TRUTH

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ANNOUNCEMENT

WITH this issue TRUTH begins its life journey. There is need for the message its columns will bear. The world is sick. It gropes in darkness. Complete dissolution threatens the established governments. The situation can be saved only by quick and heroic action. God is the great Physician. Man must turn unto him. It will be our aim to help blaze the way leading through the maze of perplexity, prejudice, hatred and ignorance, up toward the "great white throne". We approach this delicate but all-important task with a deep sense of dependence on the Lord. We shall work hard to discharge our duty.

As we view it, the fundamentals governing man's existence on earth and his efforts to achieve salvation in the life to come, may be grouped under four general headings: POLITICAL, SOCIAL, ECONOMIC and SPIRITUAL. These four must be fully co-ordinated in the lives and actions of mankind before a complete success is possible. To the extent that this co-ordination is perfect, just to that extent may man hope to achieve. Growing out of these four governing principles are, of course, countless shoots and branches, all designed to strengthen and beautify the parent tree. But it is to the four principles mentioned that special attention is now directed.

The POILTICAL part of the world mechanism is sadly out of order. All governments are feverishly restless, continuously engaged in talking peace while preparing for war, and the whole earth is in commotion, and men's hearts are failing them. This situation can be corrected only when Jesus Christ shall set up his reign under the form of government known as the Kingdom of God, which is destined to subvert all other kingdoms and governments and sweep them from the earth.

TRUTH will endeavor to teach "this gospel of the Kingdom" as Christ has outlined it, to the end that mankind may receive full protection in civil and religious rights, finally arriving at a state of righteousness and universal peace.

The SOCIAL structure of modern Christendom is toppling to ruin. A complete breakdown threatens. The monogamic order of marriage, the boast of modern civilization, has failed. Gnawing at its very vitals, to which the glorious principle of marriage is slowly but surely succumbing, are the death-dealing agencies of infidelity, birth control and divorce. The remedy is comprehended in God's order of marriage known today as Celestial or Patriarchal marriage. It was revealed to Abraham by the Lord, and in the present dispensation was restored through the "Mormon" Prophet, Joseph Smith.

TRUTH will champion the cause of this great social law and will endeavor to lead men to a clearer light.

The world has fallen into an ECONOMIC maelstrom, which threatens commercial destruction. It struggles seemingly to no purpose, each effort taking it deeper into the quagmire of failure. God, through his Prophet, has said: "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." This prophetic edict is fulfilled in the pres-

ent state of world economic bankruptcy. God alone can correct the evil. His cure involves acceptance of what is known as the "Order of Enoch" or the "United Order", as instituted during the Apostolic age:

> And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. (Acts 4:32)

TRUTH adopts this plan as God's method of bringing men to a common level, and will advocate its practical adoption in accordance with latter-day revelation on the subject.

SPIRITUAL life is palsied. The death rattle in the throat is heard. "Lo, here is Christ; or, lo, He is there", is being thundered from the house-tops by those who have no rational conception of either Christ or his mission. The modern pharisee has out-done his ancient brother in hypocrisy and ignorance. God's remedy for this bedlam of conflicting creeds and philosophies is that men shall accept the principle of present and continuous revelation. A constant communion between heaven and earth is the cure. Without this communion man cannot succeed; for "Where there is no vision, the people perish."

TRUTH accepts this hypothesis as a self-evident fact. Its columns will seek to clarify those of God's revelations which are meant for the guidance of his children in this day, whether these revelations come through the ancient Jewish scriptures or through modern sources; whether they are voiced by the mouth of a Moses, a Confucius, a Swedenborg, a Luther, an Ingersol, or through our modern Prophets, of which Joseph Smith was the leader.

The four great pillars of light and progress classified as POLITICAL, SOCIAL, ECONOMIC, and SPIRITUAL, with all their devious branches and ramifications will be elucidated on and championed by TRUTH in accordance with the wisdom and understanding of its contributors. We know the task to be a difficult one. We approach it in meekness. In the defense of truth or in battling error, we will neither court fear nor favor. In the words of the late Theodore Rooseelt, "Our spear knows no brother." Our guide shall be light and truth. We shall always welcome constructive criticism and wholesome comments. The columns of TRUTH will teem with the best thoughts of the great minds of the past as well as those of the present, upon the subjects treated.

It will be noted that TRUTH begins its career on a very important date—June 1st—the one hundred and thirty-fourth anniversary of the Birth of Brigham Young. It is fitting that this enterprise should be thus launched. Brigham Young, though a greatly abused character, and much misunderstood, yet is known the world over as one of America's greatest colonizers. He was clean, wise and courageous—a true Christian. Perhaps no other man in this dispensation contributed more towards establishing the truth as revealed through the "Mormon" Prophet, Joseph Smith, than this great eader.

TRUTH will endeavor to maintain the high standard of faith and essential works reflected by the life of this great leader, whose birth is celebrated by our first issue.

A STATESMAN'S FAITH

The religious views of statesmen are seldom known, except to their intimates, until after their biographies are written, and therefore a letter written by Lord Grey to Mrs. Asquith on the approaching death of one of her friends is "remarkable enough" for the London TIMES to quote at length. Lord Grey was British Foreign Secretary at the outbreak of the World War. He writes:

> There is a suffering which purifies, raises and strengthens and in which one can see the Crown as well as the Cross, but where there is no Crown visible it is terrible even to see suffering and must be intolerable to undergo it. My own belief is that if we could know all we should understand everything, but there is much in the world that cannot be explained without knowing what came before life and what is to come after it, and of that we know nothing, for faith is not knowledge. All that we can do is to take refuge in reverence and submission. "God is in Heaven and thou upon earth, therefore let thy words be few" is one way of expressing the reverence, and: "I was dumb and opened not my mouth for it was Thy doing" is an expression of submission. They are hard things to say, but I don't know what else is to be said, and it is better to say them than to rail against what we cannot understand, or to attempt to belittle it, and put a gloss upon it. * * * The abyss is unfathomable to those who stand upon the brink, and I fear each of us who has to descend into it must find for himself or herself on what ledges a foot can be placed; and the path by which one can find his way is not always that which is practicable for another. I have been through that which would make it very easy for me to die, but that path is no use for anyone who has to die and wants to live.

WHAT IS TRUTH?

TWO noted men, one a world and the other an inter-world character—Pilate and Chirst—once discussed this subject:

> Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the **Truth**. Everyone that is of the **Truth** heareth my voice.
>
> Pilate saith unto him, What is **Truth**.

It is to be regretted that the full text of the conversation was not recorded, for doubtless, Jesus made explanation of the meaning of **Truth**, and such an explanation that was convincing, for we read that (after this conversation) Pilate "went out again unto the Jews, and said unto them. I find in him no fault at all."

However, we are not without a clear understanding of the subject. For on another occasion Jesus said:

> You shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is **Truth**, and whatsoever is **Truth** is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

So that in its broader meaning, **Truth** is light, knowledge, intelligence, spirit, even the Spirit of Jesus Christ. God is **Truth**, and should he depart from the **Truth**, in that moment he would cease to be God; for godhood cannot exist outside the realm of **Truth**. Lucifer is a noted example. He was an "Angel of God who was in authority in the presence of God." (D. & C. 76:25.) He was a Son of God; consequently in line to become a God in his own right. But he departed from **Truth**. He became the father of lies, in consequence of which he lost his position and was cast out from the Celestial presence. He fell, because he partook of the spirit of falsehood, the opposite of **Truth**.

Jesus, on another occasion, said:

> That which is of God is light; he that receiveth light and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. (D. & C. 50:24).

Since then, light is **Truth**, let us render the passage by substituting the word "**Truth**" for "light". It now reads:

> That which is of God is **Truth**; he that receiveth **Truth** and continueth in God, receiveth more **Truth** and that **Truth** groweth brighter and brighter until the perfect day.

This more clearly shows that God is **Truth**. It is a component part of him. Neither could exist independent of the other.

The Psalmist wrote:

> Into thine hand I commit my spirit: Thou hast redeemed me, O Lord God of **Truth**.
>
> Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the **Truth** in his heart.
>
> For the Lord is good; His mercy is everlasting; and His **Truth** endureth to all generations.
>
> Thou art near, O Lord; and all thy commandments are **Truth**.

The mission of Satan is to turn men's hearts from the **Truth**. His first recorded success on earth was with Cain, the Son of Adam. He taught Cain the wiles of deception which, step by step, led to murder. And all down the ages the evil one has taught men to lie, to deceive and pollute, thereby turning away from godliness. Ananias and his wife Sapphira, are leading examples. These people had joined the Church of Jesus Christ in the days of the Apostles and had agreed with the Saints to have all things in common. In line with this spirit they sold their properties and in reporting the results of the sale, Satan prompted them, through selfish motives, to lie—to hold back a part of the purchase price. Peter, guided by the Spirit of truth, said: "Ananias, why has Satan filled thine heart to lie to the Holy Ghost?" Ananias had lied not only to Peter but to the Holy Ghost, and since the Holy Ghost, being the witness in the Godhead, is **Truth**, the attempt to rape the Holy Ghost by a lie brought death. The Prophet Isaiah treated the subject thus:

> Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made LIES our refuge, and under **falsehood** have we hid ourselves:
>
> Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
>
> Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters (of TRUTH) shall overflow the hiding place.
>
> And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Why all this calamity? Because only **Truth** can dwell where God and Christ are, or have part with them. And those who make "lies their refuge, and under falsehood hide themselves", must suffer the consequences.

"My Spirit is **Truth**," said Jesus, "**Truth** abideth and hath no end, and if it be in you it shall abound."

A perfect measuring stick by which **Truth** may always be detected from error is

provided in the scriptures. This rule is sure —it is infallible:

> Then said Jesus to those Jews which believed on him, IF YE CONTINUE IN MY WORD, then are ye my disciples indeed; and ye SHALL KNOW THE **TRUTH** AND THE **TRUTH** SHALL MAKE YOU FREE.

