

Address Delivered in the Tabernacle, Salt Lake City, Utah, Sunday  
Afternoon, February 1<sup>st</sup>, 1900, by

Revelation is a Peculiarly Characteristic Feature of the Faith of the Latter-day Saints - What is Revelation? - Analogous Illustrations - To Whom is Revelation Given - As They Are Able to Receive, the Will of Heaven is Made Known to All Mankind.

perfectly me to say that you are revealed to me as you sit before me to-day, through my sense of sight. It is perfectly true to say that when the children of men are gathered together, the choir is heaven, who are musicians a glory of harmony and melody which caused them to listen with the utmost attention. But those to whom it was such a revelation do not know that the whole is a revelation. There are some to whom the singing of the choir from Sabbath to Sabbath is indeed a revelation of beauty, such as they may suppose is found only in the heavens. There are others, even of the same congregation, who are not so moved. The singing of this choir is no revelation; indeed, it puts them to sleep. Is it because there is something wrong with the revelation? No. It simply means that some are not prepared, by their own hearts, to receive and understand this revelation of music and sweet harmony; while to others, who are not so divinely attuned, it is simply a song. It is not so much that this revelation exactly as that which thrills the lovers of music. If you step out of the earth our clear sky on any of these nights and look into the heavens, you will find written a revelation of music exactly as that which our American Indian, who generation after generation has looked at this revelation, and all that it meant to him was a blue arch set with brilliant stones. If you should take that same Indian centuries ago round the earth, and that it is not a blue arch, he would look at you like a true scientist and ask whether you expected him to deny the evidence of his own eyes. In the same manner, the young man named Kepler looked at what was written in the heavens, he did not see any blue arch there; he did not see any precious gems set there to sparkle, so as to make a man look at. That is not what it revealed to him. It revealed to him a glorious system, in the depths of space, a system of suns, planets and stars. He observed those stars which the scientists called "fixed stars," which the astronomers called "fixed motions." He found in them the great clockwork of the skies. Coming in from that open book of the heavens, which God had

believe all that God has revealed, and that He does now reveal, and believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

We understand by what He has  
 said I can make plain in a mo-  
 ment this large volume here—the  
 Holy Bible—we understand to contain  
 the words of God, the words of  
 angels, and we believe in it. We be-  
 lieve that God has revealed in past  
 but we do not believe that His  
 words good and precious as it is, con-  
 tains what God has revealed in the  
 future. We know that He has. The  
 Holy Spirit speaks of a great many  
 revelations of the Lord unto the people  
 in future time, and those revelations are  
 set forth herein. Biblical scholars tell  
 us that there are about twenty books  
 of revelation, named after the  
 prophets of the Bible, which have been  
 given to at least are not recorded in  
 the scriptures, but which should be  
 there. We had the record complete.  
 We had the record of the things that  
 were done by any of those which are lost;  
 and they say, even if it were true that  
 God had revealed completely His mind  
 and will in time past for all future time,  
 that the words of these books have been  
 given to us, we have left are not a  
 sufficient guide.

believe, moreover, all that God has revealed. What we understand is that God has revealed something in these days. He has brought forth the record of His dealings with man upon this continent centuries ago. That record is entitled the Book of Mormon, and the Kingdom of God has been revealed in these days. The direct word of the Lord to the apostle Joseph Smith; and this word is recorded in the book which we call the Doctrine and Covenants. In addition to believing all that He has revealed, and all that He does reveal, we believe that He will reveal more, and important things relating to the Kingdom of God. We do not suppose that we have yet received all the truth.

Every man of the world, how-  
ever, is not so ready too much for  
himself as he is still further as-  
sured that he is not alone in the  
position which we stand in with  
respect among us, to this effect that  
we say do we believe all that God  
has revealed, does now reveal, and yet  
not reveal through His servants the  
apostles but we believe that it is the  
will of each man to believe that  
Christ to receive revelation, inspi-  
ration and guidance on his own behalf  
and not from another. It is compar-  
able to Himself to believe that God re-  
vealed and Himself to believe that  
we say so. We take the word of  
Himself and it says, Yes, I believe, He  
takes a living truth to believe  
that He has revealed Himself today;  
and we believe a living and a growing  
truth to believe that God will reveal  
to you and to me, if we are  
worthy of it.

