REMARKS

BY

PRESIDENT GEORGE Q. CANNON,

At the Tabernacle, Salt Lake City, Sunday, Sept. 24th, 1893.

REPORTED BY ARTHUR WINTERS.

I have been very much interested in the remarks that have been made by Elder Moses Tanner, and I am sure that when I say we were glad to hear his voice once more in our midst I only express the feelings of every heart. He has had a very severe illness, and for a while his life seemed to be almost ebbing its close; but the Lord, in answer to prayer, coupled with good nursing and care, has restored him to comparative health, and I am very glad to hear him speak as he has today. I can bear testimony to the truths he has spoken concerning the Gospel and the divinity of the mission of the Prophet Joseph and the future of this work. And this is the privilege that we all have. This constitutes the strength of this latter-day work. Every man and woman concerned with it has the privilege of knowing for himself and herself respecting the truths that are spoken by the Elders of this Church. The Lord has given His Holy Spirit to every one who has obeyed the Gospel in sincerity and in truth; and however little they may know in some directions, our Father, in His infinite kindness, has given them a knowledge in that direction which is of the utmost importance to them concerning their salvation. A man may not be very learned; he may not know much about the sciences of the world; he may not be able to comprehend many principles that are taught, but where the vital principles of truth connected with man's salvation are set forth in his hearing he is able to discern truth from error and to grasp the truth and lodge it in it. This makes him a power. And when thousands are united who are in possession of this gift, it makes a mighty power in the earth.

The First Presidency have just returned from Chicago, as doubtless you all know. We have had a very interesting visit. President Woodruff's health, notwithstanding we had some little fear about his enduring the fatigue of the journey, is better, I believe, than it has been since the dedication of the Temple. He has received benefit physically from the trip. Being with the chief was a source of continued delight to us, to see the manner in which the people acquainted with, the character of the responses which were given to it, and the good feeling that was manifested on every hand. It has often been remarked since the chief left here that their visit would be productive of greater good than almost any number of missionaries. I am prepared to believe this statement. It shows how the influence of this work is going forth. We have an exhibition of the manner in which our Father can dispel prejudice and soften the hearts of the people, as He promised He would do from time to time, in behalf of His church. Suppose it had been announced five years ago that within that period the Tabernacle choir would go to Chicago and enter upon a musical contest to which the singing organizations of the whole country had been invited to come and participate, and that they would be received with honor and be credited with the best singing, though only receiving the second prize, who could have believed it? It would have been a difficult matter for the people to have comprehended, under the then existing circumstances. And to be told that audiences, after having paid a dollar for admission, would sit or stand two and a half hours, as we have seen, to see and hear the choir—this at Sister Eliza R. Snow, O, my Father, This that dwelleth," etc., would have counted for credence to the talk of the people. But it shows what the Lord can do.

As Chicago everything went off in the most pleasant manner. It would be difficult to ask for kinder treatment, in fact, I do not see how it could be given to us. I feel very thankful that this is the case. I am thankful to see people (even prejudiced) come to look at the Latter-day Saints as they truly are; to see us in our true light, and recognize the fact that we are struggling, with time, in our way, to advance the human family upward in some progress. For there is a spirit of progress abroad in the world at the present time—a disposition to improve. Of course, there are differences in views as to how this progress is to be effected, and the methods that shall be adopted to achieve the ends. Naturally, we think that our method is the best, there have not agreed with us in this view. The people now are almost compelled to admit, in some degree, that our alleged tactics and, we, have been making progress, and that we are a progressive people, and that the ideas which we have adopted as our line of policy are worthy of consideration by other communities, because the results are such as to warrant the world in paying attention to this. Of course, we have not said, nor can we that there will be any very great hurry in adopting our views—at least, the practice we in our time. We are here filled with experience. The very conspiracy laws have been enforced with redoubled force. Notwithstanding that it has been shown, to the satisfaction of many, that it is impossible to carry out the laws, and that all efforts to do so have failed, we find, with different light and in different way, that under the Latter-day Saints they are doing this great work.

