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King of kings and Lord of lords; by him that suffered and died upon the cross that we might live; by him whose right it is to reign and govern the nations of the earth. He it is that will give laws; he it is that will give commandment; he it is that will organize that kingdom, and it will be done according to the pattern in all things. Has there been any such kingdom organized since the day that the Prophet Daniel delivered this prophecy? I know that there has. It was organized 1800 years ago by our Savior and his Apostles. I do not know why they believe this unless because it is fashionable. There is no evidence to prove any such thing. Indeed that kingdom that was organized 1800 years ago was organized altogether too soon to accomplish the prophecies that are here given. The two legs of iron, and the feet and toes were not yet formed, and remember that the stone is not cut out of the mountain without hands, until this great image is complete, not only the head, breast, arms and the legs, but the feet and the toes also; they all become complete before the kingdom called the "stone" is made manifest. Now the feet did not exist, and did not begin to exist until many centuries after the days of Christ. What did that kingdom do that was built up by our Savior and his Apostles? Did it break in pieces any part of that great image? No. What did that image do to that kingdom? It accomplished the prophecies of Daniel—made war with the Saints and overcame them. Very different from the latter-day kingdom! The powers of this world, under the name of the great image, made war with Jesus, with the Apostles, with the former-day Saints, with the kingdom that was then established and overcame them, not only in fulfillment of what is declared by the Prophet Daniel, but also what is declared by John the Revelator; and those powers obtained dominion over all people, nations and tongues, and made them drink of the wine of the wrath of the fornication of Great Babylon, and they became drunken with her abominations. Instead of the Kingdom of God then being built up in fulfillment of the prophecy of Daniel 1800 years ago, the nations of the earth overcame it and rooted it out of the earth. But mark the words of the text: "And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed." Very different from the former-day kingdom; "and the kingdom shall not be left to other people." All these human governments have been changing hands, and have been left to some other people. The Babylonish kingdom was left to the Medes and Persians, the Medo-Persian kingdom to the Macedonian, the Macedonian to the Roman; but the latter-day kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. "Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; and the great God hath made known unto thee what shall come to pass hereafter, and the dream is certain and the interpretation thereof sure."

Having learned, then, that the kingdom built up by our Savior and his Apostles did not fulfil this prophecy; that that kingdom itself was rooted out of the earth, and every vestige of its authority destroyed, and that nothing in the shape or appearance of the kingdom of God has existed for some sixteen or seventeen centuries past, inasmuch as this is the case and all nations without any such church, without any such kingdom, without any authority to baptize or lay on hands for the gift of the Holy Ghost; without authority to administer the Lord's supper; without authority to build up the kingdom of God; without prophets, without revelators, without inspired apostles, without angels, without visions, without the revelations and prophecies of heaven, which always characterize the kingdom of God; I say inasmuch as this is the case, and darkness has covered the earth and gross darkness the people for so many generations, no wonder that, in the wisdom of God, the time should at length arrive to send another messenger from heaven. No wonder that an angel should be commissioned from the eternal heavens from the throne of the Almighty with another message to the inhabitants of our globe. For do you suppose that this latter-day kingdom that is to

be set up without hands will be set up without any communication from Heaven, without any new revelation, without any prophets, without any apostles, or inspired men? Do you suppose that God will accomplish a work of this nature and yet the heavens be veiled over our heads like brass? Oh no. When the glad time shall come for God Almighty to organize and set up the latter-day kingdom on the earth, he will make it known by sending an angel and in no other way, for that is the way pointed out in prophecy.

If a man rises up, like John Wesley, Martin Luther, John Calvin, or Henry the Eighth, and undertakes to organize a new church and new creeds, &c., without receiving the ministration of an angel, you may know that the ecclesiastical governments that they may form on the earth, are not the kingdom of God. But when a people shall rise on our earth, testifying that the Lord God has sent an angel from heaven, with the everlasting gospel to be preached to every people, kindred, nation and tongue, on our globe, with the proclamation that the hour of God's judgment is at hand, that people are worthy of being listened to, at least it should call forth the most careful investigation of all people, nations and kindreds under the whole heaven. But when they do not come in this way, they are not even worthy of being listened to, for we know that they are not the kingdom of God.