What is revelation? The average man of the world, I said, is likely to think that it is something very peculiar, something that he does not understand it so. I have sometimes made it plain to a class of young people in theology by illustration which, for want of a better word, I do at this moment, I may give you. We do not suppose that the angels every day join in body form and number every individual in the Church. We do not suppose that the Holy Spirit answers to everyone. We understand that angels visit us are few and the hosts of angels we do not maintain it is so that we do have something to do with them in visiting each one from time to time, and so forth. That is not exactly what we are in regard to the revelation which I will give you. Hence, we are sometimes used as illustrations to explain what I understand concerning the revelation. Any object is said to reveal itself to us when some action upon it presents itself to our mind. It is perfectly true that I know revealing myself to you that it is a revelation; it has reached itself to your mind. It has

that, depended upon his obedience, he had that in his good sense to do as he was told. He did not sit down and begin an argument with his master, saying, "I do not see why the sheep cannot just as well run into the wheat as into the meadow," but he said, "I know enough to do what he is told without having it explained to him. I think of a time when we were explaining the necessity of baptism to the people in the Old World. We were explaining, as I have said, that the water was not the thing again, that the natural man receiveth not the things of God, and that he must be born of water and of the Spirit. A freethinker, coming along just then, wanted to know why. 'Would you,' he said, 'wash away my sins?' 'Would the wash away my sins?' he said. 'I do not know that it would,' but he wanted to know why God required man to be baptized; it looked like a foolish and unnecessary thing to him. 'I cannot I tell you,' I said, 'but a gentleman cannot have to be baptized in order to have my sins washed away?' We told him that he could not, because God had commanded otherwise. That was for us the end of all argument. He may not have understood, but he bore it. He said, 'We have to be baptized and have hands laid upon us than he did. From my natural reason, I could not see but that the people whom they called the Hallelujahs—foolish people, as I thought—might be right. I am thinking that if I would only turn to Jesus, the Spirit would come upon you; and one man testified how it had come upon him while he was in a saloon, and how it had taken hold of another in an extraordinary manner, and how it had come upon me, and there seemed to be no order about it—I could not see. I say, but that method might answer just as well as baptism. But one thing I did know, namely, that God had commanded that we should be baptized, and that was the way we were to

I am fully convinced that the L

[illegible]

SELF.

I was going to say, however, that God reveals Himself to those who are like Him. The Apostle says: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." And to me, brethren, I suppose we shall have to become like Him. It was not because Joseph Smith was any better loved than other boys, except as he merited it, that he could behold the Lord; it was because he was more like Him. I have seen the face of the Lord, and we shall understand what He says; and when He shall appear we shall be like Him. Let me illustrate this. How often have I, as a teacher, with some principle in hand to explain, seemed perfectly plain to myself, and yet found that my class did not understand, and have failed; and there was no way known to me by which I could reveal to them that truth. I have seen the teacher in algebra stand before his class and exhaust himself trying to make the students understand some simple principle of algebra, and yet find that they have stood there all the rest of his life, and they never would have understood it, if it had not been that he found out that some part of the lesson which they had gone over—some first principle—was not understood by them; he had to explain it in another way, and then it was nourish. It was because they were not prepared to receive the revelation which he was trying to give them.

You say: "Oh! that is a very strange view of revelation, to say that it simply depends upon how well prepared a person is, and that he will receive all he is prepared to receive." That might be a true principle in some cases; but it is not a true principle that a person receives all he is prepared to receive; not perhaps all he is prepared to understand, but I think he receives all he is prepared to live. The Gospel is not simply a theory. The word of the Lord is something more than that, something which is to be intellectually understood. It is something to do, something to live, something to die. I have felt at times a kind of jealousy—not an evil one—of those brethren and sisters who have sold of their manifestations of the Holy Spirit, and have been visited by visions, by dreams, by manifestations of healing—a jealousy because the Lord had not revealed Himself to me in such a plain, evident and unmistakable way. But I am persuaded of one thing—that I am capable of receiving and living by to the present moment. When I have learned and put into practice the first lessons, I may expect something further. A mother might seek to reveal to her son the fact that she was his mother, but she would not expect him to say to the boy as he lies there in the cradle, "I am your mother," and he might smile at her, but he would not understand what she meant. He has not learned enough to understand. She understands sufficiently enough what it means to be a mother, but she does not take the boy to understand that simple revelation? It takes him years and years to learn the relation to himself of that being who passed through the val-

