REMARKS
MADE BY
PRESIDENT GEORGE Q. CANNON,
M. Logan (Cache Stake Conference)
Sunday Afternoon, Nov. 1, 1891.

REPORTED BY ARTHUR WINTER.

I have listened with much attention and deep interest to the remarks which have been made in our hearing by President Woodruff. I am glad that he has had the opportunity of meeting with you on this occasion, and has felt to speak as he has done, because I believe that his remarks will have a tendency to remove many doubts and queries from the minds of the Latter-day Saints. That which he has said and that which has been done go to sustain with great clearness the necessity of the teachings which have been constantly given to the people of this Church concerning the manner in which they should live—that they should live so as to have a living testimony within themselves regarding the teachings that they receive, the counsel that is given, and the course that is pursued. From the beginning of the Church in these days we have been under this necessity. The work of our God has not been according to the ideas of men. Everything connected with it, it may be said, has come in contact with preconceived notions. There is a scarcity of men that has been made in the Church that has not conflicted with traditionary ideas and the views that men entertained concerning the course that should be pursued. It was so in regard to the ordinances that were administered. It was so in regard to the gathering. How much that doctrine of gathering came in conflict with men's ideas! "Why cannot we worship God in our own land and among our own people, just as well as to break up our homes, separate ourselves from our kindred, abandon our native places, and go to some far distant place, where we have never been, and of which we know but little, there to worship God?" How could people believe any such thing as being necessary unless they had a testimony of the Spirit and of truth that it was requisite for them to make such a step? Those that lived near to God did receive that testimony, and, like Abraham of old, they broke up their old associations and went fully and without repining to the place where God had designated, through His servants as the place of gathering. It has been almost an impossibility to keep men and women from gathering. I know that where this Gospel has gone that is necessary for the comfort and happiness of man, was created for him. It is a law. It was created for every son and daughter of our Father in heaven who dwells upon it. It was not that one should have food in abundance, and another should be hungry; one should have an abundance of clothing, and another should have scarcely any. It was not that one should have an abundance of hand, and another have no hand. Thus were the Nephites, horses, and cattle, and carriages, and everything of this kind, and another go short of these things. This was not the design of God, and it is not His design. This Zion that God has founded is to bring to pass in this respect; and these revelations plainly foreshadow this. Not that all will have the same sized bedstead, or the same sized house, or the same food; but that all will dress in the same kind of clothing, or eat the same kind of food. That is not the equality designed. But that all shall have an equal claim upon the blessings that bound one man using more than another because he requires more; one man having more than another under his control because he is more capable of managing than another. There will be great differences always, I expect to see them in eternity. Mankind will not be reduced to a dead level. I never expect to see the time when the children of God will all have their food, their clothing, and their furniture, or their houses, or their cattle, or other elements; but each will have according to his needs. One man will have more children than another, and is more capable of managing property than another; he will have all he can manage in rightfulness, but not to consume upon his lusts.

In those early days the Latter-day Saints, reading those precious revelations, supposed that the day had dawned upon them when these things would come to pass. But they were not prepared for them. They were not sufficiently trained. Many of them were in constant and selfishness got the upper hand of them. They had not faith, nor knowledge, nor experience sufficient, to carry out these things. It is doubtful concerning the number in the Church that would be able now to carry them out, though I do honestly believe that there is a great progress in this respect. It is not far distant when other considerations, we shall be able to carry out these doctrines and bring about a better condition of affairs on the earth; in fact, already among us there is a great change in this respect. The disposition among our people to help and assist, and to distribute their means, so that there shall not be suffering in our land. In our recent examination before the Master in Chancery, I believe that everyone not of our number go out and be shot; that our inheritance of eternal life is not to be destroyed unless the Lord should command it; and when He gave it, His Spirit testified to us that it was the right thing to be done. Now, brethren and sisters, I know there are a great many who feel that this being a principle of exaltation, they may be in danger of losing their inheritance, because of obeying this. I want to say to all such that the Lord judges our hearts: He looks at our motives. There were a great many men in past times who never had the privilege of obeying this doctrine, because the law was not given to them. Do you think that they are excluded from exaltation? Do you think that they will be deprived of any blessing? No. For Eternity has a long period, and we cannot measure of its duration. The Nephites, according to all that has gone down to us, were monomaniacs. This law was not given to them, as far as we have any knowledge, that they may have more of the mighty people before the Lord. They had Prophets and mighty men among them.