God's word is **Truth**, whether spoken by himself direct, or by his Son Jesus Christ, or by the Holy Ghost, and any word expressed by others than God which conforms to or agrees with His word must necessarily be **Truth**. It follows that any statement not conforming with the word of God cannot be **Truth**, but is error. Then to know the **Truth**, to always be able to detect error, one has only to "continue in my word"—in the word of Jesus Christ.

To verify the **Truth** —a second measuring stick, so to speak—one must expect to meet with tribulation and persecution. This result of accepting **Truth** is inevitable. Paul said:

> Yea, and all that will live godly in Christ Jesus **SHALL** suffer persecution.

"These things I have spoken unto you," said the Saviour to his disciples, "that in me you might have peace." But, mind you, speaking further: "In the world you SHALL have tribulation: but be of good cheer; I have overcome the world." And as Christ overcame the world and is FREE, so may mankind do likewise and reap a like reward. The word of Christ then, is **Truth** and the result of accepting that "word" is "tribulation" and "persecution" in the world, with FREEDOM after overcoming the world.

It is the **Truth** that makes men free, not falsehood. The man who bears false witness is not free, though it may appear for the time, he is "putting one over" on the Lord or on his neighbor. It is said that a "lie will travel the village over while **Truth** is getting its boots on." Perhaps so, but the lie, gaining as it goes, finally falls of its own weight, while **Truth** goes on forever and conquers all lies.

> All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. —D. & C. 93:30.

Then **Truth** is a part of our very existence. It is to the spirit what blood is to the mortal body. The immortal words of John Jacques beautifully pictures the theme—O SAY, WHAT IS TRUTH?

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the **sum of existence**, will weather the worst.
Eternal, unchanged, evermore.

THE THREE PERSONAGES

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.

—Joseph Smith.

Jesus saith unto him, I am the way, the **Truth**, and the life: No man cometh unto the Father, but by me. * * *

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the **Truth** abideth forever and ever.

Blessed is he that considereth the poor: The Lord will deliver him in time of trouble. —Psalms.

Attempts to promote universal peace and happiness in the human family have proved abortive. * * * The world has had a fair trial for six thousand years; the Lord will try the seventh thousand himself.—Joseph Smith.

EDITORIAL

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THE DIVINE REMEDY

IN a very forceful and timely address delivered by Elder Joseph Fielding Smith, on April 28th, from the Tabernacle, God's method of correcting the present chaotic condition among the Saints and in the world was re-stated. The speaker gave no encouragement for better times unless and until the spirit of repentence is made manifest in the lives of the people. He did not mince words in expressing condemnation of the actions of many of the Saints today. Excerpts from the remarks of Elder Smith will not be inappropriate here:

> There are reasons for these unfavorable conditions (such as dust storms, disease, hard times, etc.) Now what I am about to say will not be considered scientific and perhaps will be ridiculed by those who consider themselves to be scientific, but I do not care a thing about that. I want to say to you, my brethren and sisters, that the hand of the Lord is in this. * * * It is because men violate the commandments of God and refuse to harken unto his word; and these things are in fulfillment of the predictions that have been made by the prophets of old and also the prophets in our own time. * * *
>
> The leaders of our nation are struggling and trying to do something to better conditions. I can tell you in a few words just how it can be done, and it is not going to be done by legislation—it is not going to be done by pouring money out upon the people. Temporary relief is not going to better the situation, because we will still be struggling and fighting and contending with crime, with disease, with plagues, and with pestilence, with the whirlwinds, and with dust storms, and with the earthquakes, and everything else coming upon the face of the earth according to the predictions of the prophets—all because men will not heed the warning voice.

The speaker deplored the tendency of the people to completely disregard the commandments of the Lord, by violating the Sabbath day, ceasing to pray, etc., and then, as soon as trouble comes upon them, pray to the Lord for relief—for rain in days of drouth and dust storms; for relief from sickness, etc. Said he, futher:

> We are not keeping his (God's) commandments. Some of the Latter-day Saints are to the best of their ability, but many of them are not. We are covenant-breakers; we violate the Sabbath day, we will not keep it holy; we do not keep our bodies clean; I do not believe we pray—a large part of us, I mean. As far as the fast day is concerned, we have forgotten it. We are not half as good as we think we are. We need repentance, and we need to be told to repent. * * *
>
> I want to say here there is trouble ahead for the Latter-day Saints unless they repent. We are not going to escape from all these dust storms, these calamities, these troubles, these plagues and diseases which are being poured out upon the nations of the earth, because the angels are abroad in the land to cleanse it. * * *
>
> I know what I am saying is not pleasing to some people, and that I will be criticised for it, but I do not care for that; it is the word of the Lord, and I want to warn the Latter-day Saints.

In characterizing the Latter-day Saints as "covenant breakers", the speaker is in harmony with remarks made by the late President Anthony W. Ivins, who is reported to have stated that the "Mormon" people are fulfilling Isaiah's prediction:

> The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isaiah 24:5.

It is a serious thing to become covenant breakers. This is very forcibly set forth by the Lord, who said:

> But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen; they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon today.

In other words, they are covenant breakers, having received the light and been ordained to positions of honor, but through their unfaithfulness have returned to dark ways and are not chosen.

Elder Smith properly mentions the breaking of the Sabbath day, failure to observe the law of tithing, failing to pray, etc., as sins contributing to the present judgments that are commencing to be poured out upon the people. These sins are cardinal and can in no sense be condoned by the Lord. But there are other and even graver infractions of the laws of heaven. One is the repudiation of the patriarchal order of marriage, an order characterized by the Prophet Joseph Smith as "the most holy and important principle ever revealed to man on earth, (and that) without obedience to which no man can ever attain to the fulness of exaltation of Celestial Glory". Through the faithlessness of the Saints this principle, though still on the statute books, has become obsolete in their lives and, by many of them, wholly rejected. Since, as the

late President Joseph F. Smith said, this principle "savors of life unto life, or death unto death", to reject it and sink it out of existence, means the introduction of death into the spiritual system.

In the remarks of Elder Smith, above referred to, he further observed:

> The Lord never gave a commandment to us merely to please himself, but every commandment that he has given has been for the uplifting of men, and bringing them to a higher plane.

This is verily true, and since all commandments are given for the "uplifting of men", they are to be kept strictly, for not to keep them will have the opposite effect—the downfall and final degredation of men. The present situation, as pictured by Elder Smith, is graphically stated by the Prophet Jeremiah, (Chap. 5). Said he:

> A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means and my people love to have it so: and what will ye do in the end thereof?

He further said:

> The prophets shall become wind and the word is not in them.

What could more readily cause the prophets to "become wind" and "prophesy falsely", than the very thing mentioned by Elder Smith—the straying away from the commandments and becoming "covenant breakers"?

Speaking of the present day, President Heber C. Kimball once said prophetically:

> The judgments of God will be poured out upon the wicked, to the extent that our Elders will be called home; or in other words the gospel will be taken from the gentiles and given to the Jews. The western boundary of the State of Missouri will be swept so clean of its inhabitants that, as President Young tells us, there will not be left as much as a yellow dog to wag its tail. Before that day comes, however, the Saints will be put to tests that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord, day and night, until deliverence comes.

We are witnesses of this day, and many of God's servants are crying "unto Him day and night" for deliverance; while many others are despondent and their hearts are failing them for fear of the future. And well may such be the fact. The Prophet Joseph Smith, as early as 1833, gave a word picture of the time now being ushered in. He said:

> And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. * * * I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtakes you, FOR THERE ARE THOSE NOW LIVING UPON THE EARTH, WHOSE EYES SHALL NOT BE CLOSED IN DEATH UNTIL THEY SEE ALL THESE THINGS, WHICH I HAVE SPOKEN, FULFILLED.—His. of Church, Vol. 1:315.

Verily, this is a dark day in the history of man. The earth is heavy under the sins of her inhabitants. We are living in the day spoken of by Paul the Apostle, who said:

> This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. (2 Tim. 3:1-5)

God's call to repentance is heard in the voice of thunderings, lightnings, storms, diseases, earthquakes, fires and all kinds of plagues. But, as Elder Smith stated: **"They will not repent"**, hence there is no deliverance for men. The nations of the earth, with our own government, are going into decay and there is no remedy but to sweep wickedness from the earth preparatory to the ushering in of the great Millennium.

True Latter-day Saints, therefore, will not look for relief from present world distress until the judgments have done their perfect work; but they will strive to stand in holy places, serve the Lord with singleness of heart and prepare their minds to receive the fulness of light.

"God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart in his work and done his best."—Emerson.

THE GREATER THING

However humble the place I may hold,
Or lowly the trails I have trod,
There's a child who bases his faith on me;
There's a dog who thinks I am God.

Lord keep me worthy—Lord keep me clean,
And fearless and unbeguiled,
Lest I lose caste in the sight of a dog
And the wide, clear eyes of a child.

Lest there shall come in the years to be
The blight of a withering grief,
And a little dog mourn for a fallen god
And a child for his lost belief.

—Arkansas Gazette

STINGING REBUKE

IN this day of pleasure-seeking, of frivolity and shallow-mindedness, when the disciples of "birth control" are fast gaining the ascendency, and the doctrine of "Race Suicide" has become an approved philosophy; when the life of nations is endangered because of sex laxity, it is heartening to hear the voice of wisdom as it warns against continuing in the sin of the age. The grand old Poet, Joaquin Miller, was divinely inspired to utter the following plaint:

GOD'S PITY

God's pity for the breast that bears
A little babe then banish it
To stranger hands, to alien care,
To live or die as chance sees fit.
Poor, helpless hands reached anywhere
As God gave them to reach and reach,
With only helplessness in each!
Poor little hands pushed here, pushed there,
And all night long for mother's breast.
Poor, restless hands that will not rest
And gather strength to reach out strong
To mother in the rosy morn!
Nay, nay, they gather scorn for scorn
And hate for hate the lorn night long—
Poor dying babe! To reach about
In blackness, as a thing cast out:
God's pity for the thing of lust
That bears a frail babe to be thrust
Forth from her arms to alien thrall,
As shutting out the light of day,
As shutting off God's very breath!
But thrice God's pity, let us pray,
For her who bears no babe at all,
But gaily leads up Fashion's hall
And grinning leads the dance of death,
That sexless, steel braced breast of bone
Is like some assasin's cell,
A whited sepulchre of stone,
A graveyard at the gates of Hell,
A mart where motherhood is sold,
A house of murder manifold!

