

# GEORGE Q. CANNON

— As Quoted on Many Subjects —

## LINEAGE

Our lineage is not known to all of us. We may not know our origin; but this we may be assured of, that we who have received the truth are choice spirits...

Where do you think this nobility of character has come from? It has come from ancestors who obtained promises from God, through their faithfulness, in regard to their posterity. Our ancestors may have come through poverty and obscure channels, and some of them may not have possessed any noted characteristics; but when our ancestry is known, it will be found that the noblest men and women of God have been the progenitors of this people. (*April 8, 1894, DW 48:701*)

*Otten & Caldwell, Sacred Truths of the Doctrine & Covenants, Vol.2, Pg.88*

It was arranged before we came here how we should come and through what lineage we should come.... As the Lord has taught us... our Priesthood has been hid with God. He says:

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers —

For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God —

Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all holy prophets since the world began. [*D&C 86:8-10*]

I am as convinced that it was predestined before I was born that I should come through my father as I am that I stand here (*Gospel Truth, Vol. 2, p. 89.*)

It was while delivering this speech that a transformation of President Brigham Young is said to have occurred, that is to say in voice, person and manner. He seemed to be the personification of Joseph Smith, on the testimony of many who were present. The late President George Q. Cannon of this event said:

"If Joseph had arisen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of Joseph himself: and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave his people a testimony that left no room for doubt as to who was the man chosen to lead them" (*LIFE OF BRIGHAM YOUNG, Tullidge, 1877, p. 115*)

## DELEGATE TO CONGRESS

I remember that when George Q. Cannon was elected a delegate to Congress his right to a seat in Congress was contested. The attorney who went to Washington to oppose Brother Cannon—and in behalf of the man who had received (as I remember it) just ten percent as many votes as President Cannon—told the Congressmen that we were a vile lot and went on to say that if a man were opposed to the Mormon hierarchy he was liable to disappear and nobody would know what had become of him; that a man took his life in his hands if he dared to be in opposition to the Mormon people. When he got through, President Cannon said to him, calling him by name:

"You pride yourself that than you, no more bitter, no more relenting, vicious opponent of this awful Mormon system lives, do you not?"

"I certainly do."

Brother Cannon said, addressing the committee hearing his case: "Gentlemen, I do not think it is at all necessary for me to answer the gentleman's arguments. He has lived with us for over twenty years. He has a fine dwelling that has cost about \$25,000 to erect." Then he sat down, and the committee voted for Brother Cannon to retain his seat.

Years later it was suggested that the horrible Mormon problem could be solved by giving the franchise to the women. It so happened that the legislature was in session at the time, and there was not a single non-Mormon in the legislature. Within forty-eight hours, if my memory serves me right, the women were enfranchised by our legislature. The same identical gentleman who was employed to fight George Q. Cannon's taking his seat in Congress was sent to Washington to have the franchise taken away from the Mormon women, as he said that it only added power to the awful hierarchy. He announced that the Mormons had from two to twenty wives, etc., and that these women were all slaves and voted just as they were told to do by their husbands.

When he got through speaking, President Cannon remarked: "Does it not surprise you, gentlemen, as you are all married, how some intelligent men believe that other men's wives can be bossed?" He then sat down. He had killed the gentleman's argument.

However, when the discussion came before the Congress of the United States, the franchise was taken away from the women of Utah, but it was later restored when Utah attained statehood. —*CR April, 1930:184.*

—*Heber J. Grant, Gospel Standards, p. 226*

KINGDOM OF GOD/CHURCH OF CHRIST

*HISTORY OF THE CHURCH, Vol. 7, Ch. 28, p. 382:*

The late President George Q. Cannon while editor of the

Juvenile Instructor said:

"We are asked, Is the Church of God, and the Kingdom of God the same organization~ and we are informed that

some of the brethren hold that they are separate.