I believe there is not a faithful man or woman in this Church that has not had a testimony for himself and herself that this is right. I was greatly pleased at our Conference when this manifesto was presented, to see the principles that prevailed. There were a great many people who shed tears; I understand, over it; but the faithful felt that it was right, and they voted for it. Now, the Lord will accept our offering. He knows that which we have done. We have written to the utmost extent of our ability to convince this nation that this is a true principle of religion. I myself have testified before Presidents of the Supreme Court, before members of the United States Senate and House of Representatives, and before committees of Congress, that I knew that doctrine was from God. I told them I felt that if I had not obeyed it I would have been damned, because the Lord gave me to direct command to obey that principle. He was kind enough to reveal that doctrine to me in the beginning. We have received a revelation of that kind. He manifested to me that that principle would be revealed to this Church and be practiced by the Church. I have written this, and have written with my brethren, who also have written in this direction, to convince the nation that we were not overstepping the bounds of the constitution in this thing and obeying a doctrine that had been revealed, and that a thousand have gone to prison to show our sincerity. A prominent official of this Territory said to a gentleman the other day: "They say to me that these people are not sincere." I say to him, "I know they are sincere." I went myself to the Pentecostal and
of the Spirit of God within them that it was requisite for them to take such a step. Those that lived near to God did receive that testimony, and of them as was the case of the Old Testament those that have been brought up in the old associations and want joyfully and without repining to the place which God had designated, through His servants as the place of gathering. The Lord kept men and women from gathering, I know that where the Gospel has gone and there has been a restraining influence exerted to prevent men and women from gathering, they have felt striving with God to see their needs attended to and they could not content themselves in the land where, before they embraced the Gospel, they expected to live and die. The Lord not only restrained them from gathering in contact with old habits and views, but He revealed many other doctrines, the object apparently being to make this people different from every other people.

In the first place we gathered to Ohio and then to Missouri. Now, the hopes of the Latter-day Saints were greatly exalted over the words of the Lord concerning Missouri, and they supposed, when they went there, that they were about to lay the foundation of a Stake of Zion that would never be thrown down, and that Zion would arise and shine in her beauty and brilliancy as the morning star before the whole earth. They were led to expect that such would be the results from the words of the Lord. The Lord acts with us as we act with our hands... It is very important not to tell us everything. I suppose that if the early Elders of this Church could have seen all that we had to pass through and the length of time that would elapse before the redemption of Missouri, they would not have been satisfied. The facts as I have thought of them my position and have felt that human nature could not endure such trials. I know, in my early recollections of the teachings of the Elders, that they were far in the future, that it would be only a few years before Zion would be redeemed. When we were coming to these valleys I happened to be present when some of the Elders made a statement concerning the future, and the recollection of that conversation is in my mind now; and I know that, though they were inspired men and filled with the Spirit of God, yet it is not that we now can conceive, of the events that would take place before Zion would be redeemed. It was necessary, as I think now, according to the mind of the Lord, to have the Church cast off with the hope that their efforts would result in complete triumph.

At one time it was expected that we should have a complete revolution in the German Church, managing our financial affairs. The Lord has given us some of the most precious that are contained in the Book of Doctrine and Covenants—concerning the order of the Priesthood, a plan of order by the Almighty, the perfect order that can be imagined, for the redemption of the inhabitants of the earth from the evils under which they groaned—a system of stewardships, that whenever it is carried out will correct those evils that we witness; and the Elders were encouraged to enter upon that. Great promises were made to them respecting the results that should follow their acceptance of these revelations when, other things permitting, we shall be able to carry out these doctrines and bring about a better condition in the Church. In fact, already, among us there is a great change in this respect, and there is a disposition among our people to help and assist, and to distribute of their substance as it is in their power in the land. In our recent examination before the Master in Chancery, I believe that everyone not of our Church was astonished at the reports that were made, and the reports were such that it was sounded as if they had ever conceived of the amount of help that we extend as a people to the poor in our midst. There is not another people on the face of the earth that are doing anything like charitable, and as liberal, and as provident as our people are in supplying the wants of the needy. This speaks well for us, and it is seen in the way we help and assist to that condition of feeling when it is easier than ever was for us to carry out these revelations of which we have spoken.