And oh, for prophet's tongue or pen
To scourge, not only, and accuse
The childless mother, but such men
As know their wives but to abuse!
Give me the brave child loving Jew,
The full sexed Jew of either sex,
Who loves, brings forth and nothing recks
Of care or cost as Christians do—
Dulled souls who will not hear or see
How Christ once raised his lowly head
And, as rebuking, gently said,
The while he took them tenderly,
"Let little children come to me."

Somewhere there's a sin back of every sorrow.

MAX EHRMANN'S PRAYER

O Lord, let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends that will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's golden memories that are good and sweet; and may the evening's twilight find me gentle still. Amen.

(Composed the night of October 25, 1896, in an humble abode in the City of Columbia, South Carolina, when its author felt that he should not live to see the coming of the next dawn. It was a damp, dark, dismal night, just past the witching hour of midnight, when Mr. Ehrmann, wracked with pain, and spent with suffering, gave to the world this prayer, and having written it, cast the paper upon which he had transcribed his thoughts into the waste-paper box as a thing of naught. Today it is regarded as one of the world's greatest prose-poems. No prayer, save the Lord's prayer, has been received with more deep and abiding conviction. It has been translated into many languages and set to music.)

TIT FOR TAT

The liquor store on the corner burnt
And the minister prayed next day,
Telling the Lord he was just and good
In wiping the pest away.

But lightning struck the minister's church
And burnt it to the ground
And the liquor people thanked the Lord
That he passed such things around.

—The Palantic.

LAW

The law as a philosophical study is very interesting. The law as a system of workable rules of human conduct is a project worthy of the highest endeavor. But the modern practice of law, which calls principally for mental ingenuity to help a client do anything he wants to do, seemed to me intellectually one of the most degrading occupations in the category of respectable employments. I began to believe that the super lawyer should have the brains of a Machiavelli, the hide of a walrus, and no moral convictions.—Donald R. Richberg.

AS TO YOU

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?
Don't you know it's the part of a brother of man
To find what the grief is and help where you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?
Oh, I know what you say may really be true,
But the test of your manhood is—What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?

—James W. Foley

"With every grain of sense, we have a square mile of non-sense."

I never saw the righteous forsaken, nor their seed begging bread.—John Taylor.

Let us not pray for a light burden, but a strong back.—Theodore Roosevelt.

JUSTICE

Three men went out one Summer's night,
No care had they nor aim,
And dined and drank—"Ere we go home
We'll have," they said, "a game."

Three girls began that Summer night
A night of endless shame,
And went the drinks, disease and death
As swift as firey flame.

Lawless and homeless, foul they died;
Rich, loved and praised, the men;
But when they all shall meet with God,
And Justice speaks—what then?

—Stafford A. Brooke

(In the present day of religious skepticism and uncertainty, when creeds and sects have multiplied to legion in number, and mankind is being tossed to and fro by vain speculation as pertaining to the past, present and future, it must afford one great pleasure to browse among the sermons of MASTER MINDS whose voices rang clearly and authoritatively in the years past.

"Life and death, or organization and disorganization" is a theme worthy the most searching consideration of all men. The hackneyed doctrine of a fast decaying sectarianism to the effect that, leaving mortal life, one enters immediately into either heaven, with its vast expanse of glories, or hell, with its awful torments, partaking in fullness one or the other, has created more doubt in the minds of thinking people, respecting future existence, than all other causes combined. In treating the above subject, Brigham Young, the "Mormon" leader and great American colonizer, leaves the beaten paths of religious dogma and launches out into the wide open spaces of thought. His spirit is daring and his conclusions are uplifting and reassuring. (Ed.)

LIFE AND DEATH OR ORGANIZATION AND DISORGANIZATION

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, July 10, 1853

LIFE and death are set before us, and we are at liberty to choose which we will.

I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but like everything else, they are hard to be understood in its absence.

To choose life is to choose an eternal existence in an organized capacity: to refuse life and choose death is to refuse an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to enoble, to enlarge, and to increase, in every particular, the dominion of individual man. To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom, and power, and in every gift of God.

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? It CANNOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the acumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he begins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men in the eternal world which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary—they must increase or decrease.

To me, life is increase; death is the opposite. When our fellow-creatures die, is it the death we talk about? The ideas we have of it are conceived in the mind, according to a false tradition. Death does not mean what we naturally think it means. Apparently it destroys, puts out of existence, and leaves empty space, but there is no such death as this. Death, in reality, is to decompose or decrease, and life is to increase.

Much is written in the Bible, and in the other revelations of God, and much is said by the people, publicly and privately, upon this subject. Life and death are in the world, and all are acquainted with them more or less. We live, we die, we are, we are not, are mixed up in the conversation of every person, to a lesser or greater degree. Why is it so? Because all creation is in progress; coming into existence, and going out of existence, as we use the terms; but another form of language fits this phenomenon of nature much better, viz: forming, growing, increasing, then begins the opposite operation — decreasing, decomposition, returning back to native element, etc. These revolutions we measurably understand.

But to simply take the path pointed out in the Gospel by those who have given us the plan of salvation, is to take the path that leads to life, to eternal increase; it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which

will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed, but not as it is commonly understood. For instance, we would have destroyed more of the material called flour, had we possessed it this spring in greater abundance. We should have destroyed more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly destroyed when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action. We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

We say this is natural, and easy to comprehend, being plainly manifested before our eyes. It is easy to see anything in sight; but hard, very hard, to see anything out of sight.

If I look through my telescope, and my friends inquire how far I can see, I tell them I can see anything in sight, no matter how far from me the object may be; but I cannot see anything out of sight, or that which is beyond the power of the instrument. So it is in the intellectual faculties of mankind; it is easy for them to see that which is before their eyes, but when the object is out of sight, it is a difficult matter for them to see it; and they are at a loss how to form an estimate of it, or what position to put themselves in, so as to see the object they desire to see.

In regard to eternal things, they are all out of sight to them, and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them, above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the INHABITANTS in KOLOB, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them, which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have I might say this is right, without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, showing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, and draw a vail over him, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring him forth on the face of the earth,

ETERNAL LIFE

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,—namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.—Joseph Smith. (Gems, p. 284)

drawing a vail before his eyes. He has caused us to forget everything we once knew before our spirits entered within this vail of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. This illustration will explain in part the nature of the veil which is over the inhabitants of the earth; they have forgotten that (which) they once knew. This is right; were it different, where would be the trial of our faith? In a word, be it so; it is as it should be.

Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases? You inquire. Yes, for aught I know. I shall not pretend to deny but what it is so in all cases. This much I wanted to say to the brethren, with regard to life and death.

As to the word annihilate, as we understand it, there is no such principle as to put a thing which exists, entirely out of existence, so that it does not exist in any form, shape, or place whatever. It would be as reasonable to say that ENDLESS, which is synonymous to the word eternity, has both a beginning and an end. For instance, supposing we get one of the best mathematicians that can be found and let him commence at one point of time, the operation of multiplication; when he has exhausted all his knowledge of counting in millions, etc., until he can proceed no further, he is no nigher the outside of eternity than when he commenced. This has been understood from the beginning. The ancients understood it, it was taught by Jesus and his Apostles, who understood the true principles of eternity. In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latter-day Saints. You hear some of them preach and teach that which I never taught; you hear them preach people into hell. Such a doctrine never entered into my heart; but you hear others preach, that people will go there to dwell throughout the endless ages of eternity. Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, where the worm dieth not, and the fire is not quenched, where you must dwell. How long? Why, I should say, just as long as you please.

> We do not need men of unsteady brilliancy, or erratic power—unbalanced men. The men we need are the men of strong, earnest, solid character—the men who possess the homely virtues, and who to those virtues add rugged courage, rugged honesty, and high resolve. * * * To do our duty, that is the sum and substance of the whole matter.—Theodore Roosevelt.

* * * The whole object of my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree, the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It is true they know a little, and that little every other sane person knows, whether he is educated or uneducated; they know about that portion of eternity called TIME. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No. * * * These are principles and ideas I scarcely ever meddle with. The practical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom, the expansion of the soul, and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once

a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory—all will sink into eternal annihilation.

What is life to you and me? It is the utmost extent of our desires. Do you wish to increase, to continue? Do you wish to possess kingdoms and thrones, principalities and powers; to exist and continue to exist; to grow in understanding, in wisdom, in knowledge, in power, and in glory throughout an endless duration? Why, yes, is the reply natural to every heart that has been warmed with the life-giving influences of the Holy Ghost. And when we have lived, and gathered around us more kingdoms and creations than it is possible for the mind of mortals to comprehend, (just think of it, and how it commenced like a grain of mustard seed, cast into the ground!) then, I may say we could comprehend the very dawning of eternity, which term I use to accommodate the idea in my mind, not that it will at all apply to eternity. When you have reached this stage in the onward course of your progression, you will be perfectly satisfied not to be in a hurry.

The inquiry should not be, if the principles of the Gospel will put us in possession of the earth, of this farm, that piece of property, of a few thousand pounds, or as many thousand dollars, but, if they will put us in possession of principles that are endless, and calculated in their nature for an eternal increase; that is, to add life to life, being to being, kingdom to kingdom, principle to principle, power to power, thrones to thrones, dominions to dominions, and crowns to crowns.

When we have lived long enough by following out the principles that are durable, that are tangible, that are calculated in their nature to produce endless life—I say, when we have lived long enough in them to see the least Saint, that can be possibly called a Saint, in possession of more solar systems like this, than it is possible for mortals to number, or than there are stars in the firmament of heaven visible, or sands on the seashore, we shall then have a faint idea of eternity, and begin to realize that we are in the midst of it.