This is the correct view to take. The Kingdom of God is

a separate organization from the Church of God. There

may be men acting as officers in the Kingdom of God who

will not be members of the Church of Jesus Christ of

Latter-day Saints. On this point the Prophet Joseph gave

particular instructions before his death, and gave an

example, which he asked the younger elders who were

present to always remember. It was to the effect that men

might be chosen to officiate as members of the Kingdom

of God who had no standing in the Church of Jesus Christ

of Latter-day Saints. The Kingdom of God when

established will not be for the protection of the Church of

Jesus Christ of Latter-day Saints alone, but for the

protection of all men, whatever their religious views or

opinions may be. Under its rule, no one will be permitted

to overstep the proper bounds or to interfere with the

rights of others."

Undoubtedly all this has reference to the time spoken of

by St. John in Revelation when he said: "And the seventh

angel sounded; and there were great voices in heaven,

saying, The kingdoms of this world are become the

kingdoms of our Lord, and of his Christ; and he shall

reign forever and ever."

However it is proper to note that sometimes these terms

"the Church of Christ", "the Kingdom of God" and "the

Kingdom of Heaven" are used interchangeably in the

scriptures and hence the confusion in these terms

sometimes obtains.

REVELATION

*Ottien & Caldwell, Sacred Truths of the Doctrine & Covenants,*

*Vol. 1, Pg. 210 - Pg. 211*

As a most fitting summary, we refer to the words of

President George Q. Cannon.

Now, there is only one way in which the commandments

of God can be revealed unto us. God has not left this in

doubt. He has not left us to grope in the dark respecting

His methods of revealing His mind and will unto His

children. In the very beginning of the work of God in

these last days, to remove all doubt upon this subject, God

gave revelations unto this Church in exceeding great

plainness, and there was one principle that was

emphatically dwelt upon and enforced, namely, that there

was but one channel, one channel alone, through which

the word of God and the commandments of God should

come to this people. The word of God was not to come

from the people up. It was not vox populi, vox dei, but it

was to be vox dei, vox populi — that is, the voice of God

and then the voice of the People — from God downward

through the channel that He should appoint; by the means

that He should institute, that word should come to the

people, and when obeyed by the people would bring the

union and the love and the strength consequent upon

union and love. And this has been the peculiarity and the

excellence of this work of God thus far in the earth. Its

glory that we have as a people, the glory that belongs to

the Church of God consists in this peculiar feature, that

the word of God to us comes from God and not from the

people. It is received by the people, accepted by the

people, submitted to by the people, and this has produced

the union and the love, as I have said, that have

characterized the work thus far in its progress in the earth.

Take away from it this feature and it becomes weak as

water that is unconfined. There is no strength to it. There

is nothing to be feared about it. There is nothing to excite

animosity or hatred. But give it this feature and it becomes

a power in the earth. Even if there were only six men it

would be a power. Let there be twelve and it is twice the

power, and you go on doubling it, and it increases in a

proportionate ratio, and it will do so, as long as that

principle is maintained and lived up to. God revealed that

principle in the beginning. (*1D., Vol. 24, pp. 362-363*)

REVELATIONS — UNRECORDED

Millions feel that what is written in the Bible is the total

of the revelations of the Lord, in spite of John's statement

that if all that Jesus did were recorded, there would be

numerous books. Some Latter-day Saints also make a

similar error and feel that what is written in the standard

works constitutes the sum total of the revelations in this

dispensation. To this error George Q. Cannon, a member

of the First Presidency, speaks:

Some have deceived themselves with the idea that

because revelations have not been written and published,

therefore, there has been a lessening of power in the

Church of Christ. This is a very great mistake.

*Spencer W. Kimball, Faith Precedes the Miracle, Pg. 22*

Quoting George Q. Cannon: "The servants of the Lord

do receive revelations, and they are as binding upon the

people as though they were printed and published

throughout all the Stakes of Zion. The oracles of God are

here, and He speaks through His servant whom He has

chosen to hold the keys. . . . We have been blessed as a

people with an abundance of revelation.

"Have this people ever seen the counsel of

God's servants has not been sufficient to guide them in the

midst of difficulties? No. We never have. There has not been a single minute that this people has been left without the voice of God; there has not been a single minute since this church was founded to this time that the power of God has not been plainly manifested in our midst....”  
(*Gospel Truth*, p. 332.)

