THE FVENING NEWS. GEOBGE Q. OANNON BDITOB AND PUBLISHER. sturder, . - . December 7, 1872. DISCOURSE

do not know the cause of it; if we did we should find, according to the revelation which God has given, that it is accomplianted for men of God to enjoy all the should find, according to the revelation which God has given, that it is accomplianted. How that light operates we do not know, fod that I have often quoted. It will be found in the "Fearl of Great Price." It is a fail to be day when he was permitted to that light is the cause and the power by which everything is governed. We see a stone, and when we hold if in our hands and let go of it, it does not stand still, neither does it fail upwards, neither does it go horizontally, but it fails down and be a deliverer to the child down and be a deliverer to the child we are tood in his history that, better the bad to pass through both conditions of error portrayed before him. The Lord showed is the do to pass through both conditions of error bind to the two powers. What fort To give We see a stone, and when we hold it in our hands and let go of it, it does not stand still, neither does it fail upwards, neither does it go horizontally, but it fails downwards to the surface of the earth. We have named this gravitation. But what is the cause? No one knows. No person can tell why that stone does not stand still. We see it fall and we see all terres-trial bodies fail to the surface of the seth, but we cannot tell why this is so. The cause, however, is light, but how that it illuminates the face of this world and of many other worlds. Its light proceeds forth from that centre and radiates to im-that assists him in his power of thought and motion? What connection is there between this and the understandicg of light that is in man, that assists him in his power of thought and works accept he babeld all his glory; and ne man could babold all his flory and sf-light that is within us? We do not a now, and yet God has said that the light which proceeds for h from these heavenly bodies is the same light that upckens the under-<section-header> well with her; but provided in a sample of the source o

down by the side of our warm fires an

cities can talk together, the expensive as yet to dd ab. expensive as yet to do so. Supposing now that it were possible to invent something still further, by which we could see our neighbors in London, and the people in London could see us in Salt Lake City, then we could both converse and see. And if we could do this do you not see that so far distance would be almost annihilated? nind, the powers of darkness were als ortrayed before him. The Lord shows

him the two powers. What for? To give him the experience necessary to enable him to discern between that which came from God and that which came from the Again, suppose that by some medium now unknown to us, we could absolutely

experience that we have, could resist such great temptations as Moses did. If such powers were brought to bear on our minds they might overthrow and destroy us, but he was prepared beforehand: he had be-held the glory of God, and had received strength from the heavens, consequently when the opposite powers assailed him, his previous experience strengthened him, and be held fast to the rod of iron notwith standing the darkness he had to contend with. When Moses received this great light and saw the whole earth, he feit a very prest excises to know how the earth way formed. It would be very natural for a man uddemly endowed with the power to When Moses received this great light and any the whole earth, he felt a very great anxiety of know how the earth ways, at different times and by differ-int most holy faith. When we are the great necessity there is that would comfort and build them up in their most holy faith. When we are the great necessity there is the present time to teach, and are how or most in the part of the tarth, to ask, "How was this made?" and Moses said, "Be merciful muto thy servant, O God, and show me concerning the heavens and the earth, and then thy servant will be content." The Lord told Moses that there were many heavens and many worldy that had pussed away by his power, and that as had pussed away by his power, and that as the near so should another come, and there was no end to his works and to his words. Then Moses limited his desires. long as men are in a mortal state. Yet do not look at it in this light. I look for do not look at it in this light. I look for a great change and revolution among the in-habitants of our globe. I look for the vali to be taken not only from the carth, but from every creature of all flach that dwells upon the face thereof; and all will be in the presence of God. God himself will us their God, and they will be his people. God himself will wipe away all tears from their eyes, and there will be no more death, no more corrow nor cry-ing, for all things will become new, and God will be with his people from that time henceforth and forever. several days, until on the sixth and seventh it was completed. This seconding to new revelation edinated in the "Paar of Great Price," is the way light ottained a price," is the way light ottained a incoming of the history of this creation. Other men, before his day, also obtained it. A braham, who fived according to better years before Money, had the Urim and Thismouth, which instrument he also obtained a him in the land of Chaldes, and by the ald of this instrument he also obtained a knowledge of the history of this creation, and not only of this, but of many others. benceforth and forever. Does this mean that God will all the time dwell upon the earth? No. There will be a connection, an opening between man and God, that will bring us into his presence, and whether he shall be far distant or near it will make no difference. Here is a prin-ciple that none of us fully comprehend. We speak oftentimes of going to and re-turning from God, of going to beeven, and