John the Revelator tells us that when the kingdom of God is to be established on the earth, before the coming of the Son of man, before he should unveil his face in the clouds of heaven, he would send an angel with that gospel. Now, query, has he done so? Go make the inquiry if you are not satisfied. Ask the Roman Catholics if God has sent that angel predicted in the 14th chapter of the revelations of St. John to re-establish his kingdom on the earth, and they will tell you no; they will tell you that the kingdom of God has continued on the earth, that it needs no re-establishing, that they have maintained in unbroken succession the authority of the apostleship from the days of Peter down until the present time, and that they will retain it while the earth shall stand; that there will be no angel sent with the everlasting gospel to organize the kingdom anew. Well then, we have their testimony that they are not the kingdom of God, for they have denied many of the great characteristics belonging to the kingdom, such as the gift of new revelation, the gift of prophecy, which was always in the kingdom of God, and have bound up a few books and called them the full canon of Scripture. And if a prophet should arise among them and undertake to give more Scripture, they would exclude his Scripture and him with it, as being a heretic and fanatic. They are not the Kingdom of God then.

Go then to the Greek church and make the same inquiry of them. Has God sent an angel to you Greeks? I mean the millions in Russia who profess the Greek religion, and they will tell you about the same thing as the Catholics—that God has said nothing since the days of the Apostles.

No inspired men among them and no additional Scriptures by prophets and revelators.

Then go to the 666 different Protestant denominations that have come out from these great ecclesiastical powers and inquire of them if God did send an angel to those who founded their several denominations, and they will tell you nay. Most of them will say that God does not send angels in the latter times, that he has no prophets, no revelators, and that there is no need of any further light from heaven. Go through all the ranks of Christendom and make diligent inquiry for a people that answer the description of John's prophecy, —namely a people that bear testimony that an angel has come with the everlasting gospel. By and by, in your inquiry you will get away up here into the heights of the Rocky Mountains, or as some term it the backbone of the American continent; inquire of the people you find here, ask of them at their great headquarters, Salt Lake City, whether they believe that God has established his kingdom by sending an angel in fulfillment of the revelations of St. John, and you will hear one united voice throughout all this city among the Latter-day Saints, saying that God has sent an Angel from heaven with the everlasting gospel to be preached to every nation, kindred, tongue and people. Make the same inquiry in the hundred towns, cities and villages throughout this Territory, and there will be a united voice of all the Latter-day Saints to this one same great fact. We therefore contend, and rightfully too, that we are the only people in America, in Europe, in Asia, in Africa and in the islands of the sea that are testifying to the fulfillment of the prophecy that was uttered by John the Revelator. We have no need, then, to inquire whether all these contending sects are the kingdom of God or not, for this is the only people that bear testimony, to the coming of the angel with the gospel. Consequently this is the only people that need engage our attention or investigations in regard to setting up the latter-day kingdom; and if we, by our investigation, find that this people answer the description, not only of John's prophecy, but of Daniel's prophecy and all the prophecies throughout the Old Testament in regard to the establishment of the kingdom of God, then certainly the doctrines and principles of this kingdom are worthy the attention and obedience of every good person.

If we had time we would examine the doctrines of the kingdom, to see whether the doctrines that were brought by the angel in these latter times agree with the doctrines that were taught 1800 years ago; but we have not time to do that on this occasion. Suffice it to say that if the former-day Saints taught faith in God, repentance, baptism for the remission of sins, the reception of the Holy Ghost by the laying on of hands; if they taught these things in former days, as it known unto all people, nations, and tongues that the angel has commissioned his servants to preach the same things in these days. If the former-day Saints taught the necessity of having the various gifts of the gospel, such as the gifts of vision, the ministration of angels, prophecy, revelation, healing the sick, speaking with tongues, the interpretation of tongues, and all the various gifts mentioned in the New Testament; if they taught these things in former days, the Latter-day Saints have been commissioned to teach the same things in our day, consequently there is no difference so far as doctrines, ordinances and the gifts are concerned.

Did the prophets in ancient times testify that when the kingdom of God should be organized, the Saints should be gathered from the four quarters of the earth, that all that were called by the name of the Lord should be brought out from the north and from the south, and from the east and from the west, even the sons and daughters of God should be brought from all nations? The Latter-day Saints teach that the same angel which brought the gospel, the same God that has set up his kingdom on the earth in the latter days has commanded his servants that go forth with these doctrines, to gather out his elect from the winds of heaven. Did the ancient prophets testify that another book should come forth, another revelation to accomplish the great preparatory work to build up the kingdom of God in the last days? The Latter-day Saints testify that the angel that has brought the gospel has delivered to them another book containing that gospel in all its fulness and plainness, fulfilling these prophecies.

May God bless you. Amen.

#### PROCEEDINGS AT THE RECEPTION YESTERDAY.

YESTERDAY morning a formal reception, by the Supreme Court of this Territory, and the members of the Bar, was extended to the Chief Justice of Japan and his Associate, and their Secretaries. The full bench of Judges, his Excellency Governor Woods, Secretary Black, most of the members of the Bar of the city and a number of citizens were present. After the opening of the Court by the Marshal, deputy United States Attorney, J. L. HIGH, delivered a speech of welcome to the distinguished Japanese.