## SPIRITUAL WARFARE

Brother George Q. Cannon touched upon a very important principle this forenoon — a principle which has often rested upon my mind; that is, with regard to the spirits that surround us. He said that one third of the hosts of heaven were cast out because of their rebellion. I suppose we may say that at least one hundred thousand millions were cast down from heaven to earth. Where are they? Some are in Salt Lake, some in New York, some in Amsterdam, some in Constantinople, some in Jerusalem; in fact, they are in every city and hamlet wherein the inhabitants of the earth dwell, and especially where there are any Latter-day Saints. And whether there are one hundred or not to every man, woman, and child, there are enough of them, at least, to labor for our overthrow. I say to my counselors, to the apostles, to the seventies, the high priests, the bishops, and all men who bear the Holy Priesthood, do you suppose these devils are around us without trying to do something? Are they asleep? Have they not a work to perform? I say to my brethren who bear the priesthood, we have got a mighty warfare to wage with these spirits. We cannot escape it. What will they do to you? They will try to make us do anything and everything that is not right. These devils would be very glad to make me and my brethren think we are great men, smarter than anyone else; to divide us one against the other, and to cause us to seek to confess our brother's sins instead of our own. We should, therefore, watch ourselves well. I should do this; my counselors and the apostles should; we all should. And unless we are united together, as has been said before, we are not the Lord's. —*MS 51:354 (1889)*

## FREE AGENCY

*Delbert L. Stapley, Conference Report, April 1968*

President George Q. Cannon has said: "I thank God for giving us our [free] agency, because I think this earth will be a furnace to cleanse me and prepare me for a better condition of affairs and a better life, and I believe this of all of us. . . . These bodies of ours are naturally rebellious [and] full of strange appetites. We are here to conquer these desires. . . . [and] bring this earthly substance in subjection to the will of God.

It is true that some have greater power of resistance than others, but everyone has the power to close his heart against doubt, against darkness, against unbelief, against

depression, against anger, against hatred, against jealousy, against malice, against envy. . . . Whenever darkness fills our minds, we may know that we are not possessed of the Spirit of God, and we must get rid of it. When we are filled with the Spirit of God, we are filled with joy, with peace and with happiness. . . ." (*Gospel Truths*, Vol. 1, pp. 15, 19-20.)

We can perfect our desires. God commands us to do so, and he will strengthen us in this effort if we will seek his help. President George C. Cannon taught:

*No man ought to say, "Oh, I cannot help this; it is my nature." He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning his Church. He wants his Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth.*

(*Millennial Star*, April 1894, pp. 260-61; quoted in *Doctrine and Covenants Student Manual*, 1981, p. 102.) — *Dallin H. Oaks, Pure in Heart*, Pg.151

President George Q Cannon told us that "for generations there has been an indifference manifested by the adversary of truth to the systems of religion which have prevailed among men. When men partake of error, . . . then there is indifference manifested by the adversary; . . . religious movements are regarded by him with unconcern. . . . But the moment the Holy Priesthood of God is restored, then all hell is moved. . . ." (*Journal of Discourses* 11:227.) Now that the Church of Jesus Christ is growing and prospering spiritually, "all hell is moved.

President George Q. Cannon: "We have the sweet influence of the Spirit of God pleading with us to do that which is right, pleading with every human being that does not drive it from him; for every human being has a portion of the Spirit of God given unto him. We sometimes call it conscience. . . . On the other hand, there is the influence of evil, the influence of the Adversary enticing men to do wrong, . . . infusing doubt, infusing unbelief, infusing hardness of heart, infusing rebellion against everything that is holy and pure. We are all conscious of the existence of these two influences within us. . . . one entreating to do right, the other enticing to do wrong, to commit sin and to violate the commandments of God.

