

of the Spirit of God within them that it was not for them to take
 such a step. Those that lived near to God did receive his testimony,
 like Abraham of old, they broke up their old associations and went joy-
 fully and without regret to the place which God had designated, though

It has been said that the Latter-day Saints have been gathering
 together since the time of the gathering of the Israelites in the
 wilderness, and that the gathering of the Latter-day Saints is but
 a repetition of that which took place in the wilderness. This is a
 very true statement, and it is one that should be kept in mind by
 all who are engaged in the work of the Church.

MILLENNIAL STAR.

*Let your light so shine before men, that they may see your good works,
 and glorify your Father which is in heaven.—MATTHEW V: 16.*

No. 1, Vol. LIV. Monday, January 4, 1892. Price One Penny.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

The following remarks were made by President George Q. Cannon, at
 Logan City, Utah, Sunday afternoon, November 1, 1891. 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 ten-
 dency 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 con-
 tact with preconceived notions. There is scarcely a move 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 pur-
 sued. 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 that we have never seen, and of which we
 know but little, there to worship God?" How could people believe any
 such thing as being necessary unless they lived so as to have the testimony

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, like Abraham of old, they broke up their old associations and went joyfully and without repining to the place which 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 and there has been a restraining influence exerted to prevent men and women from gathering, they have felt as though they were being punished, 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 revealed this doctrine, coming so much 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 upon the earth.

In the first place we gathered to Ohio, and then to Missouri. Now, the hopes of the Latter-day Saints were greatly excited over the words of the Lord concerning Missouri, and they supposed when they went to Jackson County 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 in her strength, and become the joy of the whole earth. They were led to 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 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 Zion was achieved, they would have fainted by the wayside and have felt that human nature could not endure such trials. I know, in my early recollections of the teachings of the Elders, they imagined, judging from their remarks, 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 Twelve Apostles were talking 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 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 result in complete triumph.

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—some of the most precious that are 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 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 these 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

and the counsel contained therein; and a great many sanguine 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 revelations that God gave to 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 more in relation to the poor 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 of John when they came to ask Him whether He was the One that was to come, or should they look for another, was that "the poor 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 many ages under the oppressions that have been heaped upon them. Zion has been founded, among other things, for the express purpose of correcting these oppressions, and putting an end to them.

This earth, with its bounteous elements, with its wealth of everything that is necessary for the comfort and happiness of man, was created for man. It was not created for a few. 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 stinted. It was not that one should have an abundance of clothing, and another should have scarcely any. It was not that one should have an abundance of land, and another have no land; that one should monopolize 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 a change 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 number of children; not 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 and bounty of God; 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 that than another. There will be these distinctions 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 measured out to them, or their raiment, or their furniture, or their horses, or their cattle, or other elements; but each will have according to his needs. One man will have more children than another. One man is more capable of managing property than another; he will have all he can manage in righteousness, but not to consume upon his lusts.

In those early the Latter-day Saints, reading these 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 broke their covenants, and selfishness got the upper hand of them. They had not faith sufficient, nor knowledge

and experience sufficient, to carry out these heavenly principles. And to-day 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 direction, and that the day is not far distant when, other things permitting, 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, and there is a disposition among our people to help and assist, and to distribute of 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 Church was astonished at the reports that were made, and the reports were sustained by actual figures. I do not think 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 I know anything about who are anything like as charitable, as liberal, and as provident as our people are in supplying the wants of the needy. This speaks well for us, and it shows that we are approximating to that condition of feeling when it will be easier than it ever was for us to carry out these revelations of which I have spoken.

[TO BE CONTINUED.]

MARRIAGE AMONG THE LATTER-DAY SAINTS.

The purity of a people can be measured somewhat correctly by the sacredness with which the marriage tie is held in their midst. Among no people should a higher value be placed on this ordinance than among the Latter-day Saints; for there are no people who view marriage as a permanent condition here and hereafter as we do. There are no religious people of whom we have any knowledge who believe as the Latter-day Saints do, that the relationships entered into here between the sexes under proper conditions endure beyond this life. In fact the idea of a family organization existing in the next world is thoroughly "Mormon," and has come to us through the revelations which the Lord has given to His people in these latter times. To a Latter-day Saint the knowledge that all those tender relations which exist in this life, and which are so productive of happiness here, will exist in the eternal world, constitutes one of the chief anticipations connected with heaven; in fact, no Latter-day Saint can conceive of a heaven where all these ties would be dissolved, and where the sexes would dwell apart and have none of these associations that endear them to each other in this life.

It is a most delightful thing to contemplate that the union of husband and wife has been made possible for eternity by the restoration of ordinances and authority to administer them, and that not only will man and wife dwell together as such throughout eternity, but that their children also will bear the relationship to them of children in the great future. A belief in such a condition of affairs robs death of many of its chief terrors. The husband who lays his wife in the tomb knows that the separation is