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MUSICAL



Doctrine and Covenants, in which the Lord, speaking directly to this people, says that the word of the Lord is truth, and whateoever is light is Bpirit, even the spirit of Jesus Christ, and the spirit giveth light to every man these cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit. I can not tell you on what the Spirit. I can not tell you on what alter righteousness, and who desires even page nor in what section of the Book of Covenants this can be found; but you who are in the habit of reading that book will But now having spoken so much about

are in the habit of reading that book will find these words, as I have quoted them. "Whatsoever is truch is high, whatsoever is lighter aptrix," consequently if we could aways follow in the fight, instead of foi-lowing in the channel of darkness, we would always follow in the path that would lead to peace and happiness, and we would avoid ten thousand difficulties which beset our pathway. Another reveision that agrees with this will be found in the Boot of Doctrine and Covenants, in a very lengthy communica-tion made by the Lord to this church,

made by the Lord to this church. tion made by the Lord to this church, which shows very plainly that light is the principle and law by which everything is governed. I will once the revelation as near as I can remember at Speaking of his presence, he says, "As he is in the sun, and is the light schered, and the power thereof by which it is solve and is and safe is also in the moon, and is the light and the power thereo; and in the stars; and the light which now shineth is the same light which quickeneth your under-standings, the light which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things, and which is the law by which all things are governed, even in the bower of God whe sits thore is anone measure of the law by which all things are governed, even in the bower of God whe sits the anone measure of the law by which all things are governed, even in the bower of God whe sits would lead us to ask, which is the law by which all thing are proven in a more all in the moves of elernity, who is in the moves of elernity, who is in the moves of all things are also in the moves of spice which has an eleve a more spice of the which the should be its to get which the should be its to any hours in darkness that there was furning the second spice of the moves of the which the should be its door in any hours in darkness that the wandered man, and by which he should be its door in any hours in darkness that there was furning the second spice of the moves of the second spice of the spice of medium of the electric wines: We under-tand that this phenomenon exists, but we Settes .

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Here we see something asked of the Lord

Here we see something asked of the Lord by Moses that was not expedient, it was not wisdom in the Lord to reveal it to him, he could not know all about the many heavens. Then he mked the Lord, saying, "Show unto thy servant concerning this sarth and this heaven, then will thy servant be content." The Lord then gave him what we term the Book of Genesis, one of the first books of Moses, telling him in answer to his prover, how he formed and created this and reated this earth and th

God also giving the name them, such as Kolob and of en mas to experience the d Spirit. I do not Enson Wer we could be strials, if, we very all the dual trials, if we were mide of it is to that Ged may be well steered with the whether we have mide or little of it spirit. I do not Enson Were we could be spirit. I do not Enson Were and the dual spirit. I do not Enson Were and the sould be spirit. I do not Enson Were and the sould be spirit. I do not Enson Were and the sould be spirit. I do not Enson Were and the sould be spirit. I do not Enson Were and the sould be spirit. I do not Enson Were and the sould be spirit. I do not Enson Were and the sould be spirit. I do not Enson Were and the sould be pirit. I do not mow now all the time fill havy trials, if we ware all the time fill what the Spirit and continually have evelations. This pair me in mind of the experies of our Prophet Joseph, and others any facilities, with many filling postal in the libitory of Joseph, should his he of trial. He had some before the Lord of trial. He had some before the Lord him to take the plains from big in the interval them. But the part of the second be trial the trials manual the trials manual of the proved fore he could be entirusted with so second treasure. Hence he was told to go an obedient to the Lord, and to come to from the to buel selfin

POSTOR AND DOXESTIC LDJ HOTAL Malt, Hops, Seeds, Butter & Eggs, Balton Lako HOLOTO here on the earth. A few years ago, while here on the earth. A few years ago, while a such thing was dreamed as beevening with our neighbors from a beevening with our neighbors from three hundred after there hundred after ther H. B. CLAWSON, Superintendent WARTEN - First Class Wheed White Barley, Oats, Oorn, Pess, Dried Frui Fresh Butter and Eggs. TO RENT. Constituted in the state of the we what from a

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