of the shadow of death to give him birth, who nourished his young limbs with the tide of life which flows from her generous bosom, and who every day since that time has sacrificed her life to give him comfort for him. He learns only after years have elapsed what these few words mean. "I am your mother." And if it takes so long to learn to know our own mother, how long may it take to know our Heavenly Father? It may be speaking to us all the time; indeed, I believe He is; but having eyes, we hear; not; having eyes, we see. Not. We are like the American Indian who, when asked, "Does God speak to him?" answered, "No. God is speaking to us all the time. He has spoken words of inspiration and revelation. But we do not understand. And it is not because the Lord does not love us. I have been long to know the Father, and now that it is fixed in the nature of human mind, it is according to the very constitution of the human intelligence itself, that everything it knows it must know for itself by going through the proper exercise. Now it. You cannot go into another mind the knowledge you may have by any other process than by that mind's going through essentially the same process that you went through in order to know it. Whatever God knows and He knows everything, cannot be communicated to us, and to me in advance of our preparation to receive it, any more than the mother can communicate to her infant child the secret contained in the words, "I am your mother." But, if I sometimes I have heard from this stand glorious utterances of truth, and some have gone forth saying they did not like the meeting. There was nothing wrong with the meeting, for those who were prepared to receive the doctrine it was a perfect meeting; but for those who were not prepared to receive the revelation, it was not.

Remarks made in the Tabernacle, Salt Lake City, Utah, Sunday Afternoon, February 18, 1900, by

PRESIDENT GEORGE Q. CANNON.

Principle of Revelation Illustrated in History of the Latter-day Saints—The Migration to the Rocky Mountains—Testimony of the Spirit Given the People—Secret of the Union of the Saints—Menaced by the Armies of the Nation—Homes and Property Again Prepared for Sacrifice—Unanimity and Willingness of the People.

I have listened with great interest, as I have no doubt all have, to the remarks of Brother Paul. He has touched upon the keynote of our religion, the cornerstone, it may be said, of the religion of Jesus Christ—the principle of revelation. This Church is built upon that principle. It had its origin through that principle, and has maintained itself up to the present through it, and will do until Christ shall come.

It is a cause of continued wonder to many people why the Latter-day Saints are so united, and so easily governed. We have been accused of being deluded, because of our oneness in this respect. We have done very many things that have been very strange in the eyes of observers, and they have attributed this to our being deluded. But the real cause has been that the people believed in and received revelation.

While the other Paul was speaking it occurred to me that our great motto, "We will not be moved," was the principle. In Illinois we were threatened by our enemies with destruction. Appeals were made to the governors of the various States, and they were asked if we could find a home within their States. There was only one governor who condescended to reply; I believe it was the governor of Arkansas. What were the people to do? They were envied by their enemies, and threatened with utter destruction. Their property was burned, and everything they had which could be got hold of was wasted and stolen. Now, the Lord, in the organization of this Church, had so ordered that there should be one man and one man only as the head of the Church, the Lord for the people. Others might have equal Priesthood; they might express their views; they might teach and expound; but they had no authority to give the word of the Lord. The Lord had so ordered, and so ordained for the government of the whole people. There was but one man who had that authority. At that time that man was Brigham Young. He stood at the head of the Church, and was recognized as the head of the Church, the mouthpiece of the Lord to them. He declared unto them what the Lord's will was concerning their movement; but that which he suggested was most trying. It tried the faith of the people, and many shrank from accepting it. He pointed out the way of deliverance— to launch forth into the wilderness, putting their trust in God that He would lead them to a place of safety. He said that they were free from the annoyance and from the persecutions of their enemies.

Now, it is a difficult thing to lead twenty or thirty thousand people and have them all of one mind. It could not be wondered at if there should be a large body of men who were of a different opinion among such a large body. Yet this was not the case with the Latter-day Saints at that time. Those who looked on and saw the unanimity of the people and their willingness to do what had been said, might have said, "Here is an exhibition of delusion. They had been robbed their cattle, of their horses, of their property; they had but little provision and very little clothing; and the obedient man naturally have said, 'What could the people. I only give voice to some of the expressions that were made concerning the movements of the Latter-day Saints at that time. Some of the people themselves, not being prepared to recede from their course, or the Lord declined to do as had been suggested. It required a faith such as Brother Paul has been illustrating in his remarks. It required a confidence in God and in the man whom they believed to be God, and that the people as a whole rose up and made every preparation within their power to do just what the Prophet of God told them to do. There was manifestation among the faithful, whose minds were prepared, and who were living in such a manner as to be able to stand up for themselves. Everyone went to with his might, including the women and children who were capable of labor, to prepare for a journey in a direction that had been pointed out, but the end of which none of them knew. I was sick in Nauvoo, and I could not see that I would die. My uncle, President John Taylor, came back from the Pioneer camp for me when I recovered a little, and took me out as far as the camp had gone—to Mt. Pisgah, Iowa. I remember very well the feeling that I had, and the hundreds of families on the road, and not one of them knew where they were going. They started out on this journey without a clear conception in their minds as to where the journey would terminate. Nothing definite was known about the place where the Rocky Mountains were known, but the valleys of the Rocky Mountains—what they were and whether they were fit to live in—were not known. I was very much impressed, though but a youth, with the faith of the people. I was in their mind in it. They had perfect confidence that that which they were doing was the will of the Lord."