Affairs have been thrown in our financial affairs. I know that in other communities if the people had suffered as our people have, and been robbed of their property, as they have, and their wives have been placed in such a position, they would have a great deal more financial trouble than we have had. There has not been a failure of any of our leading banks, nothing. But I believe there would have been had it not been for the prevalence of the spirit of the Gospel and the disposition to be patient and self-sacrificing. I am delighted to see the fruits of our character exhibited and recognized. The spirit which the Gospel brings is among the people. You can see it. There is a security of mind, a calmness and a disposition not to become excited or to run to extremes. I have mentioned more before here that in my intercourse with leading men I have endeavored to create the impression in their mind that we could be jolted with, and not be carried away by every wild throw-up. This is our character, and it is well to have it understood and known. Historians appear to Chicago, there is an extraordinary see little heard with cause there in the consideration of this parliament of religions, as it is called. I suppose all in you who read the papers know more of how successful it was. While we were there, there was a Japanese, a learned man, who took the opportunity offered him—very much, however, to the disturbance to some of his brethren—to give his views in a way that I understand, he has since to be called them, and not receive Christianity. He was up the mission of the Christian in a light that we are very flattering to us—if we could within that category. Among many, a relative of the Emperor of Japan, was present the Christian nations—and we are part of the nations—in the manner in which the Japanese has been treated, and said if the Juice of Christianity is this kind, he would like to know more about it. The Juice of Christianity, or the spirit of the Gospel, is what the people of this religion, they were not willing to accept Christianity. I thought that if the purpose of this parliament of religions was to accomplish as others have done, it would have made no end of the most prejudice that had been conceived. It is rather to have plain talk about faith and deeds, and have them set forth plainly in a kind spirit, than it is to be told that we are perfect, and that rather listen to centuries, if they are lost, and far sinners upon our southern, than to be told we had faith. Christian more might to tell every one that we are saved. We have many faults, and we have many characteristics that can be properly criticised. But, of course, if we are criticised, we would like to be criticised in the right spirit and with a proper feeling.

There are some things that are going to come to the parliament after a while, as I view it—that is, the orthodox Christian part of it. I consider we are Christians though we are not considered always as orthodox. But the orthodox Christians in their teachings have conveyed the idea that the revelation came and taught truths which had never been heard of before in the world. The expression has been made that there had been some truths that had not been revealed until Jesus came, and that there had been a great many things, for instance in the Old Testament, that were called in a last dispensation, and that the men who practiced them had not much knowledge of God. He allowed to the earthly minor and previous to the law of Moses and thought how imperfect they were; only suited to a barbarous people and age. But the inhabitants of the earth had emerged from barbarism and ignorance into light—conveying the idea that Abraham and Moses and the prophets knew but little concerning God and the plan of salvation as taught by the Lord Jesus Christ. But we come the Buddhists and the followers of Confucius and they prove that long before the Savior was born many of the truths which He proclaimed were taught by their leading men. This is likely to furnish good ground for infidelity and for men thinking that after all there is not so much in this Christian religion as those who advocate it assume, because if Buddha and Confucius knew these truths, where are the claims of the Christians that the savior was the first to inform them in His sermon on the Mount? Men put themselves in a false position by making such statements, for the Gospel of the Lord Jesus Christ is world-wide.

Happily we have been delivered from that foolish error by the revelations which God has given, made us. God has revealed unto us that Adam himself was taught the Gospel in the same purity and with the same power and glory that it was taught to the Twelve apostles whom the Lord chose on His discipleship. We have been taught that Jesus Himself was the Revelator, so to speak. He was the being who revealed to Adam and to his children, to Abraham, to Moses and to the prophets, the plan of salvation, and gave them the laws which they practiced. The offering of burnt and other animals and meats was typical of the great offering that should be made, and there was a purpose in view in making these offerings. It is commendable for the generations to come to see they can measure and judge the Lord by their knowledge, or can fully understand His methods of dealing with the children of men in ancient times, unless He reveals the knowledge to them. This generation should not fill their up to pit, and think that it embodies all knowledge and is superior to every generation. Those who look at a concert (not at generations) are apt to be prejudiced, and it has proved the ruin and downfall of many of them. They have thought they were the farthest in the range of men and that no one had lived before them. The many of our scientific men and religious teachers are puffed up with this spirit of pride. They think they understand science, and the Bible is intended of course to be reasonable, the Bible with science; while there are others who think they cannot be reasonable. But it is the business of the latter-day saints, and many intelligent religious people, to show to the world as they think they are the advocates of the spirit of the age. Yet the truths of the Gospel are eternal, and after all it will be found that science will have to agree with them. The truths which God has revealed are immutable and they cannot be weakened or shaken by science or discoveries. It is possible the revelations from time, the doctrine must go down.