Brethren, you have the principles of life in you, be sure you are gathering around you kindred principles, that will endure to all eternity.

I do not desire to talk any more at this time.

—Journal of Discourses, Vol. 1, Page 349.

The art of advertising is to induce one to pay what he hasn't got for something he doesn't want.—Will Rogers.

WICKEDNESS

I DON'T believe there was ever a generation of men who inhabited the earth who were more wicked, or who were practicing greater abominations, or who were sinning against greater light and knowledge, or who had a greater flood of judgments proclaimed against them by the word of the Lord, than the generation in which we live. * * * I will here say, as truly as the God of Heaven lives, and has established his throne on high, just so truly will He bring to pass the fulfillment of His words. He will pour out the flood of judgments upon our nations and upon all the nations of the earth, which has been proclaimed by every inspired man since the world began. The seals will be opened, the plagues poured out and great babylon will fall. This generation has been warned for the last fifty years (now nearly 100 years) by inspired and righteous men, and after their testimony will come the testimony of thunderings, of lightnings, of floods, of earthquakes and of pestilence, and famine and war, and the flames of devouring fire; for by fire and by sword will the Lord plead will all flesh, and the slain of the Lord will be many.—Wilford Woodruff.

Plural marriage may be pronounced a crime by legislative enactment, but all the congresses in the world cannot legislate into it, nor into the practice of it under divine command, a single element of crime.—Joseph F. Smith (Deseret News, March 24, 1886).

Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, EVEN UNTO DEATH, that you may be found worthy. For if ye will not abide in my covenant, ye are not worthy of me.—Jesus Christ.

What kills the skunk is the publicity it gives itself. What a skunk wants to do is to keep snug under the barn in the day time, when men are around with shot guns.—Lincoln.

TEST OF FAITH

An old lady was rehearsing a harrowing experience with a run-a-way horse she was driving, hitched to a buggy. The incident had completely unnerved her.

"But why didn't you trust in providence?" asked the unsympathetic deacon.

"I did that 'till the breechin' broke, then I didn't know what on earth to do."

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. JULY 1, 1935 NO 2.

SAYINGS OF JOSEPH SMITH

(TESTIMONY: If the foretelling of future events that could not possibly have been seen by human wisdom—events, too, that from outward appearance were very unlikely to come to pass; if the prediction of such events and their subsequent fulfillment evidences a true prophet, then Joseph Smith must have been a true prophet.—Josiah Quincy, in Figures of the Past.)

I am a rough stone. The sound of the hammer and chisel were never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone.

Let the people of the whole Union, whenever they find a promise made by the candidate that is not practiced as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle.

Let the penitentiaries be turned into Seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism.

We believe that no government can exist in peace except such laws are framed and held inviolable as secure unto each individual the free exercise of conscience, the right and control of property, and the protection of life.

Spirits are eternal. At the first organization in heaven we were all present, and saw the Saviour chosen and appointed, and the plan of salvation made, and we sanctioned it.

Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commands, he must abide without salvation.

If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing toward God in principle, we are going from Him and drawing toward the devil. A man is saved no faster than he gets knowledge, for if he does not get kowledge, he will be brought into captivity by some evil power. It needs revelation to assist us, and give us knowledge of the things of God.

The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the Kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to man, and he refuses to receive it, he will be damned.

To be a Latter-day Saint requires sacrifice of worldly aims and pleasures; requires fidelity, strength of character, love of truth, integrity to principle and zealous desire to see the triumphant march of truth.

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the Sons of God. A man filled with the love of God is not content with blessing his family alone, but reaches through the whole world anxious to bless the whole human race.

AN EPISTLE OF ELDER WILFORD WOODRUFF

To the Church of Jesus Christ of Latter-day Saints, and to All the World

(**TRUTH** presents an "Epistle of Elder Wilford Woodruff to the Church, dated April 21, 1879. (Mill. Star 41:241.)

Since in the present issue of **TRUTH** we discuss President Woodruff's statement spoken in Logan in 1891, made in justification of having issued the Manifesto discontinuing the practice of plural marriages in the Church, it is fitting that the position of President Woodruff on this and other important issues, be known. The Epistle is regarded an outstanding masterpiece of inspirational instruction.—Ed.)

Greetings:—

I feel desirous to once more, while in the flesh, by the word of God and testimony of Jesus Christ, bear my testimony to you, as the church and kingdom of God, established on the earth by the God of Heaven in this last dispensation and fullness of times. I also wish to bear my testimony to all nations under Heaven, emperors, kings, presidents, statesmen, governors, judges, all rulers, and the ruled who dwell upon the face of the whole earth. My testimony is this unto all men and nations, that you live in the day and hour of the judgments of God Almighty. You live in the day and generation when the God of Israel has set His hand to perform His work, His strange work in the last days. You live in the age in which God will bring to pass the fulfillment of that word of prophecy and prediction which has been spoken by all the prophets since the world began, which stands recorded in the sacred books of divine truth, and the fulfillment of these revelations will involve the destiny of the whole world. Jew and gentile, rich and poor, high and low, saint and sinner, Babylon and Zion. Therefore, prepare yourselves, O, ye inhabitants of the earth for the hour of God's judgment is at the door. As it was in the days of Noah and of Lot, so shall it be in the day of the coming of the Son of Man.

I address myself just to the saints of God, who have entered into covenant with the Lord, and been ordained unto the holy priesthood: If you are living your religion, and enjoy the spirit of inspiration, which is your duty, you know as God lives that Joseph Smith was a prophet of God, that he received the administration of angels, that he brought forth the Book of Mormon, and translated it by the power of God. You know he received the fullness of the everlasting gospel, and the holy priesthood and apostleship, and the keys thereof, and that he organized the church of Christ, "The only true and living church upon the face of the earth", with its gifts and graces, with which the Lord is "well pleased".

You do know Joseph Smith, the prophet, left his testimony upon the earth, and sealed that testimony with his own life and blood, and that testimony is in force "upon all the world" and that testament is filled with the revelation of God, that stand upon its pages like flames of living fire, ready to be fulfilled upon all the inhabitants of the earth.

In this testament the Lord has commanded His servants to go to all the world, and preach this gospel of the kingdom to every creature, as far as doors are open. He also commanded His servants to visit New York, Albany, Boston, and all the notable cities and villages of the world, reproving them of their ungodly deeds, and warning them of the desolation and utter abolishment which awaits them, if they reject the testimony of the servants of God. "For with you," saith the Lord Almighty, "I will rend their kingdoms, for I will shake not only the earth, but the starry heavens shall tremble; you cannot see it now, but soon you shall see it and know that I am God".

You Latter-day Saints, do you not know these things are true? You do, and so do I, for the Spirit of God bears record, and the record is truth, and truth abideth forever. Under the circumstances, what manner of men and women ought we to be? Are we prepared, as a people, for the great events which await us; which await both Zion and Babylon? Judge ye! What is our duty as saints of the living God? It is our duty to humble ourselves before the Lord and call upon His name, until we are filled with the Holy Ghost and the Spirit of inspiration, which is the light of Christ; pay our tithes and offerings, keep the commandments of God, and have faith in His word, remember and honor the ordinances we have observed, and the covenants and obligations we have entered into in the holy places and temples of our God. We should unite ourselves together in a temporal as well as a spiritual point of view, as directed by the wise men of Israed. We should seek to build up the kingdom and Zion of our God, and not ourselves alone. When we do these things, we are prepared as a people to let our prayers ascend into the ears of the Lord of Sabbaoth, and they will be heard and answered upon our heads.

Again, this testament which Joseph Smith left, contains a revelation and commandment from God, out of heaven, concerning the patriarchal order of marriage. The Lord has commanded us to have our wives and children sealed to us, for time and eternity,

that we may have them with us in our family organizations in the resurrection, to dwell with us forever in the eternal worlds, that we may have an increase of posterity forever in connection with Abraham, Isaac, Jacob, and the ancient patriarchs. And God our Heavenly Father, knowing that this was the only law ordained by the gods of eternity that would exalt immortal beings to kingdoms, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fullness of celestial glory, I say, the God of Israel knowing these things, commanded Joseph Smith, the prophet, and the Latter-day Saints, to obey this law, "or you shall be damned", saith the Lord.

Now, after having obeyed the law for many years, the Congress of the United States, and the supreme judges of the nation, stand forth and say, "you shall be damned if you do obey it." Now, Latter-day Saints, what are we going to do under the circumstances? God says, "We shall be damned if we do not obey the law." Congress says, "We shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the Fiery furnace, and Daniel in the den of lions. The enemies of Daniel counselled together and said, "We cannot find any occasion against Daniel except we find it against him concerning the law of His God". Our enemies have pursued the same course, and the lawmakers and judges of the nation have joined them, and made it a law of offense to obey one of the laws of our God. Now, who shall we obey? God or man? My voice is, we will obey God. We have but a short time to live here; we have a long eternity to live on the other side of the veil. Thus situated, the matter is taken entirely out of our hands, the warfare is now between God and the nation.

I am an American citizen, born and raised in the state of Connecticut. I wish to ask the lawmakers and judges of the government a few questions: By what power was Columbus inspired and moved upon to plead before courts of Europe to assist him to fit out a fleet to cross the ocean and find a Western Continent? By what power was he protected until he accomplished this? By what power were our forefathers inspired to cross the ocean to inhabit this land? And when they had inhabited the land, and the yoke of bondage laid upon their necks by the Mother Country became too grievous to be born they rose up as a nation and declared their independence, and passed through an eight years' war at the expense of much blood and treasure, and finally obtained their liberty, and established a free and independent government, which was acknowledged by the nations of the earth? By what power was the constitution of the United States inspired, framed and adopted, as the supreme law of the land, to be handed down as a rich legacy to posterity from generation to generation? All these blessings have been obtained by the inspiration of Almighty God and the will of heaven.