Well, many were tried because of these revelations concerning the order of the Priesthood, and some of us thought that Joseph was not a true prophet. They argued in this way: "God knows His children, and if He gives a revelation to His children He will comfort them in their time of distress or not. Now, if Joseph were a prophet and inspired of God, he would know whether the people were prepared for this, and the Lord would not have indicated that they were not prepared;" and the failure of the people to do this was laid to Joseph's charge, as though he had received false revelations, and had attempted to do something that ought not to have been done. Furthermore, it seems to me that God revealed His truth continually to His children, and He lays before them principles to obey as they are able to obey them. So it has been from the beginning of time. Therefore, there have been a great many revelations given to us that we have not had faith to carry out as they should be. This doctrine to which allusion is made does not come under the title of the "celestial marriage." I heard one of the Twelve say that if he were called upon to testify, he believed he could say truthfully that the Latter-day Saints were as much in the manifesto than they were to hear the revelation given on celestial marriage. Now, I could not say that, and yet I believe there is a great element of truth in the statement. I believe that it was a very great mistake made by this Church. Moreover, I believe, too, that there are many people that have manifestos that they have been given, because they feel relieved in their feelings. And does it help the manifestation of the principle before the manifestation of the principle? If this statement made by this Apostle is true—and I am not prepared to question it—what does it betoken? It betokens that, though this has gone on for nearly fifty years, there is still a large element unprepared to carry it out; at least, they have not obeyed it, and I know (I speak it almost with a feeling of shame) that there have been myriad abuses of that doctrine. I believe that both men and women have been guilty of many things that are offensive in the sight of God. Have we said and done, as the nation that we were not overstepping the bounds of the constitution by believing and obeying a doctrine that had been revealed to us. Over a thousand have gone to prison to show our sincerity. A prominent official of the government says that he does not understand the matter. He says, "They say to me that these people are not sincere." "Why," he says, "I know they are sincere. I went myself to the penitentiary and I believe that all the people I saw there were conning Lorenzo Snow that he should express his willingness to obey the law; but notwithstanding all my persuasions, and notwithstanding he had to go to prison every half a year, I could not move him. I believe he would have gone out and been shot rather than to have said he would get out of prison on such terms. And here is Lorenzo Snow going on the bench颈 and testing as he does; and I know that man is sincere in giving that testimony, for if he had said one-tenth to me what he said to the President of the United States, he would have been a free man." We have done everything that we could to persuade the nation that they were doing us injustice in prosecuting us for that in which we are constitutional, or at least, institutional. Now, some say, "Why, look at these Mormon people, how quickly they will do the thing that the President of the Church tells them to do," and they bring that up against us. We know that we would continue to defy the law until the President said stop. The reason for this is a very simple one. We have been acting in this in the fear of God and doing right that we might carry this principle out; and if we had been sentenced to be killed, I suppose some would have felt that it was right for us to submit to that rather than deny the authority of the command and it required the command of God to cause us to change our attitude. President Woodruff holds the same authority that the man did who sent the revelation of this principle to the Church. I recognize the same authority to say to us, "It is enough.

