

GEORGE O. CANNON.
EDITOR AND PUBLISHER.

Friday, January 29, 1899.

DISCOURSE

By PRESIDENT B. YOUNG, delivered at the funeral obsequies of Miss Augusta St. Clair, in the 13th Ward Assembly Rooms, Jan. 24th, 1899.

REPORTED BY DAVID W. EVANS.

I shall on the present occasion, make a few remarks to the living, which if lived up to will prepare them for their last change in this tabernacle, preparatory to emerging into a higher state of glory and intelligence. I shall base my remarks on a few passages of scripture.

Paul, in writing to his brethren, taught many things in regard to the life of man here, and the hopes of man hereafter, through obedience to the principles of truth. In the 15th chapter and 23rd verse of the first epistle to the Corinthians, he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

On these two passages of scripture I shall make a few remarks. Those who are acquainted with the Bible know very well that Paul labored hard to convince a few sects of the Jews that Jesus had risen from the dead, and that the just would rise from the dead, and that a resurrection awaited all mankind. In his arguments he has set forth proofs which, to those who understand the spirit by which he wrote, are undeniable; but, to those who do not believe, they are dark and vain. These arguments, in connection with other proofs concerning the resurrection of the Savior and of the just who rose at the same time, constituted a potent proof to the honest in heart in Paul's day, the truth of the doctrine of the resurrection. The tribe of Judah, to the present day, are unbelievers in the resurrection of the Savior, and in the divinity of His mission; but this does not affect those who do believe. I have merely to remark, in connection with this, that there is not a person on the face of the earth, but what, if he or she would adopt the principles taught by the Savior, would become a very excellent man or woman. The Jews of Judah are good, righteous and godly, by obeying the sayings of the Savior they would become better. For the gospel that we preach is calculated to make good men of bad men, and better men of good men; "but if our gospel be hid, it is hid to them that are lost." We can say that we have joy in believing the great principles of the resurrection connected with our faith; we have joy in contemplating the plan of salvation, for the simple reason that there is not a character on the face of the whole earth, but what its case can be reached by the gospel of the Son of God. It is calculated to bring up all the sons of Adam and Eve and to place them in a kingdom of glory, and in possession of everlasting joy and peace, and of every qualification that the intelligent mind can desire. The most of the inhabitants of the earth who have come forth have lived and died without the knowledge of the Gospel which we preach. I shall not take the trouble to enter into any argument to prove that it is true, for the simple reason that we know and understand, and its benefits are felt only by those who repent of their sins and turn to God with their whole heart, and who have received the Holy Spirit promised by Jesus to His disciples, which is the Comforter, the Holy Ghost; and with the exception of such persons we expect the whole human race to be unbelievers. But our gospel is true, and it is calculated to reach the case of every individual who ever did or ever will live upon the face of the earth. It is not confined to the few, to those that believe in the Bible. Very few of the inhabitants of the earth have believed in that book; but very few believed in the mission of Moses, only just a few tribes. In the days of Israel the nations which surrounded them contended against them and sought to destroy them; and we have it recorded in history that they were held in Egyptian bondage for four hundred years, during which they were subjected to cruel persecution. Are they the only ones who will enjoy the benefits of the gospel of the Son of God? No; it reaches back to the children of Noah; and from him, back to the children of Adam who lived before the flood, and this gospel will be preached to every creature possessing intelligence, that is capable of receiving its benefits who ever did live. In this respect their volition is free and they will be left to choose or refuse for themselves as you and I were when the gospel was preached to us.

The doctrine inculcated by Paul in the passage of scripture to which I have referred, about baptism for the dead, is very rarely hinted at in the New Testament, while the Old Testament, or the Jewish Bible is silent on the subject. We do not find that such a doctrine was ever preached to Adam, or by him to his children. We have no account that it was ever preached by Noah, Abraham, Moses or the patriarchs, or by any person that lived down to the days of the Apostles. If it was ever taught by them, we have no record of it. This doctrine is, however, true and has been revealed in these latter days, as it was promised that many things would be thus revealed. If it was ever taught, by the Apostles, it was looked upon, by the Council of Nice, as erroneous or as not profitable to teach to the people, and was consequently rejected by that Council from the canon of scripture. But whether this doctrine was taught anciently or not matters very little to us; it is taught to us in this our day, and we are believers in it. There are intimations of it in the scriptures. For instance when the body of Jesus lay in the tomb, it is written of Him that he went to preach to the spirits in prison, which were sometimes disobedient in the days of Noah; but through the long suffering and patience of Him who sent the gospel, it was preached to them while in prison that they might be judged according to men in the flesh. This is an intimation of this doctrine, but nothing more.

