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## SALVATION FOR THE DEAD.

*Discourse delivered in the Tabernacle,  
Salt Lake City, Sunday,  
January 6th, 1895, by*

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[REPORTED BY ARTHUR WINTER.]

I desire to be filled with the Spirit of the Lord in performing this duty which has been assigned me this afternoon. I feel that without this Holy Spirit my words will be vain to myself as well as to the assembled congregation.

Just before coming to meeting this afternoon, a gentleman made inquiry of me as to the object of this fine structure which stands upon the east side of this block, called the Temple. He supposed it was a place for public meetings; and though he admired the external appearance of the building, I inferred from his comments that he thought it was a waste of means to erect such a building for the private purposes to which it is put. I endeavored to explain to him some of the reasons why we built the Temple, and why so much means were expended in making it beautiful. We felt that there was no offering which poor mortals could give to the Lord that was too beautiful or too good, and a house could not be too highly embellished which it was expected holy personages would visit, and perhaps the Lord Himself would condescend to occupy at some time. For this reason, among others, we have felt to obtain our choicest workmen, our most skilled artisans, our most talented artists, to work within and without that edifice, to make it a place of beauty. Those who read the Scriptures will remember how much means and effort were expended by the wise king Solomon in the construction of that Temple whose beauty, as it is described to us in the feeble language of man, is still a source of such great wonderment. We who believe in the Book of Mormon are also informed of the labors of the ancient people of God who dwelt upon this continent south of us and who subsequently occupied portions of this land, in the erection of temples to the name of God. To us these buildings are most sacred places. They are the shrines at which we bring our offerings of love for God and our fellow men, particularly for our kindred who have died without a knowledge of the truth and whose salvation is, measurably at least, dependent upon the works of their children in the flesh. We have built temples for the purpose of redeeming our dead; performing for them those sacred ordinances which are necessary, as the Scrip-

tures inform us, to salvation. For we believe that the Gospel which the Lord has revealed in these days, and which is the Everlasting Gospel, contains laws which it is necessary for every creature to obey in order to receive celestial glory.

We believe that God has established in His Church a certain order which must be observed by His children if they would inherit the glories concerning which the Scriptures speak, and for which nearly every human being is hoping. We believe, too, that there is but one Gospel which is capable of bringing to the children of men the highest glory. We believe in one faith, one Lord, one baptism; though we believe that there are Lords many and Gods many, as the ancient Apostle said, and that faith operates in various directions for the benefit of the children of men. It operates upon them in such a manner as to give unto one the gift of wisdom, unto another the gift of healing, unto another the gift of tongues, and to others various gifts according to their capacities and the will of God in bestowing them. We believe that there is but one baptism that is recognized by God; and yet we say there is also a baptism by fire as well as of water, which baptism is as essential to the salvation of the human family as the baptism of water. Yet all these beliefs of ours are comprehended in this one statement of Paul, "One Lord, one faith, one baptism."

The Gospel which we have received is one which teaches us that all mankind are the children of God; that they are destined to be saved, excepting a very limited number who positively reject salvation, turn against the light after they have received it, sin away the day of grace, and place themselves without the pale of the redeeming blood of Christ. But in saying that all men shall be saved, it is not saying that all men shall receive an equal glory and exaltation in the presence of God. No; we believe that in the dwelling place of our Father there are many mansions—many degrees of glory, suited to the capacity of men and women, and which will be awarded to them according to works which they have done in the flesh and the intents of their hearts. To attain the highest glory it is necessary that men and women should possess a living faith, not a faith which James describes, without works and consequently dead. I feel that it is a pernicious doctrine in some respects which is taught by the Christian world today, that belief on the Lord Jesus Christ, regardless of works or of obedience to the commands of God, is sufficient. I say it is pernicious because it too frequently encourages men and women in

works of darkness; for the notion prevails in many places that the man who confesses Christ with his lips, even though he be on his deathbed, can be ushered into the presence of God and associate with holy beings; that he, though suspended between heaven and earth, can go into the presence of God and those holy beings who have died martyrs to the truth, when his spirit leaves its associations in mortality, from whence it was driven because of his sins! Therefore, I say there is much of evil in this theory of men. It is not a doctrine of God. Men may turn and twist certain passages of scripture to sustain this idea, but it will not avail them. True, Christ told His disciples to go into all the world preaching the Gospel, and those who believed should be saved; and there are many passages which say that belief on the Lord Jesus Christ shall redeem mankind. Of course, this belief is essential to the salvation of the human family. Faith is necessary for their exaltation; for it is indeed the first principle of the everlasting Gospel. But the man who possesses faith without works Christ has likened unto the man who built his house upon the sand, and when the winds and the storms came, that man's house fell, because it was not secure upon its foundation. But the man who heard what He said and did the works which were commanded by Jesus was likened unto the man who built his house upon the rock, and notwithstanding the storms that blew about it, it stood, because its foundation was secure. I believe that there are many sincere believers in this doctrine that belief is all that is necessary to salvation, and such as there may be of these people who are sincere I honor in their professions; but I believe there are many ministers of religion who realize that this doctrine is incorrect and that it is insufficient for the salvation of men. Such need repentance; such need to turn unto the Lord that they may serve Him and not only save themselves, but become saviors unto others whom they are placed to guide.

When a man is afflicted with a disease, he desires his physician to diagnose carefully the case and tell him, however painful the truth may be, what is necessary for his deliverance from the disease with which he is troubled. Some physicians are who a disgrace to their profession, will deceive people into the belief that they be will speedily restored to health by the ordinary process of nature, when if they were only to tell the truth they would say that some drastic measures were necessary to the saving of their lives. I remember reading of a certain physician in the east who was called in to attend a very rich