for the reason that the Son of God himself came and presented himself as a candidate for baptism. He did not question John's authority, and He certainly did not go to the river Jordan merely to comply with a form. It was an essential ordinance; and when John remonstrated with Him, considering himself unworthy to administer this holy ordinance to the Son of God, He plainly told John that it was right it should be done, "to fulfil all righteousness." The Savior was willing and desirous to obey that holy ordinance, and in doing this He set an example to all the children of men.

Paul undoubtedly received revelations to establish in his mind the importance of being buried with Christ in baptism. His writings prove that he had received that knowledge from on high. So also with the other Apostles. They had been taught by the Son of God in person the necessity of obeying all the ordinances that had been instituted for man's salvation, faith in the Lord Jesus Christ being the first principle, repentance of sin the second, and baptism for the remission of sin the third. John had not authority to go beyond this; but he said, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." This authority Jesus received, and this authority He