This doctrine was revealed in these latter days to Joseph Smith, the prophet, and through him to the people called Latter-day Saints; it is now published to the world; and it is a doctrine that will save the children of men to the latest generation. "If our gospel be hid it is hid to them that are lost,"—to them that refuse to receive the light. All such will be counted unbelievers; they can never reap the benefits of the redemption wrought out by the Son of God without first believing and repenting of their sins and bowing in obedience to the requirements of heaven, when they will receive the influence of the Spirit of the Lord, which are given to the children of men that they may be able to judge between good and evil. Job says "there is a spirit in man and the inspiration of the Almighty giveth it understanding." This, to any person who believes the Bible, is an intimation that there are invisible influences which operate upon the children of men, causing an instinctive feeling, desire, fear or anxiety that we, perhaps, cannot account for. Now, the Lord has given to each and every one of the children of men the light of His Spirit, so that they can choose the good and refuse the evil; consequently those who wish to receive the gospel can do so upon the principle of faith in the Lord Jesus Christ and repentance towards God, and then going forth into the world, and being baptized for the remission of sins.

The question may arise in the minds of some, is there any other method by which the children of men can be saved in the celestial kingdom of God? Is there any other door into this kingdom? No, there is not. Can a man be saved unless he is born of the water and of the spirit? No, he cannot. He cannot be brought back into the presence of the Father and of the Son unless he bows in obedience to the requirements of Heaven by being born of the water and of the Spirit. This was the declaration of Jesus to Nicodemus, which shows conclusively that this is the only way to be saved. There is no intimation, word, or sentence in the Old or New Testament that a man can receive salvation without obeying the gospel.

In our day there are a great many religions among the nations of the earth. Religion is got up to suit the conditions of the people; and they vary according to the disposition of the people, and according to altitude and latitude. But this is all imaginary; it is vain philosophy. The religion of Heaven, the doctrine of life and salvation is but one thing. There is but one doctrine, one door into the kingdom of Heaven. I am ready to acknowledge that the people of the world have a great many truths. I would not be so exclusive in my faith and feelings as to say there are no good people, and when we examine the Christian world and learn their doctrines and creeds, we find they have a great many truths; but no one has all truth. One sect has one truth, and another has another, and amongst them they have a great many truths. In my day, and in the remembrance of some of my brethren, sisters and friends the doctrine of baptism for the remission of sins has been resurrected by the sectarian world through Alexander Campbell. Before his time there were scarcely a sect, and certainly not in America or England,—who believed in the doctrine. There might have been individuals, but the doctrine was not on the face of the earth who believed in the doctrine, but there was no such doctrine practiced. Is this the fact? Yes, it is, according to our best knowledge, and yet it was established beyond all controversy in the New Testament, and no man who believed in that book could dispute it.

Why did not Mr. Campbell resurrect the doctrine of the laying on of hands for the reception of the Holy Ghost? If he did he had no authority to do either. He did not receive the Holy Ghost, and was not acquainted with its gifts, power or influence, although he, like every other person, was more or less influenced by the spirit of God. But the doctrine of laying on of hands for the reception of the Holy Ghost was not resurrected at the time that the doctrine of baptism for the remission of sins was, no, this was the end. "You must not lay on hands for the reception of the Holy Ghost," was the cry of Mr. Campbell; and when we ask him and his followers if they believe in the doctrine of laying on of hands for the gift of the Holy Ghost and in the gifts and blessings and manifestations of the power of God as enjoyed by His people anciently? And ask them where are your apostles and prophets and prophecies, your gifts of healings, of tongues, of discernment of spirits, and do your elders visit the sick and anoint them with oil and lay hands on them for their recovery? "Oh no, we do not believe in these things." And we may hunt through all the religions on the face of the earth and there is not one of them which incorporates all the truth except the Church of Jesus Christ of Latter-day Saints. Does the religion of the Latter-day Saints embrace all truth? Yes, it does. Do the Latter-day Saints know how to sever truth from error? Many individuals do not, but the gospel of the Son of God, which is taught them, embraces every truth that ever did or ever will exist. In their religion is incorporated all true philosophy, every true science and every truth in heaven, on the earth, under the earth or in any kingdom, no matter where. This is the gospel, and this gospel reaches the condition of all the children of men.