We have received from what evidence this. Who is there that believes now in the revelation that the Latter-day saints—our ancestors of one month or short branch a guy with no shall sit on the right hand of the Father and be a ruler and a king with Jesus? That is the Gospel of Jesus Christ, believed in by the Latter-day Saints. That is the sort of revelation we believe in; but not the revelation or idea that we are the type of a future life. This is a heavenly, godly life, a world to succeed this and after a period shall celebrate the return of man. The attempt is made to prove that man has come up from the lower creation through the long ages. If man came up, the first man was not the man who was in paradise. Man in the sense of God and was perfect from the eternal world. A man was made in the image of God, and he was endowed with the Holy Ghost, which, however, not into degrees and sin, and corrupted himself, and probably there were times when he was not filled, but he gradually grew up, extended in power and other ways, until he became the man he was in the prime of life. That is my idea of the matter. We have no intelligent account given us of the animal creation, and he became God and walked with Him. And this was a complete creation. We know not as much as scientific men do now. I think. It was not well necessary for Him to give school since the days of Adam to enter to men's knowledge. He always knew what He comprehends to say, and He could teach Adam everything that was necessary to be taught. Not only that, but men who lived so long as they do must have learned an immense amount. Think of it, Adam living nearly a thousand year! What progress he would make in the knowledge of earthly things—even supposing he started out ignorant! He with the other, until the earth was filled with knowledge. But men corrupted themselves and fell into darkness and sin, and became so wicked that God, in order that wickedness might not destroy His purpose, had to send a flood to wipe them off, commencing a new. Enoch walked with God three hundred and sixty-five years and the Bible says he was not, for God took him. If he walked with God three hundred years he must have known something about Him, and about the heavens, and about the organization of the earth, and something about what is called science now, and probably as well as scientific men. Our revelations tell us that Enoch only but his city was translated. They were all saints, with the exception of Methuselah, who was left on the earth, because the promise had been made to him that through him a remnant should be left who should be the progenitor of a new world. This proved to be Noah, his grandson. After that the earth waxed worse and worse until the flood was sent and destroyed the world. I might read you sections to show you how much Adam knew about the Gospel. There are many precious parts of the Bible which have been taken from it. If his power through a great many years and he was instructed to a very great extent, many parts that would throw great light upon God's dealings with men having been taken away from it. But the part that I read from has been restored by revelation in our day.

And he called upon our Father Adam by his own name, saying, I am God, Maker of the world and man before they were in the flesh; and he also said unto him, If thou wilt turn unto me and believe unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, there is no other name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, saying all things in His name, and whatsoever ye shall ask it shall be given you.

And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be imputed upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil, wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence, for, in the language of Adam, Man of Holiness is his name, and the name of the Only Begotten is the son of Man, even Jesus Christ, a righteous Judge who shall come in the meridian of time. Therefore I give unto you a commandment, to teach these things freely unto your children, saying, That by reason of transgression cometh the fall, which fall brought death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten, that ye may be purified from all sin and sign, that ye may be sanctified from all unrighteousness, and be prepared for the celestial kingdom of God, or a terrestrial life in the world to come, even celestial glory. For as the water is to you, the emblem of heaven, the Comforter, the promise, things of celestial glory, the earnest of all of divine blessings, which cometh down out of heaven, even the record of witness of the Father and the Son, which witnesseth all things, that which cometh down out of heaven, and bath all power, according to wisdom, mercy, truth, justice, and judgment.

There is much of the same character in this revelation, which shows plainly that in that early day God said His sought to Adam, that he repented of his sins and was baptized by water by an angel, and he received the Holy Ghost, just as much as we who live now, and probably in great power. These are the principles of the Gospel, and such was in the beginning. Every principle that was taught to Jesus to the savior in His day, so far as pertaineth to the Gospel, was taught to those early days. It is the height of folly, it is a libel on our Father in heaven, to say that those men who lived in those days were in ignorance, or that the revelations of God to them were imperfect, or that Our Son has proved since their day. He was perfect when He came, and all things they and He taught that which was necessary for men's salvation. The name of Jesus is the only name given under heaven whereby man can be saved. No man could be saved in the regeneration without that name, and it is and not heard on the earth he could have to hear it, sooner or later, or he could not be saved. Paul speaks of this in the third chapter of Galatians, where he says, "Foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Abraham understood the Gospel. Melchizedek understood the Gospel. He was a priest of the Most High God, it is said, and he received tithes from Abraham. Jesus became a High Priest after the order of Melchizedek, although he belonged to the tribe of Judah, concerning which Paul says Moses had said nothing about the priesthood.