This glorious instrument guarantees to all its citizens the rights of religion, life, liberty, and the pursuit of happiness. The right of the enjoyment of religion of any citizen of this republic, has never been questioned by any Congress or Judges of the law, until of late, when both the Congress of the United States and the supreme judges of the law sought, by their action, to deprive a hundred and fifty thousand of her citizens of the right to enjoy their religion which the constitution guarantees unto them. Will not the same God who has given this nation a free government and an inspired constitution of equal rights to all men who inhabit its broad domain, hold the rulers and judges of the law responsible for the use they make of the power in their hands? He will.

The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government, and it will be rent asunder, and the God of Heaven will hold them responsible for these things, for "what men sow they will reap, and the measure they mete unto others will be meted unto them", saith the Lord. The Constitution once broken by the rulers of the land, there will be no stopping place until the nation is broken in pieces, and no power beneath the Heavens can save this nation from the consequences thereof; and all rulers of this nation, as well as other nations will have to give an account unto the judge of all the earth for the use they make of the power put into their hands. Virtue exalteth a nation, while sin is a reproach to any people.

The question was asked the Hebrews, "What God is there that is able to deliver you out of the hands of King Nebuchadnezzar?" A righteous answer of faith was given, "That we do not know as our God will deliver us out of your hands, but one thing we know, that we will not bow down and worship the Golden Image hich thou hast set up". So say I, as an apostle of the Lord Jesus Christ, I will not desert my wives and my children and disobey the commandments of God, for the sake of accommodating the public clamor of a nation steeped in sin and ripened for the damnation of Hell! I would rather go to prison and to death. If I would not, I would never be fit to associate with the prophets and patriarchs of old, and I could not but despise in my heart any man who professed to be a Latter-day Saint who would do otherwise. Why should we fear man who only has power to kill the body,

more than him who has power to cast both soul and body into Hell? Christ says, "When men speak all manner of evil against you, and persecute you for righteousness sake, rejoice and be exceeding glad, for so perseted they the prophets and apostles who were before you."

I would say to all Israel, treat your wives and children kindly and keep the commandments of God and trust in Him, and He will fight your battles. And I will say **in the Name of Jesus Christ,** the Son of the living God, that "Mormonism" will live and prosper; Zion will flourish, and the kingdom of God will stand in power and glory and dominion as Daniel saw it, **when this nation is broken to pieces as a potter's vessel and land in the dust and brought to judgment, or God never spoke by my mouth.**

(To be continued)

OUR STAY IN THE ROCKIES

"Remarks have been made as to our stay here in the Rockies. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the center stake of Zion. * * * In the days of Joseph we have sat many hours at a time conversing about this very country. Joseph has often said, 'If I were only in the Rocky Mountains with a hundred faithful men, I would then be happy and ask no odds of mobocrats.' "—Brigham Young, J. of D., 11:16.

"But wake up, ye Saints of the Most High, and prepare for any emergency that the Lord our God may have pleasure in bringing forth. We never shall leave these valleys—till we get ready; no, never; no, never. We will live here till we go back to Jackson County, Missouri. I prophesy that, in the name of Israel's God. (The congregation shouted 'Amen', and President Brigham Young said. 'It is true.')"Heber C. Kimball, J. of D., 5:164.

"Aggressive fighting for the right is the noblest sport the world affords."—Theodore Roosevelt.

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

—Pope.

If you will go with us, you must go against wind and tide; you must also own religion in his rags as well as when in his silver slippers, and stand by him too when bound in irons as well as when he walketh the streets with applause.—Bunyan.

The great and grand dream of America that all men are created free and equal, endowed with the inalienable right of life and liberty and the pursuit of happiness—this great dream of America, this great light, and this great hope, have almost gone out of sight in this day and time, and everybody knows it; and there is a mere candle flicker here and yonder to take the place of what the great dream of America was supposed to be.—U. S. Senator Huey P. Long.

"We stand for spirituality and happiness in the home.—M. I. A. Slogan 1935-6.

This is a time in which we should renew and rekindle the faith of our fathers.—David O. McKay.

Better to die than to fall in sin.—George Q. Cannon.

"During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver, and becomes a chain, binding men with golden bands to the throne of God."—Lord Shaftesbury.

"Sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

JOSEPH'S ON THE ANVIL

(Ephraim and Manasseh scattered and persecuted)

(Adapted from Kipling's "England's on the Anvil")

Joseph's on the anvil—
Hear the hammers ring—
As the gold and dross are broken very fine!
Never was a blacksmith like our Lord and King—
Joseph's being hammered, hammered, hammered into line!

Joseph's on the anvil!
Heavy are the blows!
(But the work will be a marvel when it's done.)
Joseph's sons divided,
Cannot stand against their foes—
They are being hammered, hammered, hammered into one!

There shall be one people—
It shall serve one Lord—
(Neither Priest or Layman shall escape!)
It shall have one speech and law,
Soul and strength and sword—
Joseph's being hammered, hammered, hammered into shape!

EDITORIAL

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WAS THE MANIFESTO A A REVELATION?

IN the Church section of the Deseret News —issue of June 1st, 1935, is an article titled "Revelation in modern time." It purports to be an address by President Wilford Woodruff, given Nov. 1, 1891, at Logan, Utah.

As the burden of the address was an attempted defense of the Manifesto of 1890, discontinuing the practice of plural marriage in the Church, it is clearly evident the publication of the article at this time is intended to curb any movement tending to encourage the practice of this order of marriage. Lest the article referred to conveys a wrong impression to the minds of the reading public, we are prompted to notice it briefly.

First, let us state that we reverence the memory of President Woodruff. His life and character are beyond reproach. He was a true servant of the Lord; a man of honor, integrity and deep humility. His life was dedicated to the building up of the kingdom of God and he performed a mighty work. We knew him intimately and have often borne testimony of his integrity and the inspiration of his leadership.

As space will not permit a reproduction of President Woodruff's address, the reader is referred to the article in question. However, the particular points to which we feel a reply is needed, follows:

> 1st. That while revelations are not now written with "Thus saith the Lord" as they were in Joseph's day, the Church has never been led a day without revelation from the Lord.
>
> 2nd. That had the practice of plural marriage not been stopped, our temples and personal property would have been confiscated and the breathren placed in jail, which in itself would have stopped the practice.
>
> 3rd. That he (President Woodruff) went before the Lord and wrote what the Lord told him to write, which was laid before the brethren and approved by them.

In making the above statement, the speaker was manifestly meeting an unusual situation and obviously his remarks are subject to interpretation. As much as we regret having to do so, the motives prompting President Woodruff's remarks must be examined into. Let us consider the above statement in connection with the following item entered in the Journal of Wilford Woodruff under date September 25, 1890:

> September 25. I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the Church. The United States Government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage, and after praying to the Lord and feeling inspired, I have issued the following proclamation which is sustained by my counselors and the Twelve Apostles.

Then follows the Manifesto as published in the current issues of the Doctrine and Covenants. Here the Prophet "felt inspired", while the Logan statement intimates the reception of a specific revelation commanding him to write something, which resulted in stopping the practice of plural marriage in the Church.

Often circumstances compel the veiling of facts until time and developments warrant greater frankness and clearness. For such a policy there is abundant precedent. The example of Abraham leading King Abimelech to believe the comely Sarah to be his sister and not his wife, was one. Moses asked Pharaoh's permission that his people might go a "three days journey in the wilderness" and worship their God, without disclosing the real purpose of their desired exodus.

To clearly understand President Woodruff's remarks one must know the real meaning and purpose of the Manifesto and the events leading up to its adoption. Had the Lord given a revelation, as intimated was done, to have plural marriages stopped, so far as the "Mormon" people were concerned, the practice would have stopped then and there; which, however, was not the case as will be shown later. Taking up the points outlined:

1st. No doubt God inspires his servants in their labors, in accordance with their faithfulness; and that inspiration, when followed, insures proper direction to the Church. All men are entitled to the inspiration of the Lord, if they live right. But the spirit of revelation as manifested in individual inspiration is not a sufficient guide for the Church. Too often men "feel inspired" to adopt conflicting policies. We have known

the members of the Presidency of the Church to be out of harmony with each other, and quorum members pitted against one another. So serious does the situation grow, at times, that nothing short of the direct word of God to His earthly mouthpiece will suffice to untangle the difficulty.

"This morning Brother Brigham talked to you in this stand, but this afternoon the Lord is going to talk", is the way Brigham Young is reported to have addressed the Saints at one of their conferences.

We believe that God inspires men in direct proportion to their faithfulness in keeping His commandments. But we cannot believe that all the acts of the Presidency of the Church are inspired of the Lord. We cannot believe the changing of the garments of the Holy Priesthood was the result of divine inspiration. The discontent, bitter feelings, and changing attitude of the brethren in the matter, is sufficient proof to us that the Lord did not inspire the act. Nor can we think the vital changes in temple ordinances during recent years were thus inspired. A great outstanding virtue in the life of the Prophet Joseph Smith was his willingness publicly to confess his mistakes and even sins. (See D. & C., 93:47). Men are not always guided—not even God's mouthpiece—by revelation from the Lord. Even the Lord Jesus, himself, was compelled to "learn obedience through the things which he suffered". That there has been no specific revelation given to the Church through its leaders since the Manifesto of 1890 is apparent from the statements of the leaders themselves. President Joseph F. Smith so stated before the Committee on Privileges and Elections, in the Reed Smoot case (Vol. 1:99): President Grant has, on several occasions, disclaimed having received a revelation. One occasion was in a recent general Priesthood meeting. Indeed, one of the Apostles, in seeking to prove President Grant's worthiness and pure devotion to the cause, recently stated before an audience in one of the Stakes, in substance: "He (President Grant) so frequently says, O, if we could only get the word of the Lord on the subject;" clearly indicating that continuous revelation is not being had.

Times come when the word of the Lord is difficult to get. "And the word of the Lord was precious in those days; there was **no open vision"**, said the Prophet Samuel (1 Sam. 3:1). No doubt many of the Saints in Samuel's day were inspired of the Lord, but **"Open Vision"** or definite revelation had ceased, as it evidently did when the Manifesto abandoning a law of heaven was issued and approved.

As shown then, the statement that "the Church has never been led a day except by revelation", is subject to interpretation.