With regard to the doctrine of the resurrection, you will remember that Paul labored hard to convince a few sects of the Jews, of its truth; but in this day we are not under the necessity of laboring for this. The Christian world believe in the resurrection, consequently this point is yielded. But if we talk to the Christian world about the blessings that will be revealed in the latter days in the Millennium, in building up the kingdom of God, when the Saints will live a thousand years without molestation and interruption, and without sin to afflict them as it has hitherto; when God will multiply righteousness upon the earth, and sweep away the wickedness and abomination under which it now groans, and when the Latter-day Saints, I mean the Saints and not those who profess to be, and are not Saints, will possess the earth, and when they will build temples to the name of the Most High, and will enter to those temples and officiate for all men, that other and the other of the world is done for the thousands and millions who have died without the gospel; it is all counted vain; but it is nevertheless just as true as though they believed it.

They who enter those temples will remain there as pillars in the temple of our God, and they will go to the more exalted place of honor which will be to officiate for those who have passed into the spirit world without obeying the gospel; and the office of the resurrected, when the resurrection commences, will be to teach those who are living in the flesh whom to officiate for, redeem and bring up the children of men clear back to Adam.

Here comes the sealing principle, which to the Christian world is more vain and foolish than anything connected with the gospel of Jesus Christ. They abhor it. They look upon it, I can hardly tell how. It seems to me that they can not hate it, there is so much glory, beauty and excellency about it. They can not hate any principle of the gospel unless they hate justice, truth, love, mercy and righteousness. But we know that men through the fallen nature that is in their flesh, are opposed to every principle that God has introduced for their salvation, and they war against them, nevertheless they are true. By the sealing principle men will be sealed to men, and women to women, and children to parents, and the living to the dead, until every link in the chain is connected back to Father Adam; and Jesus will bring in the whole world of mankind that can be saved, and will regenerate the earth and present it to the Father. This is how the gospel of the Son of God reaches the condition of every individual who is living in the world. Will all receive it? No, they will not. But this point, as to who will not receive the gospel, I wish to pass by; who they are or what their condition may be does not matter. Suffice it to say that every person who is capable of inheriting a kingdom of any degree of glory will have the privilege of doing so.

We may say that our earth is a kingdom of some degree of glory. There is some peace here; but it is a very low state for intelligence to dwell in. It is hardly possible for a person to say in truth, that there is any solid glory or peace here independent of the gospel. Is there a momentary enjoyment? Yes, but there is a sting. But every son and daughter of Father Adam and Mother Eve that is capable of receiving a kingdom of glory will receive one.

How many times have my Methodist brethren said to me, when urging them to believe the gospel, where is John Wesley? and this one and the other one: "Why?" I would reply, "they will enjoy all the glory they know how to possess." And this will be the condition of every man who has lived according to the best light he had on the earth, of every man who has been faithful to his prayers, his God, his friends; faithful to the human family and, faithful to his being here. Can such men go down and wallow in hell? No, never; it is folly to think such a thing; they will receive a glory, and that glory will be far greater than their earthly enjoyments. Is this a comfort? Yes, on earth they may wallow in a dead ear to the principles of eternal life if he knew the benefits of them. They are beautiful; they are lovely; dwell upon. Even here, in our state, how beautiful they make a neighborhood! What peace and happiness dwell in the neighborhoods of those who possess the spirit of the gospel! I look upon the Latter-day Saints with a great deal of pride, when compared with the world, notwithstanding all their weaknesses and naughtiness. Look at the world with its contentions, animosities, bitter feelings and envy; how wicked the people will be and how they will try to injure each other! When compared with them, I say the Latter-day Saints are a pretty good people. Do they go to law with one another? No. Do they bite and devour one another? Not much; they are taught better. Still the spirit will rise up once in a while, and they do some things naughty and bad. But take them as a whole, and see their cities, towns and neighborhoods, and how peaceable they are! Yet the Christian world look upon us, I will not say as outcasts, but as a low, ignorant race of beings who have no knowledge with regard to humanity; no, they know better than this. But they look upon us with envy, just as politicians do, in a political point of view. Say they "We would like to ruin the Latter-day Saints, they are clannish; they are of one heart and one mind, and if we should make a State of them there is not a man amongst them but would vote for Brigham Young for Governor."