Brethren and sisters, the world is progressing, in its own way. God will overrule and control all these things for good. I look upon this parliament of religions as a good thing. It has accomplished a great good. It is a good thing for men to get together and compare their views. They are not as far apart as they imagine. It will not only have the effect to lessen our prejudices, speak kind of our neighbors and be very thankful. We are very convinced. We think that anything we don't know is not worth knowing. But there are other people in the world who do know a great deal, and when of their views which God said that the proper position of living are very narrow. There was one intelligent Hindoo who was sent from a Christian publication to Utah. We understand that he had come to preach to the heathen. He tells us that Christ taught, which they professed to believe and which they did not practice. This kind of talk hurts sectarians, and some of the newspapers had to take it up. But the Buddhists and the Hindoos and the believers in Confucius have a great many truths among them, and they are not so imperfect and worthless as we have taught to the habit in this country of believing them to be. They show that they are capable of setting forth their own doctrines and of advocating them in a way that brings conviction to the minds at least of their own people. They do not believe in Jesus as the Savior of the world, though many of them do believe that He was a great man.

I believe exceedingly in our situation. We are a very important people. We have much to learn. But, as I said, God has revealed some things to us, and we know they are true; and we can bring all the nations of the earth to the knowledge of those things which God has given unto us. As I have told many of our young men who they have been going to college, how valuable it is to know that those doctrines of Mormon are incorrect, and that man has been not always so from that low condition, through the course of millions of years, to his present status and reasoning faculties, etc. It is worth something to know that, to begin with, and not waste time over it. But with many things that are taught by scientific men, it gives the Latter-day Saints an advantage over every other people and our young men will make progress in science that will astonish the world because of data, having from Heaven principles of truth to commence with which God has revealed, and which they know are true. This is our destiny. We are a peculiar people. There are certainly some points in our faith that are not true. The Lord having revealed to us the truth, and having His Spirit to enlighten us, by which we can go to Him and ask concerning matters about which we are ignorant, He will give us light and abject darkness.

I am rejoiced to be with you this afternoon. I am thankful for the blessings that God has bestowed upon us. I trust that we may be up to all that we are passing through. These events are intended to make us a better people, a more perfect people. Let us cultivate honesty and truthfulness and charitably to all our neighbors and in all our associations one with another and with the world. If we do this we shall continue to maintain the character that we have obtained, yes, and to increase in the estimation of the good everywhere. I pray God to bless you all, in the name of Jesus. Amen.

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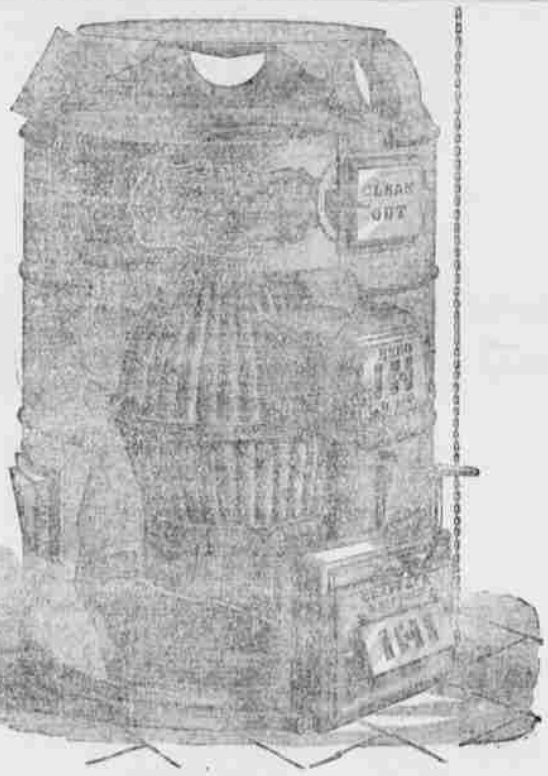

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MUMMY STUDY AT THE FAIR.