Passing to the next point:

2nd. This statement is drawing an unwarranted conclusion; or at least, admitting either a serious lack of confidence in the promises of the Lord, or a total absence of the spirit of obedience on the part of the Saints. For did not the Lord promise the Saints, through the same Prophet, and on numerous occasions—and specifically in the revelations of 1880 and 1889—that if they would live their religion, He would "fight their battles", counseling them to make no concessions or promises to the enemy—not to back down? God had previously stated to President John Taylor,—"I have not revoked this law (of plural marriage) nor will I." Had the Saints been like Daniel, or the three Hebrew boys, or the early day Apostles; or like Joseph and his faithful associates, they would have taken the Lord at His word and "carried on", even though the temples and personal property were imperiled by the emissaries of Satan. They had stood it before—the temples at Kirtland and Nauvoo had been wrested from them, together with their personal property, and they had been driven from their homes and outraged in unspeakable ways; but through it all, they made no public surrender of the principles of salvation. There was no more occasion for doing so in President Woodruff's day than formerly, except that the faith of the Saints had changed—God's promises were just as sure; and had not the Lord stated through His former ambassador, Paul: "Yea, and all that will live godly in Christ Jesus **shall** (not may, but shall) suffer persecution?"

When the Lord told President John Taylor, "I have not revoked this law, **nor will I"**, He certainly should have been taken at his word. He cannot lie—He is a God of truth. He said in effect, "the law must stand; I will not revoke it, but," quoting further,

> It is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless I the Lord do not change, and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory **must and shall** obey my law (of Patriarchal marriage.)

3rd. We now come to the point, the subject of the Manifesto being a revelation from the Lord. This is a matter we deem it wise to go into quite fully that the present generation may be enlightened on what actually transpired forty-five to fifty years ago, thereby enabling them better to judge the actions and claims of certain groups now. Many of the present generation have been led to believe that the Manifesto of Wilford Woodruff was a direct revelation from God. The present Church officials des-

ignate it as an "inspired rule of action"; but if President Woodruff's statement at Logan is to be taken literally, it was a direct revelation from Heaven, which, however, none of the present Church leaders will admit.

It will be remembered that the Lord gave to Joseph Smith the revelation (Section 132 D. & C.) on the "Patriarchal order of matrimony, or plurality of wives", as early as the year 1831. This order of marriage was declared to be "the law of the Priesthood", and though the Church was then organized, the law was not declared to that body until the year 1852—twenty-one years later. Meanwhile, Joseph and his most trusted associates in the Priesthood complied with the requirements of the law.

But neither in the days of Nauvoo, when the practice was confined strictly to the higher order of the Priesthood, or in the early days of Utah after the law became a church tenet, did the practice become general. Two per cent only of the Latter-day Saint population were credited with receiving and living the law.

A law was passed by Congress prohibiting plural marriages in the territories as early as 1862. This law was amplified and strengthened by succeeding Acts of Congress, culminating in the "Edmunds-Tucker" bill enacted into law in 1887, which among other things, provided for the confiscation of the property of the Church. While the Church as a body had received the law of plural marriage quite unanimously, the rank and file thereof failed to subscribe to it in actual practice; and with the passing of the 1862 law, many of the more influential among the monogamic members began to sue for relief, urging the leaders to have the practice discontinued. Brigham Young cautioned the Saints against such action. At the dedicatory services of the St. George temple, he said:

> Hear it, ye Elders of Israel, and mark it down in your log books, the fulness of the Gospel is the United Order and the order of Plural Marriage, and I fear when I am gone, this people will give up these two principles which we prize so highly, and if they do, the Church cannot advance as God wishes for it to advance.

This demand for a cessation of the practice continued, reaching threatening proportions during the presidency of John Taylor, in the latter part of which the leading brethren were forced to go into hiding, while hundreds of the Saints were placed in Federal Penitentiaries, for the practice of plural marriage. The situation became so tense in 1885-1886 that many leading men and women of the Church,—mainly monogamists and some friendly non-members—made strong verbal and written demands on the leaders then in hiding, to surrender this principle of Marriage. This culminated in a manifesto being presented to President Taylor for his signature on September 26, 1886. Taking the matter under advisement, President Taylor was visited by the Lord Jesus Christ and the Prophet Joseph Smith during the night, and on the following day, he not only refused to accede to the request of the Saints that he sign the document in question, but placed those present—13 in all—under covenant to dedicate their time, property and lives to the sustaining and support of the Gospel, including that principle of marriage. On this occasion, and under the direction of the Prophet Joseph, he (John Taylor) set five of the brethren apart as Apostles and Patriarchs, clothed upon with the sealing powers, and with instruction to see that the divine order of marriage be continued without interruption. It was foreseen at that time that the Church would later surrender the principle and this wise provision was executed in order that worthy members of the Priesthood could "carry on", and keep the principle alive.

During these years, the leaders, both verbally and through the official organ of the Church—the Deseret News—strongly resisted the pressure being brought upon them. These agitators were referred to as "semi-apostates", "weak-backed who need a ram-rod fastened parallel with theri spinal column", etc. (See Des. News, April 23, and June 5, 1885, also book on Marriage—Ballard-Jenson correspondence).

Succeeding President Taylor, Wilford Woodruff was hounded by the same class of "semi-apostates", and demands were made of him to enter into an agreement of discontinuance of the principle by the Church. President Woodruff, retiring to his room on the evening of November 24, 1889, sought the Lord for direction. He recorded this in his journal:

> November 24, 1889. Attended a meeting with the lawyers at the Gardo (the home of the President) in the evening. They wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following:
>
> "Revelation given to Wilford Woodruff, Sunday, November 24, 1889."

Then follows the revelation from which we reproduce extracts.

> Thus saith the Lord to my servant Wilford. I the Lord have heard thy prayers and thy request and will answer thee by the voice of my Spirit. (Note how genuinely this revelation begins in contrast with that of the Manifesto, which some try and make themselves believe to be a revelation. The latter begins: "To whom it may concrn:")
>
> Thus saith the Lord unto my servants the Presidency of my Church who hold the Keys of the Kingdom of God on the earth, I the Lord hold the destiny of the courts in your midst and the destiny of this nation and all other nations of the earth in mine own hands, and all that I have revealed and promised and decreed concern-

ing the generation in which you live, shall come to pass, and no power shall stay my hand.

Let not my servants who are called to the Presidency of my Church **deny my word or my** law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. **Place not yourselves in jeopardy to** your enemies by promise. Your enemies seek your destruction and the destruction of my people.

If the Saints will harken unto my voice and the counsel of my servants the **wicked shall not prevail.**

Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without **any further pledges** from the Priesthood. * * * ''

In the days of ancient Israel, a cry went up from the people for a king. They had been under the reign of the Priesthood. Samuel was displeased with Israel, for he felt they were not only forsaking the Lord but repudiating himself also:

And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.—(I Sam. 8:7).

Samuel's act in anointing Saul to be king brought never-ending trouble in Israel—it took them from under the reign of the Priesthood and substituted for divine direction human government. In their desire to be like other nations they rejected God. But Samuel was not censurable for this act of yielding to the demands of the people, for the Lord instructed it. And so at the time under consideration, the Saints were crying for the monogamic theory of family life. They had failed in the higher order of marriage, only a small portion of them having accepted it. The Lord told Wilford Woodruff to tell the people: 'If the Saints will harken unto my voice and the counsel of my servants the **wicked shall not prevail.**" But no, the Saints wanted "a king"—**Monogamy.** They wanted to be like "other nations", and there being no alternative—the principle of "free agency" manifesting itself—the Lord evidently permitted his servant Wilford Woodruff, through his Spirit (he said he felt inspired) to "harken unto the voice of the people in all that they say unto thee;" i. e. give them what they are demanding and let them take the consequences.

The Lord had said:

Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, **ye become transgressors,** and justice and judgment are the penalty which is affixed unto my law; * * * I, the Lord, am bound when ye do what I say, but when ye do not what I say, **ye have** no promise.'' (D. & C. 82:4, 10).

Many of the Saints have been led into the error of believing the Manifesto to be a revelation from the Lord and that this is what the Lord told the President to write. But such is not true. President Woodruff did not write the Manifesto. It was written by Charles W. Penrose, with the assistance of Frank J. Cannon and John White. After being prepared, it was submitted to a committee of non-Mormon Federal officials, among them Judges Charles S. Zane, C. S. Varian, O. W. Powers, and others. A change in the alleged facts set forth was insisted upon by these parties, the document recopied by a Mr. Green, a non-Mormon Federal clerk, when it was returned to President Woodruff and received his signature. No sane person, after a casual reading of the document, will contend the Manifesto to be a revelation from the Lord. President John Taylor had previously branded a similar document as "eminating from below." The Manifesto neither carries the form nor spirit of a revelation. It was addressed, not to the Saints or the Church, but "To Whom It May Concern", and ended with the statement:

"And I (Wilford Woodruff) now publicly declare that **my advice**"—not the Lord's advice—"to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land." There is no "Thus saith the Lord" about this document. Compare it with the genuine revelations received by President Taylor in 1882 and 1886, and those recorded in the journals of Wilford Woodruff under dates of 1880 and 1889, (which are published in full in "Supplement to New and Everlasting Covenant of Marriage" by Musser and Broadbent.)

The above facts prove conclusively that the Manifesto was not the document which President Woodruff states he wrote at the Lord's dictation. It is just as clear, too, that the Manifesto was never intended to stop the practice of plural marriage, for the practice went on. As if to set an example and prove to the Priesthood that the practice must be continued, Apostle Abraham H. Cannon entered into the principle some time after the Manifesto was adopted as a law of the Church, he having taken Lilian Hamlin as a plural wife. Hundreds entered the practice. Arrangements were made for the rites to be performed in Canada and Mexico. True, the Church, as an institution had discontinued the practice, and the writer agrees that no case of plural marriage has since been authorized by the Church. The action nullifying the principle was taken at an official conference of the Church, and any action looking to the re-establishing of it must necessarily be taken in the same manner. But, being a "law of the Priesthood" the act of the Church in no way can prohibit worthy men holding the Priesthood from entering the practice, independent of

the Church. Since the document was addressed "To Whom It May Concern", only those who are concerned by it and have consistently voted for its adoption can be affected by it.