God has accepted your sacrifice. He has looked down upon you and seen what you have passed through; and how determined you have been to keep his commandments, and now he says, it is enough." It is the same authority that gave us the principle. It is not the word of man. Now, it is for us to obey the law. It is for us even as a responsible member in all these things. We always have been, and we will be in this instance. I am willing to leave this matter in the hands of the Lord. He knows what is best, and He will govern and control all things for us. Some have accomplished that by defying the law. It has not been from the spirit of defiance; it has been to contend for those God-given rights that we believe the day will come when the day that is taken in this way will be approved. The true feeling that has animated the Latter-day Saints will be recognized; and I am sure that it has not been a spirit of defiance, not because we do not despise the government; but because there was a principle of human liberty involved, and we felt it our duty to see that the principle was vindicated to the uttermost. Then when every means was exhausted, we submitted and asked...
expect that such would be the results from the tone of the words of the Lord. The Lord acts with us as we act with our children, to some extent. He does not tell us everything. I suppose that if God had told every man who He would have had to pass through and the length of time that would elapse before the redemption of Zion was achieved, they would have had to feel that human nature could not endure such trials. I know, in my early recollections of the teachings of the Elders, they imagined, from their remarks, that if they would be able to wait on Zion, they would only a few years before it would be redeemed. When we were coming to these valleys I happened to be present when some of the Twelve Apostles were talking concerning the future, and the recollection of the conversations is quite fresh in my mind now; and I know that, though they were inspired men and filled with revelation, they did not conceive, as we now can conceive, of the events that would take place before Zion would be redeemed. It was necessary, seemingly, according to the mind of the Lord, that they should be encouraged with the hope that their efforts would not be in vain.

At one time it was expected that we should have a complete revolution in the manner of managing our financial affairs. The Lord gave revelations—speeches to the congregation which were contained in the Book of Doctrine and Covenants—concerning the order of Enoch, and a plan was devised by the Almighty, the most perfect of anything that ever appeared in the world, for the return of the inhabitants of the earth from the evil under which they groaned—a system of stewardships, that whenever it is carried out will correct these evils that we witness, and the Apostles were encouraged to enter upon that. Great promises were made to them respecting the results that should follow their acceptance of these revelations and the counsel contained in the Book of Doctrine and Covenants. But persons supposed that it would be a very little while until that plan would be in full operation, and the poor would be relieved, for it is a feature in the same order of things. The Prophet Joseph Smith that frequent allusions are made to the poor, and they are always remembered. It seemed as though the Prophet's mind was exercised about these things, and more than almost any other subject. This seems to have been the case also anciently; for one of the signs that Jesus gave to the disciples, when they were in the temple, was that when the one that was to come or should look for another, was to be the poor that have the Gospel preached to them. And Isaiah said, "The Lord hath founded Zion, and the poor of his people shall trust in it." It seems from these passages of Scripture that the Lord has had in mind the poor of the earth, who have groaned for so long a time, and that the.opacity to which they have been subjected they can write, among other things, for the express purpose of correcting these oppressions and putting an end to them. This earth, with its boundaries, elements, with its wealth of everything

as an argument against us, as though we would continue to defy the law, until the President said, stop. The reason for this was a very simple one. We have been acting in this in the fear of God. We believed that it was right to correct this misconception. God gave the command, and the President required it. In the hand of God cause us to change our attitude. President Woodruff holds the same authority that the man did through whom the revelation came to the Church. It requires that we act accordingly. "It bespeaks God has accepted your sacrifice. He has looked down upon you and seen what you have passed through, and how determined you have been to keep his commandments, and now he says it is enough." It is the same authority that gave us the principle. It is not the word of man.

Now, it was for us to obey the law. It is for us to be consistent in all these things. If we have, in one case, we will be in the instance, I am willing to leave this matter in the hands of the Lord. He knows what is best, and He will govern and control all things for our good, no matter what you feel about the thing of defying the law. It has not been a spirit of defiance; it has been to contend for those God-given rights that we have inherited. I believe the day will come when the course we have been taking will bring about a true feeling that has animated the Latter-day Saints will be recognized; that it has not been a spirit of defiance, nor because we do not honor the government, but because it is a principle of human liberty involved, and we felt it our duty to see that the principle was vindicated to the utmost. Then when every means was exhausted, we submitted and acknowledged the supremacy of the law, and bowed to it.