In the first Twelve called in this dispensation, Parley P. and Orson Pratt were brothers as were Luke S. and Lyman E. Johnson. Joseph Smith, the Prophet, and Hyrum Smith, the Patriarch, were brothers; their brother William served in the Twelve, and their father, Joseph Smith, Sr., was the first Patriarch to the Church. Brigham Young, Jr., a son of President Brigham Young, was one of the Twelve. George

A. Smith, John Henry Smith, and George Albert Smith constitute three generations of apostles, as do Franklin D. Richards, George F. Richards, and LeGrand Richards, and Amasa, Francis M., and Richard R. Lyman, President Joseph F. Smith and two of his sons, Hyrum Mack and Joseph Fielding, served in the Twelve. Lorenzo and Erastus Snow were related. John Taylor and his son John W. Wilford Woodruff and his son Abraham O., Matthias F. Cowley and his son Mathew, and George Q. Cannon and his son Sylvester were all apostles. Joseph F. Merrill was a grandson of the original Ezra T. Benson, and Stephen L. Richards a grandson of Willard Richards. President Spencer W. Kimball is a grandson of Heber C. Kimball, and Gordon B. Hinckley a nephew of Alonzo A. Hinckley — plus the fact that there are many instances of cousins and more distantly related family members, all called to positions of apostolic power. Truly, faith runs in families, in all dispensations.

### TRIALS OF FAITH

Speaking of the trial of Abraham's faith when he was commanded to offer his son Isaac as a sacrifice, President George Q. Cannon explained why such trials are sometimes given:

*Why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, he was determined to test him. God did not do this for His own sake; for He knew by His foreknowledge what Abraham would do; but the purpose was to impress upon Abraham a lesson, and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us. It is not for His own knowledge; for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good, that we may know ourselves; for it is most important that a man should know himself. He required Abraham to submit to this trial because He intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised.*

### EQUALITY

The Lord has said that "if ye are not equal in earthly things, ye cannot be in obtaining heavenly things." He has revealed a plan by which this equality can be brought about. Yet, He does not design to make us of equal height; He does not design that we should all have the same colored hair or eyes, or that we should dress exactly alike. This is not the meaning of the word "equality," as it is used in the revelation; but it means to have an equal claim

on the blessings of our Heavenly Father — on the properties of the Lord's treasury, and the influences and gifts of His Holy Spirit. This is the equality meant in the revelations, and until we attain to this equality we cannot be equal in spiritual things, and the blessings of God cannot be bestowed upon us until we attain to this as they otherwise would. (*JD, Vol. 13, p. 99*)

Through the giving of this law, the Lord has established a means of protection for the saints that they might never be deceived. (See D&C 43:6) Any revelation that comes from the Lord to His church will always come through the one man who has come through the gate and is the senior apostle of Jesus Christ. He will be the one who presides over the Lord's kingdom. This is the law of revelation to the Lord's church.

### PRESIDENT CANNON'S TEST

*Ezra Taft Benson, Conference Report, April 1969, Pg. 15*  
 Now hear this test proposed by President George Q. Cannon: "If the breach is daily widening between ourselves and the world . . . we may be assured that our progress is certain, however slow. On the opposite hand, if our feelings and affections, our appetites and desires, are in unison with the world around us and freely fraternize with them . . . we should do well to examine ourselves. Individuals in such a condition, might possess a nominal position in the Church but would be lacking the life of the work, and, like the foolish virgins who slumbered while the bridegroom tarried, they would be unprepared for his coming. . . ." (*Millennial Star, Oct. 5, 1861 [Vol. 23], pp. 645-46, God, Family, Country, pp. 262-63.*)

### APOSTLES NOT OF THE TWELVE

I want to bring to your attention another testimony concerning the reality of the resurrection. It is given by Paul. He, too, was an Apostle, though you cannot find that he was ever sustained as one of the council. By the way, there are Apostles who are not members of the council. I think there were in that day, at least they were considered to be Apostles. In one instance, for example, Paul and Barnabas are referred to as "these Apostles." As far as we know, Barnabas was never an Apostle. The point I am making is that a man may be an Apostle but not one of the Council of the Twelve. We have had that in our day. John W. Young was ordained an Apostle February 4, 1864, but he was never a member of the Council of the Twelve from that time to the day of his death. Daniel H. Wells was sustained as a counselor to the Twelve Apostles, and I have heard President Grant say no wiser counselor ever lived in this Church or in the United States than Daniel H. Wells. He was not, however, sustained as a member of the quorum, nor as an Apostle, but just counselor to the

Twelve. Brigham Young, Jr., was ordained as an Apostle by his father on February 4, 1864, but he did not become a member of the Council of the Twelve until October 1868, when he was chosen to fill the vacancy caused by George A. Smith. Elder Sylvester Q. Cannon was ordained an Apostle but was not sustained as a member of the Council of the Twelve for some time.

