THE EVENING NEWS

GEORGE Q. CANNON

DISCOURSE

ministers of the ask them, "Do you have the go have ask them, "Do you have the powers and blessings, spel as they were enjoyed b ected and persocuted them, and the reply will be, invariably, about this, and I want my enjoy f them. This is ower is withdrawn, those gifts and

DISCOURSE By Elder GEORGE Q. CANNON, Connected with mankind is popular delivered in the Thiricenth Ward delivered and take City, Storleg Afternoon, Horeh 23, 1873, the 11th chapter of the Hebreus height can apostles to them, these who have been guided by popular opin-ion sof the great majority concern-ing the truth havein almost every he truth havein almost every

REPORTED DY D. W. EVANS. In a construction of the great majority concernent on failt among ment? Is it any wonder that there is the material to make and catter and the material to make and the material to make and catter and the material to make and the materi and the material to make and the material to make and mistakable clearness the power that they wielded through faith in God, in accomplishing the work that was assigned unto them; and he tells the Hebrews, in writing to them upon this subject, that it is impossi-ble to please God without faith, for those who come unto him must be-lieve that he is the rewarder of they that the case? I know that men they were be convince of the pople decided, why has this they have the case? I know that men they were be convince of the truth of the predictions that the harder they were be convince of the truth of the predictions that the science among them by the servants of God; and so much was this the case, that it became almost an infallible rule, when a majority of the pople decided against a lieve that he is the rewarder of they that the case? I know that men they know that men the they were willing to the saw against the follows and the tells they have the pople decided against a lieve that he is the rewarder of they that difference between is and if the case? I know that men say. If God be God, and is the be-

ileve that he is the rewarder of been the case. I know that hen those of the Eders of these functions of the work in which we are engaged, as them that diligently seek him. I expect that the Apostle Paul has he not manifested his flower in the midst of his children to such the enders of the gospel in the midst of his children to such these days, those we now see. They are apostacy, but in our day Gud he provided the p had a generation to deal with that were not dissimilar to the genera-tion in which we live—a generation who had in their midst the Serip-tures, the predictions of the holy prophets, ministers who professed to have received, the subborliy which they exercised in ministering to the people from a high source, and who were, in their own opinion and who were, in their own opinion at least, called of God, an elect peo-ple, a chosen generation, who re-joiged in the power that had been include in antifest to and in behalf of their fathers, and which, to a certain extent, they had received. The apos-would convince them beyond all extent, they had received. The apos-tle, in this chapter, pointed out the controversy that the men he sends diction. The first time I heard of will be ignally de cated every lime in the controversy that the men he sends power which their indices exercised through faith, and to the mighty works that had been wrought there-by, and he endeavored to stir up within them a desire to exercise the way in which God should act; but there is one saying, written in an-controversy that the men he sends to declare his will unto them are his divinely appointed screants. It is very plausible, taking one view of the subject, for men to imagine that this ought to be the some faith

within them a desire to exercise the same faith. At the time that raul wrote this epistle to the Hebrews the Jews did not believe in living revelation; they did not believe that God spoke to his people by any manifesta-tions such as their fathers had re-ceived. We are told that they gar nismed the sepulchas of the ucad acomposed the burgery father. No man ceived the sepulchas of the ucad acomposed the burgery father. No man ceived the sepulchas of the ucad acomposed the burgery father. No man ceived the sepulchas of the ucad acomposed the burgery father. No man ceived the sepulchas of the ucad acomposed the burgery father. No man ceived the sepulchas of the ucad acomposed the burgery father. No man ceived the sepulchas of the ucad acomposed the burgery father. No man ceived the sepulchas of the ucad acomposed the burgery father and the second t nished the septideness of the used of the used prophets, that they reverenced the pable of doing this he would be un-prophets, that they reverenced the pable of doing this he would be un-places of their birth, honored their perhaps be translated, as Enoch was anciently. No man can rise to had lived in the days of their fath-ers they would not have been guil-ty of putting the prophets to death.

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