But, brethren and sisters, we have left to us all the principles of the Gospel. We have the Holy Ghost to be our companion. We have the gifts of the spirit, and by using them we will live for the things we have, as President Woodruff says, the voice of revelation in our midst, and God will not take it away from this Church. He has restored His everlasting Priesthood. It will remain on the earth. It will exercise the power that God has given it, until He comes whose right it is to reign. God has great blessings in store for us, and we believe that he is ready to give them out upon us, I am satisfied that we will be greatly prospered of the Lord, and that He will use us for all our trials and for all our blessings and sufferings. After the trial comes the blessing. And certainly these people have been tried. They have passed through the furnace of affliction. No man can write, that which these people have suffered in their feelings for the past few years—"the anguish of wives, mothers, and children, and the sorrow of men concerning their families, but God
sufficient, nor knowledge and experience sufficient, to carry out these great and mighty principles.

How could people believe anything else, being necessitated by the spirit of God within them, and having the ability to carry out these plans and accomplish what they were set out to do. Such a plan had been impossible to make for men and women from gathering.

This is not to say that there was not a great change in our society, but that there was not a great change in the way we live and exist. The Lord, not only restored the divine order, announcing to His servants that He was the only one who knew anything about the nature of men, but who also knew the nature of what we are.

It was for this reason that there was a great change in our society, and that change was not only a great change in our society, but also a great change in our society.

The first place we gathered to Ohio was at the mansion of the Night of the Latter-day Saints. Here we were greatly encouraged by the Prophet JosephSmith and his family, and they suggested that we should be able to carry out these plans and accomplish what they were set out to do. They had heard of the plans that we were making, and they were pleased with the plan.

Now, if Joseph were a prophet of God, he would know whether the people were prepared for the plan, and if they were, He would say to them: "If you think you are ready, I will give you a revelation if you are not prepared." The failure of the people to prepare, and the reports of the Prophet Joseph Smith, convinced me that there was a great need to prepare, and that the revelation of the Lord was the only way we could accomplish the work.

The Lord gave a revelation to Joseph Smith, which stated that the Church would continue to exist until the coming of the Messiah. The Lord did not say that the Church would continue to exist until the coming of the Messiah, but that the Church would continue to exist until the coming of the Messiah. The Lord did not say that the Church would continue to exist until the coming of the Messiah, but that the Church would continue to exist until the coming of the Messiah.

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The Wolf in Sheep's Clothing

The poisonous flavoring extracts in the market are one of the wolves in sheep's clothing which ruin the stomach, causing dyspepsia and blood diseases before the consumers have discovered their true character. The only safety the public has is to buy only such goods as are well known to be of the finest grade and purest quality.

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are just what they purport to be, containing no poisonous oils or ethers which are used in making the 'cheap' extracts. Dr. Price's, Lenox, Orange, etc., are made from the true fruit.

A Bona Fide and Seasonable ONE WEEK'S SALE!

We invite our patrons to read the list below, as we assure it will be in their interest, these being our best, or as we do not say the word.

- Blankets, full size white, only $5 per pair, worth $10.
- Charlotter Sattings, all wool and beautiful, 50 per cent. per yard, worth $1.
- Dress Fabrics, all wool--the fashion, half yard, worth $0.50.
- Black Cashmere Hose, ladies' sizes, only 25 per cent. each, worth $2.
- Wool-Billed Sattings, band white, 50 per cent., worth $1.50.
- Fisk Irish Prints, 25, only $1 each, worth $3.
- Trilts, 50 per cent., worth $1 each, worth $2.
- Heartshettes, all colors, 50 inches wide, stylish, 25 per cent. each, worth $1.50.
- Cream Table Damask, 25 per cent. each, worth $1.
- Ladies' Clothes, 25 per cent. each, worth $2.

500 Rope Corsets, Unmistakably cheap, only 25 per cent. each, worth $1.

Dress Fabrics, all wool--the fashion, half yard, worth $0.50.

Black Cashmere Hose, ladies' sizes, only 25 per cent. each, worth $2.

Wool-Billed Sattings, band white, 50 per cent., worth $1.50.

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