President Brigham Young, at another time said: "The seed of Ham, which is the seed of Cain descending through Ham, will, according to the curse put upon him, serve his brethren, and be a "servant of servants, to his fellow creatures, until God removes the curse; and no power can hinder it." - *J.D., 2:184*

## HAWAII & POLYNESIA

*David O. McKay*

We have the unusual experience told by President David O. McKay in Hawaii when a native Hawaiian brother reported that while the prayer was being offered at the spot where the first baptism had occurred, he saw George Q. Cannon and President Joseph F. Smith stand in the circle. They had long been dead.

*David O. McKay, Conference Report, October 1958*

You in the Hawaiian Islands who have had come to your shores missionaries, one only in his sixteenth year, who later became the leader of this Church a noble prophet, seer, and revelator: I tell you that on that island of Maui where he and President George Q. Cannon had their great theophanies and experiences, there is a spirit and an atmosphere, which I have felt nowhere else in the world.

## BLACKS & THE PRIESTHOOD

*Joseph Fielding Smith Jr., The Way to Perfection, Pg.110*

The name of Ham is also rather significant, for it means "swarthy" or "black." It is possible that this is an appellation given to the third son of Noah because of the part he played in preserving through his lineage — and that most likely, as we have tried to show, through his wife Egyptus — the race of blacks upon whom the curse was placed. Piecing together the evidence as we discover it in holy writ and in tradition, we are brought to the conclusion that Ham, through Egyptus, continued the curse which was placed upon the seed of Cain. Because of that curse this dark race was separated and isolated from all the rest of Adam's posterity before the flood, and since that time the same condition has continued, and they have been "despised among all people."

*Joseph Fielding Smith Jr., The Way to Perfection, Pg.110–111*

This doctrine did not originate with President Brigham Young but was taught by the Prophet Joseph Smith. At a meeting of the general authorities of the Church, held

August 22, 1895, the question of the status of the Negro in relation to the Priesthood was asked and the minutes of that meeting say:

"President George Q. Cannon remarked that the Prophet taught this doctrine: That the seed of Cain could not receive the Priesthood nor act in any of the offices of the Priesthood until the seed of Abel should come forward and take precedence over Cain's offspring."

Joseph Smith has left very little on record in his own words outside of the Pearl of Great Price. During the course of a discussion in Nauvoo in 1842, on the question as to whether the Negroes or the Indians have received the greater ill-treatment from the whites, the Prophet Joseph said: "The Indians have greater cause to complain of the treatment of the whites, than the Negroes, or sons of Cain." (D.H.C., 4:501.) But we all know it is due to his teachings that the Negro today is barred from the Priesthood. The Negro may be baptized and enter the Church; and some of these unfortunate people have been baptized and have proved their faithfulness and worthiness before the Lord, in this their second estate, setting examples in righteousness which many of the sons of Shem and Japheth could emulate with everlasting profit. Surely the Lord will remember their faithfulness and reward them accordingly .

## UNIVERSAL RESURRECTION

These references should be enough, but there may be some who will rise up and say that the Lord has spoken otherwise, and they will base their contention on the words in the Doctrine and Covenants, section 76 :38-39. President George Q. Cannon, years ago, corrected this erroneous interpretation, as follows:

*Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.2, Pg.277*

"In many minds there has been a great misapprehension on the question of the resurrection. Some have had the idea and have taught it, that the sons of perdition will not be resurrected at all. They base this idea, and draw this conclusion from the 38th and 39th verses of section 76, of the book of Doctrine and Covenants, where the Lord says:

"Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.'

"A careful reading of these verses, however, and especially of the preceding paragraphs, will show that the Lord does not, in this language, exclude even the sons of perdition from the resurrection. It is plain that the intention is to refer to them explicitly as the only ones on whom the second death shall have any power `For all the

rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb.' This excluded class are the only ones on whom the second death shall have any power, and the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath.'