Apostle Abraham H. Cannon died July 19, 1896, a few years after entering the principle of plural marriage. Many of the Saints took his death as a sign of the Lord's displeasure for having entered the principle after the adoption of the Manifesto. However, President Wilford Woodruff at the Conference held October 4, 1896, did not share this feeling. He said:

> The Lord has called him (Abraham H. Cannon) to fill an important mission in the spirit world, as a pure and holy Apostle from Zion in the Rocky Mountains—a labor which would not only prove a great benefit to his father's household but to the Church and Kingdom of God on the earth.

The writer clearly remembers a conversation had between George Q. Cannon (father of Abram) and himself, in which President Cannon deprecated the attitude of the Saints in criticising his son, Apostle Cannon, for marrying plurally after the Manifesto. He said were it not for the fact that the Saints were weak in their faith and he feared would not be able to receive it, he would publicly vindicate the Apostle's action, "for", said he, Abram only did that which the Lord required him to do." Indeed, as shown above, provision for this very thing was made in the action of President John Taylor, in setting a group of brethren apart to continue the sealing ordinances, independent of Church direction, and George Q. Cannon was one of that group. The Manifesto was a political document prepared, as indicated, by Mormons and bitter anti-Mormons to meet an emergency. Its adoption fulfilled the Prophet Isaiah's prediction as recorded in Chap. 28:14-18. The "refuge of lies" as spoken of by the Prophet are now being "swept away" and the "covenant with death and hell" is "disannulled", by the action of the Lord in having the facts as related above come to light.

In closing, let us again emphasize the fact that the issuance of the Manifesto came in response to the demands of the people; President Woodruff signed it under a permissive grant. That he did not subscribe to it in spirit was well known by his intimates at the time. He did what he said he "felt inspired" to do; he doubtless did the best he knew how under the circumstances. But all the childish babble and prattle about the Manifesto being a revelation from God and putting an end to the practice of the Patriarchal order of marriage (except as it affects the Church as an organized institution) is pure buncombe; and one understanding the situation may be pardoned for feeling indignant when the present leading brethren who were fully conversant with the facts at that time, continue to insist on camouflaging the situation and attaching reproach to many honorable men and women, with their offspring, who have been led to obey the command of God with reference to the marriage covenant. Many details might be added in amplification of the above statements, but further comments are not deemed wise or necessary for the present.

GOD WALKS UPON THE HILLS

By Anna Blake Mezquida

God walks upon the hills! I saw Him in the flight
Of wild geese winging south at morn; and when the night
Came running eager down the stairway of the trees
He called my heart to rest with whispering of leaves;
I heard the hollow of His foot-prints in the grass
In yesteryear I watched the fires, devouring, pass;
I saw Him in the brush when some young, timid deer
Came tripping down on little feet to drink the water clear;
He laid His cool hand on my fevered soul, in rain—
With me he walked the hills today, and He will walk again!

God walks the valley! Closed by mountains round,
I saw His shadow tremble on the ground
In flicker of that butterfly's bright wing;
And in the lark's sweet note I heard God sing;
His breath blew from the river's bank across
The panting fields, where ripened wheat-heads toss;
And in the dark His face shone there afar,
Reflected on the waters from a star;
He points out the up-trail through my pain,
That I might walk the heights with Him again!

A clergyman, in one of his sermons, exclaimed to his hearers: "ETERNITY! why, don't you know the meaning of that word? Nor I either, hardly. It is forever and ever and five or six everlastings a 'top of that. You might place a row of figures from here to sunset, and cipher them all up, and it wouldn't begin to tell how many ages long eternity is. Why, my friends, after millions and trillions of years had rolled away in eternity, it would be a hundred thousand years to breakfast time."—Mill. Star.

NERO FIDDLES WHILE ROME BURNS

A sorry spectacle was witnessed within the halls of Congress during the month. The same show has been cast upon the national stage before. The actors and their respective roles were different on this occasion, but the technique and purpose, and the folly in it, were the same. We refer to the filibuster staged in the Senate chambers by Senator Huey P. Long against what is known as the "Midget N. R. A. bill."

According to the dispatches, the Senator, despite efforts of "angry Senators to break his control", held the floor of the Senate continuously for some sixteen hours. His talk, entirely foreign to the issues being considered, consisted of reading from novels, discoursing on the constitution and giving out recipes for cooking and mixing drinks. "He spent upwards of an hour", the dispatches state, "outlining how to fry oysters in the French style, and how to make 'pot likker';" and all the froth and dribble must be published in the national record at the expense of the public.

The country is in the throes of the greatest revolution of all time; no calamities greater than those now facing the nation have ever before threatened the life of civilization. Distress and horror are written on the countenances of thinking men. The picture of the present day was painted by the Prophet Wilford Woodruff in 1879. Said he:

> Thrones will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and the laws will be trampled in the dust. You are about to be visited with war, the sword, famine, pestilence, plague, earthquakes, whirlwinds, tempests, and with the flame of devouring fire. By fire and with the sword will the Lord plead with all flesh, and the slain of the Lord will be many.

This is a reality! Death and destruction now stand at the threshold of the nation, and yet its would-be statesmen—its lawmaking body, defenders of the rights of men, said to be the most august assemblage of its kind in the world—must sit hour after hour in drowsy languor and infantile helplessness, while one of its members dilates on how to fry oysters and mix "pot likker"! with the avowed and announced purpose of preventing a vote on the pending measure!

Truly "Nero fiddles while Rome burns", and just as truly this nation faces total dissolution, which calamity can only be averted through a speedy and thorough repentance and a return to the real spirit and purpose of the Constitution. In the nation as well as in many branches of the local units of government, the "wisdom of the wise" has perished, and the blind are leading the blind who together are falling in the pits to their destruction.

THE GREATER SIN

(In our last number we produced an excellent poem from Joaquin Miller—God's Pity. In the current number we fortunately have a companion poem from the gifted mind of Ella Wheeler Wilcox, which we are pleased to publish following an expression from the author eulogizing the early Mormon family life.—Ed.)

ELLA WHEELER WILCOX, the distinguished poetess and writer, refers to the "Mormons" in the columns of the New York Journal as follows:

"I have looked into the eyes and the hearts of women who were and are plural wives, and I have arrived at positive convictions regarding all of these interesting people—for interesting they most certainly are, and cultured and refined. * * *

"The men and women borne of polygamous mothers, in the upper classes of Salt Lake City, are superior in physique and in mental endowments to the same members selected at random in other cities I have seen. A little investigation will prove the truth of my statement.

"I believe this to be explained by the great desire of the men to propagate healthy children and the consequent care given to the expectant mothers, and by the willingness of the women to accept the cares of maternity. * * * Wherever children are wanted and welcomed, wherever men and women regard the office of parentage as sacred and desireable from any cause, the offspring will excel physically and mentally. * * *

"Before we cast any more stones at their (these polygamists' children's) ancestors, let us weed from the ranks of our own churches and our own fashionable society, all the unwelcome and fatherless children, all the deserted, betrayed girls, and stand them in a row, and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again." —Fruits of Mormonism, pp. 1).

A Negro woman was relating her experience to a congregation of color, and among other things she said she had been in Heaven. One of the ladies asked her, "Sister, did you see any black folks in Heaven?" "Oh, get out! S'pose I go in de kitchen when I war dar?"

"If you would not have affliction visit you twice, listen at once to what it teaches."

He that is slow to anger is better than the mighty; and he that ruleth his spirit, then he that taketh a city.—Solomon.

Errors, like straws, upon the surface flow;
He that would search for pearls must dive below.

—John Dryden.

THE REVEALING ANGELS

By Ella Wheeler Wilcox

Suddenly and without warning they came—
The revealing Angels came.
Suddenly and simultaneously, through city streets,
Through quiet lanes and country roads they walked,
They walked crying: "God has sent us to find
The vilest sinners on earth.
We are to bring them before Him, before the Lord of Life."

Their voices were like bugles;
And then all war, all strife,
And all the noises of the world grew still:
And no one talked;
And no one toiled, but many strove to flee away.
Robbers and thieves, and those sunk in drunkenness and crime,
Men and women of evil repute,
And mothers with fatherless children in their arms,
All strove to hide.

But the Revealing Angels passed them by,
Saying: "Not you, not you.
Another day, when we shall come again
Unto the haunts of men,
Then we will call your names:
But God has asked us first to bring to Him
Those guilty of greater shames,
Than lust, or theft, or drunkenness, or vice—
Yea greater than murder done in passion,
Or self destruction done in dark despair.
Now in His Holy Name we call:
Come one and all;
Come forth; reveal your faces."

Then through the awful silence of the world,
Where noise had ceased, they came,
The sinful hosts.
They came from lowly and from lofty places;
Some poorly clad, but many clothed like queens;
They came from scenes of revel and from toil,
From haunts of sin, from palaces, from homes,
From boudoirs, and from churches.
They came likes ghosts—
The vast brigades of women who had slain
Their helpless, unborn children. With them trailed
Lovers and husbands who had said, "Do this,"—
And those who helped for hire.
They stood before the Angels,
Before the Revealing Angels they stood.
And they heard the Angels say—
And all the listening world heard the Angels say:
"These are the vilest sinners of all;
For the Lord of life made sex that birth might come;
Made sex in its keen, compelling desire
To fashion bodies wherein souls might go,
From lower planes to higher.
Until the end is reached (which is beginning.)

They have stolen the costly pleasures of the senses
And refused to pay God's price.
They have come together, these men and these women,
As male and female they have come together
In the great creative act.
They have invited souls, and then flung them out into space;
They have made a jest of God's design.
All other sins look white beside this sinning;
All other sins may be condoned, forgiven;
All other sinners may be cleansed and shriven;
Not these, not these.
Pass on, and meet God's eyes."
The vast brigade moved forward, and behind them
Walked the Angels,
Walked the sorrowful Revealing Angels.