An Ex-Salt Lakor Aire His Impressions of The Sights Below

"How Calm, How Self Possessed!—is—this—he Dead?" This is the first line of thought that comes into one's mind on seeing the crush about the mummy "preserves" in the glass cases of the Colorado collection in the Anthropological building. These mummies, studies apparently in brown parts and withered leaves, have a marvelous power in attracting people, especially women. And the rights, more repulsive these permanent specimens are, the larger, more continuous the crowd of women clustering about them cases, as though they could never see enough. It is as though the uncanny looking things were a beauty and a joy forever.

These relics of the condemnation of the After were dug out and scraped up from the graveyards in the Cliff-Dweller country in southern Colorado, Utah, and they are in all positions and no pretense at all, but practically touched as though having died of cramps that touched them up like a corkscrew. This supposition is contained in the facial expression, which suggests anything but complacency and resignation. Our deceased friends long ago lost their shrouds, if they ever had such clothing, or any clothing at all, living or dead, and modesty continues, as in life, as a large and healthy element. One is a white a figure is seen partially concealed in a leather blanket, that is, a dress not made of hawk and eagle feathers, but this dispensed that at concealment of natural beauty does not seem to have been entering, and perhaps it is just as well, as were more of these "dear old things" wrapped up there would have been a rebellion among the women visitors at the World's Fair Columbian Exposition. Some of the late lamented must have had pretty decent heads of hair, judging from the post-mortem exhibit, and one dude in particular has his or her or its bones shaved up with beaucoupped beads in a really attractive style, like of pottery and other "articles of virtue" accompany the more or less preserved remains, having been buried with them for the use of the soul as its return from the happy hunting grounds. The economics may be all right in Colorado as regards the soul hereafter, but the World's Fair will have some conservative objects I, and especially of the most lofty culture, but cows in the Dakotas Silverton quarter, they have crowd in to see an attraction in the upper base ballists. And what is more, the unsoaped on Colorado residents, with no respect for hoary, white whiskered antiquity, indulge moment dude or not, and this kind of, and burns the dudes, if not the thunder.

But, there is another "bone outcrop" of side show in the Peruvian section. This is even more horrible than the pre-Aztec pre-historic pre-Kaiserette exhibit in the Colorado exhibit. A company of unsophisticated ethnologists and tender-minded scientists have taken from the west coast of Peru considerably yet nearly individual bodies but whole graveyards. And they have made so much this over the mummies as a good more for eight years of pains. In fact both authorities and scientists have transported bodily two ancient Peruvian cemeteries to the country, and planted the whole cemetery-smelling business in the World's Fair. The natives were hunted down up in valleys of late or more apparently superfluous material, as well as packages of prime candy, but these burned bodies exhibited, "in the interest of science," have disinterred part of the earth to prove vitality from the grave. Some of the bones found remains are rock, so there is the "reproduced" graveyards in different or dissecting specimens of the human form divine, in their chocolate colored glued-bones. Some of the bodies are quite well preserved, others are fragmentary, like the leg end of many good resolutions, but all have that "well done on both sides" appearance that distinguishes the genuine mummy, species mummy.

Like their Colorado Utah brethren, the Peruvian Indians left a wide and varied assortment of crockery for the relic to take post-mortem life over on, and the same has been scattered around the Anthropological building cemetery with the same commendable object in view. Of course a multitude of people are hovering continually about the Peruvian antiques and hurdles, never tired of trying to stare them out of countenance. But even when long back They prefer to study nature or native beauty of a much later date—native beauty unadorned, very much so, in large photographs from Oceanica, as displayed conspicuously in another part of the building, but would rather camp over there. But their wives, mothers, sisters, and lady acquaintances don't care for the Oceanica lotus; they prefer to memorize every Bald rock highlight detail of these dreadful mummies that they may chatter about them at home for the next two years.

Yes, it pays, our real, also, fresh and dry, and dry, dry, dry, but do pay as a rule as these are not withered relations. Rob J. Dorsey.

Notice.

NOTICE IS HEREBY GIVEN that a meeting of the stockholders of Zion's Co-op Mercantile Institution will be held at the institution's office, Sec. 12 in 3 hours, that Friday forenoon, on Oct. 6, Thursday, October 5, 1893, at 11 o'clock, for the purpose of hearing reports, the election of officers and directors for the ensuing year, and for the transaction of such other business as may be properly before the meeting.

Salt Lake City, Sept. 28, 1893.

E. G. WEBBER, Secretary.