What would they give to have such an influence? How many men are there in our nation, who if they possessed millions and millions, would give it to have the influence in the nation that Brigham Young has in the midst of this people? Hundreds and thousands of them would. Is it a crime to hold an influence over the minds of the people and to teach them principles of peace, love and union? To exhort them to practice every holy and just principle; to learn all they can from every good book, and to make themselves familiar with all the wisdom and philosophy of the world, and then they understand the object for which they were created, the philosophy of the world's organization, its formation; the law by which it exists and by which it swims in its own element, and the law of its revolutions; to know and understand the story of heavens, who inhabit them, their glory and the glory that is prepared for the inhabitants of the earth? Is this lovely. Is there a man in the world, that can, in his heart, despise truth and righteousness? No, there is not. No vile person on the earth can despise him until he has passed the ordeal which shall prepare him to become an angel to the devil; then he can despise and hate them, and fight against them, not knowing what he does. That is the case with the inhabitants of the earth who are contending against the doctrines of the Latter-day Saints,—they are doing that which they understand not.

Now this gospel that we preach, if it is hid, I can say it is hid to them that are lost. It is not hid to the wise and prudent, it is not hid to the virtuous, truthful and good. It is hid to those who are lost to the principles of truth and virtue.

Were it not for the resurrection that we believe in we should not officiate for our friends who are dead. How we do so we have published to our brethren and the Church. We have our font prepared, and there take people and baptize them for their relatives. Is there any harm in this. Is it a crime to try and do good to those who have died without the gospel? There is no intimation with the Hids of the Bible that man can be saved without obeying the law God has laid down for this purpose. There are not two, three or ten ways by which this salvation can

be wrought out, but one only. Is there any harm in officiating for those who have died without having the privilege of walking in that path themselves, and thus giving them the opportunity of returning again to the presence of the Father and the Son and of dwelling in the celestial kingdom? I cannot see the least harm or wrong in it; and there is not a man on the face of the earth in his sober senses, who can see and contemplate this principle of the gospel of Christ, but will say that it is a God-blessed doctrine. I thank God for it.

To our beloved friend, the father of this young lady, to whose remains we have met to pay the last tribute of respect, I say mourn not, weep not. I pray that he may be blessed. To this young lady who has died without being baptized there is all the liberty that can be asked to officiate for her here that she may enter into the society of the just. But I will say that there is this advantage enjoyed by those who receive the gospel here in this life, and render obedience to the laws of life as they have been revealed through the gospel,—when they step into the spirit world the power of the enemy has no influence over them whatever. They are perfectly free from it; they reign as kings over all sin and are free from its effects; while those who die without the gospel are liable to be afflicted by evil spirits. The evil and the good dwell together in the spirit world, which is around and close by us,—as we do here. But those who have received the gospel, and have lived according to it, when they enter the spirit world are perfectly free from the power of the enemy; they have all evil under their control, and when they give a command it has to be obeyed. But as quick as a person is afflicted for here the door is unlocked and they enter a higher sphere of intelligence, power and glory, and they have power over evil. Is there any harm in all this? Not the least. If it be evil to bless all men, to promote peace and righteousness upon the earth, and to cause men to seek after it, I pray God we may have more of it.

May God bless the father of this young lady, and the mother and family who are far away from them. I say God bless them in the name of Jesus. Amen.

The following Tribute to the Memory of Miss St. Clair, was written previous to the funeral obsequies.

By ELIZA R. SNOW.

Thou art gone!—thou lovely stranger—
Gone in youth and beauty too!
Gone when life, in bright perspective,
Spread its sun beams to thy view.

Early trained in her profession,
By artistic impulse moved;
Here she found a land of strangers—
Here, by strangers was beloved.

Cast in nature's mould of beauty,
With a lovely face and form;
God had highly, nobly gifted
Her with intellectual charms.

Dignified and unassuming
In her manner—free and chaste;
Never, never from our memories
Will her image be erased.

Long we battled the destroyer—
Prayed and struggled for her life;
But the Jewell has departed—
Death has closed the lingering strife.

Though the bloom of health had faded,
Ere she drew the parting breath—
Though disease her form had wasted,
She is beautiful in death.

Soon they'll bear the precious casket
To the silent tomb, to lay
In the care of guardian angels,
Till the resurrection day.

How she loved her "little sisters"!—
How their tender hearts will mourn,
When they hear the solemn tidings,
"She will never more return!"

Gracious God, to her fond mother,
Thy consoling grace impart;
And in this, his sad bereavement,
Soothe her father's aching heart.

Thou hast taken her, in mercy,
From the evil yet to come;
And in Thy celestial kingdom,
She will find a glorious home.

Salt Lake City, Jan. 24, 1899.

For the Deseret Evening News.

By Telegraph.

CONGRESSIONAL

SENATE.

Washington, 28.—The Senate tabled a resolution to furnish protection to persons driven from their homes on account of politics.

The President presented the credentials of Senator Scott, of Pennsylvania.

Frelinghuysen, from the Naval Committee, reported a bill in relation to the appointment of midshipmen in the navy, from the lately reconstructed States, which passed.