Was the delusion? The results have proved that it was not. If this grand movement had failed, then the word "delusion" might have been applied. But it has not been successful. Why was it that there was such unshaken confidence among these thousands? It was because of this principle of revelation. The people received revelation for themselves. God did not appear to them, but they saw the angels appear to them, but it was not general. But they had the Spirit of God, which all men and women are promised who obey the Gospel of the Lord Jesus Christ. These people had the Spirit of God, and they came upon them for the gift of the Holy Ghost, and it had descended upon them. The result was, every man, woman and child who had cherished that Spirit knew implicitly that that which they were told was the truth. It was not a revelation, but it is the cause of the union among the Latter-day Saints. That is the cause of their being so easily guided, at which the world finds so much fault. Why should not we be so easily guided? We are told to obey God, to be obedient to the voice of God, to be obedient to the voice of the Lord. If it is any evidence of superiority of judgment or of intellect to refuse to obey God, to be rebellious, to be dis-

obedient? Certainly it is not. The union of the people is no evidence that they are led by impostors, or that they are deluded. On the contrary, it is the highest evidence that they are led and inspired by the Lord. It is this Spirit that makes heaven what it is. When it prevails throughout the earth, it will make this earth a heaven. It will make peace on earth, and it will abolish the evils that abound in the world at the present time.

God has hallowed this principle of revelation in these days. Brigham Young received it from God. He told it to the people. They received it from God. The people told it to others. It was the same as it was to him. They had no doubts, no fears; but they received and believed it, because the almighty power of God rested down upon them. The Holy Spirit united them and made them one. That is the basis of the union of this whole people. It is the most remarkable manifestation of the power of God that has ever been witnessed on the earth; for not only are those who dwell in these valleys possessors of the Spirit, but the Spirit of God has embraced the same Spirit in every one of those who embrace it.

I might allude in this connection to another wonderful movement that was made by these people, which also illustrates the principle of which we speak. The 4th army was sent against them because of the great preparations that had been made to the government. We were accused by a wicked man, a judge, who went back east and circulated the story that he had been driven out of Utah, the courts had taken up, the records had been destroyed, and the people had been destroyed also, and the "Mormons" were in a state of rebellion. At that time it suited the purpose of certain men who were connected with the government to have that impression prevail. The rebellion which afterward broke out was a mere pretense. We men foresaw that the Republican party would get in power; that Abraham Lincoln, or whoever should be the nominee of the Republican party, would be elected; and they prepared for it. They wanted the army of the United States to march out against them. They furnished an excellent pretext for sending the flower of the United States army to the West, and it was seized by these secret traitors. Thus we were made the victims of a great conspiracy. The troops were sent out here, threatened, and told that if they did not they should not come into our borders, or into the Territory over which he was Governor, unless there was a better understanding of the reason for their coming in. Threats had been

Made by the troops what they came to do. They were told that they were to go to when they got here with the leaders of the people and with the women. Consequently a stand was made. Before the troops came too close the were checked, and they were kept out of the city. This was the meaning of President Buchanan having sent a friend of his out here to learn the situation of affairs. The result was the government took into consideration the conditions here, and in a measure to some extent was made. In the fall of 1892 the troops were sent here. I had told the people that if the troops came in to harass and destroy us a mob had done before (for we looked upon this as nothing more than a mobocratic movement), we would burn out the troops. We had no arms, but we leave these settlements as waste and desolate as they were when we came here. The people with one voice, you may say, responded to that. They felt that they would do that. I was afraid that a mob would be sent here to burn with us the rest when trouble came upon us. Everyone that had a house, an orchard, or anything valuable that adorned the land, made up his mind to destroy it. All our settlements in the north proved that the movements in the south were to burn it out. We had enough to last them two years, and they commenced to move. In this city the preparations were of the most extensive character for carrying out this policy. The city was vacated, and the people were sent to burn it out. The whole people moved south, and did so without the least knowledge as to where they were going. We abandoned our homes, which we all loved, and were going to move south because we were not to be able to burn it out. violence. If people attempted to resist again, they would find this country a waste and but little to rob. The unanimity with which counsel was received is one of the most remarkable things in the history of the South. No vaccination, no division. All the people acquiesced and accepted it, and left this city for the south.