"This is by no means to say that they are to have no resurrection. Jesus our Lord and Savior died for all, and all will be resurrected — good, bad, white and black, people of every race, whether sinners or not; and no matter how great their sins may be, the resurrection of their bodies is sure. Jesus has died for them, and they all will be redeemed from the grave through the atonement which he has made.

## TEMPLE WORK

There are many Latter-day Saints who do not understand the nature of the obligations they are assuming in the temple. The late Elder George Q. Cannon said that young people go to the temple "with no particular desire, only to get married, without realizing the character of the obligations that they take upon themselves or the covenants that they make and the promises involved in the taking of these covenants. The result is that hundreds among us go to the house of the Lord and receive these blessings and come away without having any particular impression made upon them." (*George Q. Cannon, Gospel Truths, 1:227-28*) What is said about the young people may be said today concerning some of the older ones as well. (*"Temple Blessings and Covenants," Temple Presidents Seminar, Salt Lake City, Utah, 28 September 1982*)

We live in a time when those days are imminent. Temples have been provided by a benevolent Father to protect us from these tribulations. Hear the promise given by President George Q. Cannon of the First Presidency: "When other temples are complete, there will be an increase of power bestowed on the people of God, and they will, thereby, be better fitted to go forth and cope with the powers of darkness and with the evils that exist in the world and to establish the Zion of God never more to be thrown down" (*Journal of Discourses, 14:126*)

## HEBER J. GRANT: MY BROTHER'S CONVERSION

*Heber J. Grant, GOSPEL STANDARDS, pp.366-69*

As I stand here today, I remember what to me was the greatest of all the great incidents in my life, in this tabernacle. I saw for the first time, in the audience, my brother who had been careless, indifferent, and wayward, who had evinced no interest in the gospel of Jesus Christ. As I saw him for the first time in this building, and as I realized that he was seeking God for light and knowledge

regarding the divinity of this work, I bowed my head and I prayed God that if I were requested to address the audience, that the Lord would inspire me by the revelations of His Spirit, by that Holy Spirit in whom every true Latter-day Saint believes, that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord.

I realized that if he made that confession, then I should be able to point out to him that God had given him a testimony of the divinity of this work.

Brother Milton Bennion was sitting on the stand that day, and he had been asked to address the congregation. President Angus M. Cannon came to me and said, "Before you entered the building, Brother Grant, I had invited Brother Milton Bennion to speak, but he can come some other day."

I said, "Let him speak."

Brother Cannon said, "Well, I will ask him to speak briefly, and you will please follow him."

Brother Bennion told of his visit around the world; among other things, of visiting the sepulchre of Jesus. I took out of my pocket a book that I always carried, called a Ready Reference, and I laid it down on the stand in front of me when I stood up to speak. It was opened at the passages that tell of the vicarious work for the dead, of the announcement that Jesus went and preached to the spirits in prison, and proclaimed the gospel of Jesus Christ to them. I intended to read about the baptism for the dead, and I intended to preach upon the fact that the Savior of the world had not only brought the gospel to every soul upon the earth, but also that it reached back to all those who had died without a knowledge of it, or in their sins, that they would have the privilege of hearing it; that, as I understood and had read in the Doctrine and Covenants, Jesus came into the world to be crucified for the world and to die for the sins of the world and that he saved all except only those who denied the Son after the Father had revealed Him—those who had lived and those who had died.

I remember standing there feeling that this was perhaps the greatest of all the great themes that we as Latter-day Saints had to proclaim to the world. I laid the book down, opened at that page. I prayed for the inspiration of the Lord, and the faith of the Latter-day Saints, and I never thought of the book from that minute until I sat down at the end of a thirty-minute address. I closed my remarks at twelve minutes after three o'clock, expecting that President George Q. Cannon would follow me. Brother Angus came to the upper stand, and said, "George, please occupy the balance of the time."

He said, "No, I do not wish to speak." But Brother Angus refused to take "No" for an answer.