Price introduced a bill to provide for the construction of lines of telegraph between New York, Boston, Baltimore and Washington, under the direction of the Post Office Department; referred to the Post Office Committee.

Morton moved to take up the McGarran bill, which, after a debate, was carried 27 to 18. Morton then moved to send a message to the House for the papers connected with the case; carried.

On a special order the Constitutional amendment came up as originally introduced by Henderson. The amendment is as follows:

Article Fifteenth.—No State shall deny or abridge the right of its citizens to vote or hold office on account of race, color or previous condition.

Section Two.—Congress shall have power to enforce this article by appropriate legislation.

The Judiciary Committee, reported as a substitute, the following:—"The right of citizens of the United States to vote or hold office shall not be abridged by the United States or any state, on account of race, color, or previous condition of servitude."

Stewart addressed the Senate, advocating the Committee's substitute, which was then adopted.

Buckalew offered an additional section, requiring the Presidential electors to be chosen; also authorizing Congress to provide the mode of their election by the people. After some discussion, in

which the amendment was generally commended, Buckalew withdrew his amendment, and then introduced it as a joint resolution, which was referred.

HOUSE.

The House rejected a resolution to investigate charges of lawlessness in Warren and other counties, and also rejected a resolution appointing a commission to go to Washington to confer with Congress, with the view of reseating negroes in the Legislature.

GENERAL

Baltimore.—Commodore Purviance was attacked last night by three desperadoes, and knocked down and robbed; he is dangerously and perhaps fatally injured.

San Francisco.—A memorial is being circulated, signed by many of the principle merchants of this city, protesting against the passage of Senator Cole's Alaska bill, with a clause granting the successors of the Russian American Fur Company all the privileges and immunities possessed by the company previous to the transfer of the Territory to the United States, thus creating a grievous monopoly, and consigning the people of Alaska to a system of vassalage degrading to humanity.

Chicago.—The girl Mina Ransche, of Burlington, Wisconsin, still lies in a state of trance, which began January 8th. The physicians tapped a vein, from which blood flowed as from a living person.

The government commissioners have accepted the section of the U. P. R. R., ending in the thousandth mile.

St. Louis.—Gen. Sherman and family left for New Orleans to-day.

Charles B. Cranson, a freight agent at Ohio, Miss., attempted suicide to-day by shooting himself in the head on the left side; there is no hope of his recovery.

FOREIGN.

The Alaska from Panama 20th has arrived. The expedition in search of gold on the Cocos Islands has returned unsuccessful and disgusted.

There were frequent earthquakes in Guatemala during December.

War is probable between Salvador and Honduras.

Nothing is known in Honduras of the projected railway tail end of in New York.

An unsuccessful attempt has been made to poison President Guzman of Nicaragua.

THE HERNANDEZ TRIAL.—By the Omaha Herald of the 24th, we learn the result of the trial of Joe Hernandez, for attempting to kill his wife, Fannie Hernandez, sister to Mrs. S. M. Irwin. The evidence was plain and incontrovertible. He put in a plea which argued insanity caused by the insupportable habits and fidelity of his wife, in which no one entertained a particle of belief. He was found guilty and sentenced to fourteen years' imprisonment. The Herald says of him:

"Now that the prisoner has been tried and found guilty by a jury of his peers, we feel no hesitancy in giving expression to an opinion, which we have hitherto withheld. This man Hernandez is one of the most cold blooded, depraved villains with whose presence any community was ever afflicted, and we heartily concur in the sentence inflicted. Our only regret is that the villain could not have been, under the law, incarcerated for life, instead of for a mere term of years."

He was to be put upon his trial on last Monday for shooting at Harry Rainforth.

Died:

In this City, January 25th 1899, of scarlet fever, Thomas, son of Thomas and Louisa Maycock, aged 4 years and 10 days.

In this City, of tetanizing on the 25th inst. Joseph Smith, son of William and Rhoda Douglas, aged 15 months and 10 days.

In Tooele, Dec. 30th, 1898, of measles, Clarence, son of Robert and A. McKentrick, aged 14 months and 11 days.

Also on the 24th of January, 1899, Franklin McKentrick of measles, aged 5 years and 9 days.

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NEW ADVERTISEMENTS.

CLARENCE H. CLARK, President.

JAY COOKE, Chairman Finance and Executive Committee.

HENRY D. COOKE, Vice President.

EMERSON W. PEET, Secretary and Attorney.

W. E. HALE, Manager.

SAN FRANCISCO.

E. L. SLOAN, AGENT FOR UTAH.

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