President Young suggested that I should take the "Deseret News press" and go as far as Fillmore, and publish the paper there. I had only been home a few weeks, but I started out with a corps of printers and everything necessary for the publication of a paper there. The next day after I started from the city a very severe storm broke on us. It was in April. I do not think I shall ever forget seeing women and children as well as men who were destitute of teams, pulling handcarts through this storm between here and

braver. Tender women and children had left their homes and were trudging along in this way for the purpose of obeying what they believed to be the voice of God. They were not weary, nor fault-finding; but they journeyed along through the sleet, the snow and the rain, and I pitied them from the bottom of my heart. It was a sublime exhibition of the faith of the Latter-day Saints. I felt that I was in the presence of the power of whatever God required at their hands. What other people upon this earth would do such a thing? Men may say that is delusion. Yes, yes, that perhaps is the only view they could take of it. But God knows that is not delusion. He knows the hearts of this people. He saw their willingness and their courage and determination to make any sacrifice that should be required of them; and He undoubtedly accepted of their sacrifice. I felt that I was in the presence of the power of the Spirit of the Lord. I paused, I reflected on the nation, the people, the prophet, the seer, and his cabinet could not afford to bear the dreadful stigma that would have rested upon them, had such a thing been carried out as was contemplated. In the eyes of the whole world it would have been a disgrace upon the nation for a peaceable people to be compelled to leave their homes and go out into the wilderness.

grain, as they would have done if this plan had been carried out.

Now, it was the Spirit of God that moved upon this people; it was revelation from God. Brigham Young received the revelation; the Twelve received the revelation; the people received the revelation. Therein lies the strength of this Church. One man alone does not govern and control. He gives the word of the Lord, and in every thing he does he has the testimony that that is the word of the Lord. It did so in the case to which I have alluded; and, as I say, it had its effect upon the nation. Commissioners came out and they had intercourse with the leading men, who returned from the South to meet them, and everything was arranged. But so unwilling were the men in power at the seat of government to admit that this whole movement was a rebellion, that they would not allow the report of the new governor who had been sent out to be made public. Governor Cummings, an honest man, made a report to the United States government, and the records were found all intact, that the library had not been destroyed, that the people were not in rebellion, that the judges had not been driven from their seats. It did not see daylight for quite awhile.

When I was coming from the south after the news had been sent that all was settled and I could come back with honor, I was met by a man, who brought me a letter from President Young's office which informed me that the company was waiting to go to the States, and that I had been called on a special train to go to the States with the family on the road. (For I had no home in Salt Lake City at that time), stepped into a carriage and got here by daylight the next morning. My mission was to go to the States and endeavor to correct these lies, and make it known to the public, through the agency of the press, that this crusade against us had been based on lies. I made two large tours, one about the West, in Congress, while I was a delegate representing this Territory five millions of dollars were put in the appropriation for the war against the Buchanan expedition. The nation, therefore, had to pay for the lies that were told concerning us, and we were put to all this trouble, expense and suffering.

I might draw a parallel between then and now, and show how this whole nation is convulsed at the present time through the same spirit of falsehood, misrepresentation and slander. But I will not do this, for I am sure that how we are as a people have clung together and been united through this principle of revelation; and it will be so until Jesus comes; for this Church has before it the mission to bring all the sons and daughters of Adam into this same spirit of union and love. This is the object of our missionaries who are sent out. Of course, the devil is mad about it, and he finds lots of people ready to receive his spirit and to help him. But we are going to win, until they and Satan are overcome. We have engaged in this warfare, and we have a full knowledge of the consequences. It may cost many lives; it may bring upon us many things that we never dreamed of; but we know that as a people we have put our hands to the plow, and we are not going to turn back. We are going to persevere, and warn the inhabitants of the earth of that which is coming to pass, and fill them the truth, and reveal to all God's will for the world through Jesus Christ, and then leave the consequences with them.

God bless you, my brethren and sisters and friends, in the name of Jesus. Amen.

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