Brother Cannon said, finally: "All right, go take your seat, and I will say something." And he arose and said in substance:

"There are times when the Lord Almighty inspires some speaker by the revelations of His Spirit, and he is so abundantly blessed by the inspiration of the living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today, and I desire that this meeting be dismissed without further remarks." And he sat down.

I devoted the thirty minutes of my speech almost exclusively to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith, bearing witness to the knowledge God had given me that Joseph was in very deed a prophet of the true and living God.

The next morning my brother came into my office and said, "Heber, I was at a meeting yesterday and heard you preach."

I said, "The first time you ever heard your brother preach, I guess?"

"Oh, no," he said, "I have heard you many times."

He said, "I generally come in late and go into the gallery. I often go out before the meeting is over. But you never spoke as you did yesterday. You spoke beyond your natural ability. You were inspired of the Lord." The identical words I had uttered the day before, in my prayer to the Lord!

When I heard George Q. Cannon after I sat down, and before his brother spoke to him, say to himself, "Thank God for the power of that testimony," the tears gushed from my eyes like rain, and I rested my elbows on my knees and put my hands over my face, so that the people by me would not see that I was weeping like a child. I knew when I heard those words of George Q. Cannon that God had heard and answered my prayer. I knew that my brother's heart was touched. The next day when he came and repeated my words, I said to him, "Are you still praying for a testimony of the gospel?"

He said, "Yes, and I am going nearly wild."

I asked, "What did I preach about yesterday?"

He replied, "You know what you preached about."

I said, "Well, you tell me."

"You preached upon the divine mission of the Prophet Joseph Smith."

I answered, "And I was inspired beyond my natural ability; and I never spoke before—at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the gospel of Jesus Christ than that a man speaks beyond his natural ability and under the inspiration

of God, when he testifies of the divine mission of the Prophet Joseph Smith?"

The next Sabbath he applied to me for baptism. —CR,  
*October, 1922:188-190*

## A MIRACULOUS HEALING

*Heber J. Grant, Gospel Standards, Pg.362-64*

When my wife died, I took my three girls to visit New York, Chicago, Boston, Philadelphia, Hartford, Washington, and other cities of interest, that they might forget the sorrow of the death of their mother. While in Washington my oldest girl was taken down with diphtheria. In those days, thirty years ago, diphtheria was almost sure death.

I have known more than one family in which six, seven, or eight children have died of diphtheria. It was an alarming disease. Very soon thereafter my second daughter came down with it, and they were both sick nigh unto death. Finally I heard the doctor say to the nurse regarding my second daughter, "If you miss giving that child a stimulant every fifteen minutes—if you miss just once—she will die. She cannot live a half hour without this stimulant."

I stayed up all night to see that she did not miss giving the stimulant, and the next morning the child was no better. I went into my room and shed some bitter tears at the thought that, in all probability, I should have to take that little girl home in a coffin. Kneeling down, I pleaded with the Lord to spare her life, for the very joy I was giving to my girls added to and intensified my own sorrow; and I asked that I be not obliged to have an additional sorrow in taking that little girl, whom I had brought away from home to give her pleasure in order that she might forget the death of her mamma, back to her home in a coffin.

I begged that that might not come into my life. The testimony of the Spirit came to me: "The power of the Priesthood is here on the earth. Send for the elders and rebuke the power of the destroyer and that girl shall live."

Immediately I thanked the Lord for the whisperings of His Spirit and I shed tears of gratitude and thanksgiving, after shedding tears of bitter anguish. George Q. Cannon was in Washington at the time and also Bishop Hiram B. Clawson, the father of Elder Rudger Clawson of the Council of the Twelve. I sent at once for them to come and administer to my child.

Brother Clawson anointed her, and Brother Cannon confirmed the anointing. In that confirmation he said something that I have never heard, before or since, in my life. He said, "The adversary, the destroyer, has decreed your death and made public announcement of his decree, but by the authority of the Priesthood of God which we hold as His servants and in the name of Jesus Christ, our

Redeemer, we rebuke the decree of the destroyer and say, you shall live."

As I was leaving the boarding house where I had been with my children, after they had recovered sufficiently to travel, the husband of the woman who kept the boarding house (she was away that day) said he could not keep from telling me a joke on his wife.