CHIEF JUSTICE MCKEAN made a speech, after which he descended from his place on the Bench and conducted the Chief Justice of Japan and his Associate to a seat beside himself and Associates Hawley and Strickland.

Minister DeLong.

In response to a call, made the following remarks:

Your honor, the words of welcome which have fallen from your lips, and from my brethren of the Bar, have moved me deeply; and I join with you sir, in your regrets that the gentlemen whom you now honor, are unable to understand completely and fully the beautiful language which you have seen proper to address to them. Let me assure your honor that the mission of these gentlemen who are now with me is of the mightiest importance, not only to the nation of which they are members, but to the whole civilized world. To show you what very important matters they have to consider, I will risk being tedious by stating to you the situation, the peculiar situation, of their jurisprudence as compared with ours. As I understand it, under the treaties existing between the Christian powers and the Empire of Japan, is embraced a clause known as the ex-territoriality clause. That clause means this: that the subjects of America and European powers in the Empire of Japan are still under the laws of their own countries; that is, an American citizen in Japan is still under American law. In trials for crime he is tried in American courts; actions for civil redress against American citizens there are tried and decided in American courts. The theory for that is this, that those powers were unwilling to place their citizens and subjects under the jurisprudence and laws of a country that has no printed statutes, and no courts established and governed by such rules as we regard as safe in the administration of justice. You will then observe that Japan, in its sovereignty, can not claim to stand upon an equality with other countries until she can establish that system of

laws and jurisprudence which will content the Christian powers, and allow their people resident there to come beneath those laws and the jurisprudence of those courts; in other words, foreigners on the soil of Japan are not subject, will not be subject, to the laws and jurisdiction of Japan, and until she can remove that objection, she is not in alignment with the civilized powers. Now the mission of these gentlemen is to study our statutes, our courts, our modes of administering justice, that they may, on their return, if possible, fit to their jurisprudence a system so nearly *en rapport* with our own, that those powers with whom they have treaties will be content to omit that ex-territoriality clause and leave the sovereignty of Japan, within its own geographical jurisdiction, as complete as that of other nations. It is a high, a holy, a worthy object that animates these men; it is a difficult and an arduous undertaking for men having an imperfect understanding of our tongue, and yet it will be a glorious triumph to them, to their people, to all the civilized world, if we can, in a few years, see this Oriental empire, so progressive, so intelligent, so rich in countless other things, govern its people by the principles of either the common or civil law. They, understanding that I was a member of the Bar, have very frequently conversed with me about these matters, but the duties, so complex and manifold, that devolve upon one there as a representative of a foreign power, will not permit that representative to sit down to assist them in the framing of these things as they would desire, neither do I claim the ability to have aided them to the extent which they needed. But judging from the welcome we have received from the members of the Bar and from the officers of the courts of America, I trust that on their return, through the assistance they will receive and take back with them in the shape of books, or perhaps men learned in the law, it will be but a short time until Japan, in this respect, may be as fully and completely on the road of progress as she is commercially and in many other respects. As an evidence of the progress of Japan, I will state that she stands alone among Oriental powers in this attempted advance to put herself in full alignment with the civilized states of Europe and America. One of the gentlemen whom you have with you, the Associate Justice, Mr. Herake, understands English quite well. With him you can hold converse, and you will find him a most agreeable gentleman.

It is sufficient to say that to change from their system to ours is changing from the North Pole to the South. The ideas of oriental countries in relation to laws and the administration of justice are as extremely different from ours as it is possible for men to imagine. They have their list of legal heroes, their records, they have a world of matter that is interesting; but it has all arisen and grown from a standpoint diametrically opposite to the one which we occupy in matters of this kind. To give you an idea of their former statutes, because this will be interesting to you as judges and members of the Bar, it was a study some time ago on the part of the representatives of foreign powers in Japan, how we could prevent certain acts by foreigners there which were recognized as unlawful and mischievous. For instance, foreigners would occasionally discharge their firearms in the streets, they would shoot game in preserves, or in the moats surrounding castles and public buildings, all of which acts were very annoying to the authorities and dangerous to the people, and it was requested that acts of this kind should be stopped, but how to stop them was the question. The Japanese could not pass a law on the subject, because foreigners would not come under that law. It then became necessary for some sort of regulation to be adopted which each of the ministers to Japan would put his countrymen under which resident in that country, and which the Japanese would put their people under too. As I happened to be the only member of the diplomatic corps who was by profession a lawyer I was asked to discharge the duty of drawing a game law, a law also for the prevention of the use of firearms. I sat down to the task which, of course, was a very simple one, drawing them after the general statutes to that effect in the United States. The regulation met entirely with the approval and sanction of my colleagues from Europe, the representatives of other powers; but when submitted to the Japanese authorities, after having care-