"Mr. Grant," he said, "had she been here you would never have heard it, but she is not here today and I am going to tell it to you. She believes in spiritualistic mediums and in communication through the mediums, and when your little girls were taken down sick in the house, she went to a medium, who told her the following story:

"I see in your home two little girls; I see that the older one of the two little girls is taken sick. I see that she is very sick. I now see that the next little girl is taken sick. I now see that she is very sick. I now see that both of them are sick nigh unto death. I now see the older of the two girls recover. I now see the second little girl die."

"Then she described the journey of that body in a coffin from Washington to Salt Lake. She described it passing through big cities, one after another, and then stopping in a large city and changing cars. "Everybody who had been in Chicago knows that all have to change cars in Chicago. She then described the body leaving Chicago going through another city of considerable size, then crossing a great river (the Mississippi) always going to the west. He said she described going through some more cities, finally crossing another great river (the Missouri). She did not mention the Mississippi or the Missouri, however, but said two great rivers. It still traveled to the west hundreds and hundreds of miles. It is somewhat more than two thousand miles to Salt Lake from Washington. She finally saw it climbing mountains, mountains, mountains, first describing the plains, the level country of Nebraska, then climbing the Rocky Mountains; then saw it go south for a short distance (from Ogden to Salt Lake City). She then described the Salt Lake valley, almost completely surrounded with mountains, which is true. She then described a burial ground on the side hills, and that is just where it is. She then saw my little daughter lowered into the grave.

I knew then the meaning of the inspiration of the living God to George Q. Cannon when he said, "The adversary has decreed your death, and made public announcement of it, and we rebuke that decree." It was rebuked, and instead of the little girl being buried as the spiritualistic medium said she would be, because the devil himself had inspired her to do so; by the Priesthood of God rebuking the decree of death she is alive, healthy and strong. She is the mother of seven beautiful children, and, in the providences of God, George Q. Cannon is their great-grandfather. -CS,

November 21

## DICKENS—ON MORMON EMIGRANTS

*David O. McKay, Conference Report, October 1958*

Over a hundred years ago a man in his early forties who

had already won distinction as a great writer heard of a

company of Mormons who would be sailing from the

docks in London on a certain day in June 1861. In charge

of those Mormons was Elder George Q. Cannon. It was

an emigrant ship. This great writer, Charles Dickens, was

then writing what afterwards became known as *The*

*Uncommercial Traveller*. He took his pad and paper,

walked down to the docks. You who have read this book

will remember how he describes those docks and the

various characters around them. He got permission from

the captain to go aboard the vessel which had been

chartered to carry eight hundred Mormons across the sea

on their journey to Great Salt Lake.

He recognized the passengers as some coming from

Wales, some from Scotland, some from Yorkshire, and

others from near London. He listened to the inspector call

their names—Jesse Jobson, Sophronia Jobson—lay

members of the Church. Next group: Susanna Cleverly,

William Cleverly, etc.—layman after layman passed on

board the vessel. Dickens went down to the lower deck

and then he came up on the higher deck to investigate.

He studied each group and each individual carefully.

Among other things he said:

"Nobody is in an ill temper. Nobody is the worse for

drink. Nobody swears an oath or uses a coarse word.

Nobody appears depressed. Nobody is weeping, and

down upon the deck in every corner where it is possible to

find a few square feet to kneel, crouch, or lie in, people in

every unsuitable attitude for writing letters, are writing

letters." Then he says: "Now I have seen emigrant ships

before this day in June, and these people are so strikingly

different from all other people I have seen in like

circumstances whom I have ever seen that I wonder

aloud, 'What would a stranger suppose these emigrants to

be?' Then he adds: "What is in store for the poor people

on the shores of the Great Salt Lake? What happy

delusions they are laboring under now. On what miserable

blindness their eyes may be opened then, I do not pretend

to say. But I went on board their ship to bear testimony

against them if they deserved it, as I fully believed they

would. To my great astonishment, they did not deserve it;

and my predispositions and tendencies must not affect me

as an honest witness. I went over the Amazon's side

feeling it impossible to deny that so far some remarkable

influence had produced a remarkable result, which better

known influences have often missed."