HOME MANUFACTURES

Will the time ever be that we can make our clothing? We nearly can at this time. I would like to see the people take a course to make their own clothing, make their own machinery, their own knives and their own forks, and everything else we need, for the day will come when we will be under the necessity of doing it, for trouble and perplexity, war and famine, bloodshed and fire, and thunder and lightning will roll upon the nations of the earth, insomuch that we cannot get to them, nor they to us. If you do not believe me I want you to believe the Prophets; read the revelations that came through Brother Joseph Smith, and through Daniel and Moses, and through Jesus, and through all the ancient Prophets. They spoke of these things, and declare they shall come to pass in the latter days. Well, what period is it now? Unto us it is the "last days", in which, the Lord says by his Prophets, when you hear of war, and rumors of war, it will not be long before you have it in your own land. Now are we as a people preparing and qualifying ourselves for that day, lest it overtake us as a thief in the night?—Heber C. Kimball, J. of D., 2:156.

THE MIDWIFERY OF PAIN

Plato called suffering a midwife.

And again, he said that no man is really prepared to rule until he has learned to understand man in the schoolroom of his own sorrows.

Analogy is a treacherous steed to ride far, but the contention that trouble and pain may bring beauty and worth into the world seems fairly well supported on all hands.

Steel is iron that has suffered through fire.

The lark's song, dropping its lyric lilt from a blue sky is a cry of fear that has been modulated into loveliness over the centuries.

Wines are grapes that have suffered the bruisings of the winepress.

Gold is born of quartz that has suffered rude crushings.

The bronze beauty of ancient cathedral doors was born of the hammerings of consecrated craftsmen whose labors were touched with artistry.

The fertility of modern fields came out of the natural brutality of relentless glacial grindings.

The scintillant loveliness of the diamond is carbon that has suffered intense heat.

The exquisite allurement of a delicate porcelain with its tracings from a master came out of the potter's fire.

Bunyan wrote his Pilgrim's Progress in prison.

Homer sung himself into immortality out of blindness.

Dante not only wrote his Inferno, but himself suffered the hell of exile.

Milton managed to see a world of beauty with sightless eyes.

Moses becomes jurist extraordinary, but he spends forty years in the wilderness, and died without entering the promised land.

A minority greatness must be willing to suffer the houndings of majority littleness.

A gamble for the thrill of victory involves the risk of the tragedy of defeat.

A sensitiveness of spirit that makes the greatest pleasure possible leaves the soul open to the touch of the greatest pain.

Exemption from pain would automatically bring exemption from pleasure. We must choose between life as a challenge and life as a comfort; but we must remember that in the tropics where life is easy fruits ripen and men rot.

You cannot hide the heart when the mouth is open. If you want to keep the heart secret, keep the mouth shut—Brigham Young.

I shall never be old enough to speak without embarrassment when I have nothing to talk about.—Lincoln.

There is nothing so strong as gentleness and nothing so gentle as strength.—Selected.

APPRECIATIVE EXPRESSIONS

A message from Idaho:

"Every line of your valued little publication **(TRUTH)** was eagerly read. * * * I could not easily select one article given space in the well arranged pages as being more choice to the cause of Truth than another, for they all perform their essential part in leading the eager mind to the continued contemplation of our Lord's gracious purposes in bestowing His Holy Priesthood upon mortal men. The new and first issue now before me will be cherished and carefully preserved."

An Elder from Logan writes:

"I received my copy of **TRUTH** and was wonderously thrilled in reading it. I perceive there is a great work ahead for 'Truth' in overthrowing the false doctrine of the infalability of men and their precepts. Brigham Young said, 'Now those men, or those women who know no more about the power of God, and the influence of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of becoming Gods.'"

A Sister's voice from Southern Utah:

"Thanks for sample copy of **TRUTH**. Am sure it will prove a real missionary, for it is really needed today. * * * I am sending my subscription to the magazine and praying for its success."

A word from California:

"**TRUTH** has a genuine 'punch'. Keep it coming. I enclose $5.00 for a three years' subscription."

A voice from Canada:

"Your first number of **TRUTH** has had its second reading in my family. Can't see how we have gotten along without it. My subscription is enclosed and will recommend it to my friends."

A leading Elder from Salt Lake:

"I regard the one artcle—Life and Death or Organization and Disorganization, by Brigham Young—worth many times a year's subscription. To have such absorbing information available is a rare treat. I am using it in my Sunday School class. May the God of Heaven bless you."

Thanks! We aim to please, and to give you a better Magazine as time travels on.

"And **TRUTH** is knowledge of things as they are, and as they were, and as they are to come.'—Jesus. (D. & C. 93:24).

Ignorance is the night of the mind—a night without moon or stars—Confucious.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. AUGUST 1, 1935 NO 3.

CHILDREN DENIED BAPTISM

The following is extracted from Church "BULLETIN NO. 223":

> The following instructions have been given by the First Presidency, which concern the stake presidencies and ward Bishoprics generally: "We advise that the children of men and women who have been excommunicated from the Church because of their having entered into illicit relations under the guise of plural marriage, **BE NOT BAPTIZED**, until they have sufficient understanding to apply intelligently for baptism, and can give assurance that they accept the teachings and doctrines of the Church, and express regret for the opposition manifested by their parents to the rules of the Church. There is no consistency in baptizing a child and having him re-enter a home, the spirit of which is antagonistic to the authorities of the Church, and out of harmony with its principles."

These instructions are being promulgated throughout the Stakes and wards of Zion through the Presiding Bishop's Office. The article obviously is intended to deny baptism to the children of parents living the Patriarchal order of marriage, and who, in consequence of which, have been excommunicated from the Church. Under this most extraordinary ruling children of parents excommuncated for robbery, kidnaping, lying, blaspheming, drunkenness, murder, and what-not, may be baptized when they arrive at the age of eight years, but those born of Patriarchal unions, though they ask for baptism after arriving at the age of accountability—eight years—as designated by the Lord (D. & C. 68:27) may not be baptized. These children must be old enough to deny the manner of their birth. In the eyes of the leaders they are "bastards", and must outgrow their bastardism in whatever way this may be done, before being admitted to the sacraments of the Church!

The reader will note that children of this sort of parents **must,** in order to have the baptismal rite administered under church sanction, apologize for the action of their parents in refusing to live the "teachings and doctrines of the Church"—not necessarily the "teachings and doctrines" of heaven. And since the "House of God", is out of order as indicated in Section 85 of D. & C. these children are forced to accept error before being permitted the cleansing ordinance of baptism. The ruling is evidently an effort to outlaw God and to set up man's judgment against that of Heaven.

The ukase is aimed at those who have been excommunicated from the Church, and not at the brethren guilty of the same act but whom the Church still maintains on its pay-rolls and has not seen fit to discipline. The writer (happily) comes under the category of those "excommunicated" and whose children are denied the ordinance of baptism, while the chief promulgator of the order—the President of the Church—who is guilty of the same act, but who, by reason of his high ecclesiastical position, has not been "handled", may have his children, whose mothers entered the polygamous relationship with him long after the Manifesto of 1890, baptized!

What a farce! The writer is moved by the comedy of the situation. We have read of the "Diet of Worms", an ecclesiastical legislative council called by the German Emperor Charles, at which Martin Luther and his associates were castigated for demanding reforms in an apostate church. Clearly the present leaders must have been subsisting on a "diet of worms', lo, these many years and the unusual diet has had a most depressing effect on their digestive organs, inspiring the above pronouncement. We respectfully suggest a change in diet.

What is the crime of those thus excommunicated? They have dared to live the fulness of the Gospel. And what is the "fulness" of the Gospel? Brigham Young said:

> Hear it, ye Elders of Israel, and mark it down in your log books, the fullness of the Gospel

is the United Order and the Order of Plural Marriage.''

This statement was made at the dedication of the St. George Temple. The venerable President further said:

> And I fear that when I am gone, this people will give up these two principles which we prize so highly; **and if they do, the Church cannot advance as God wishes it to advance.**

And yet, those who enter into this "fulness of the Gospel" are liable, in this day, under the present Church regime, to be excommunicated, and their children denied baptism! Christ said:

> And thus commandeth the Father that I should say unto you at that day when the Gentiles (the Latter-day Saints are of the Gentile blood) shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all nations, * * * and if they shall do those things, and shall reject the **fulness of my Gospel,** behold, saith the Father, I will bring the fulness of my Gospel from among them.—3 Nephi 16:10.

The present leaders, by their words and acts, have "rejected the fulness of My Gospel." And it has been taken away from the Church; the Priesthood alone (and independent of the Church) having the right to administer in the ordinances pertaining thereto. The Prophet Mormon left this warning:

> O ye wicked and perverse, and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? Behold look ye unto the **Revelations of God.** * * *
>
> And I know that ye do walk in the pride of your hearts; and there are none, save a **few only,** who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.
>
> For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye **love the poor and the needy, the sick and the afflicted.**
>
> O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ (rejecting the fulness of the Gospel)? Why do you not think that greater is the value of endless happiness, than that misery which never dies, because of the **praise of the world?**
>
> Why do ye adorn yourselves with that which **hath no life,** and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not?
>
> Yea, why do you build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground for vengeance upon your heads!
>
> Behold, the sword of vengeance **hangeth over you;** and the time soon cometh that He avengeth the blood of the Saints upon you, for **He will not suffer their cries any longer.**—Mormon, 8:33, 36-41.

Another part of the official Ukase, that pertaining to **Patriarchal Blessings,** we hope to comment on in the near future.

PLURAL MARRIAGE

A BELIEF in the eternity of the marriage covenant renders a belief in plural marriage inescapable. The two are inseparably connected. In this belief plural marriage is not merely a permitted indulgence for the term of mortality, but an eternal requirement. Short of the operation of this principle, heaven would be robbed of its glory, men and women must go on in singleness devoid of all hope of eternal progress.

Said the late President Joseph F. Smith:

> We expect to have our wives and husbands in eternity. We expect our children will acknowledge us as their fathers and mothers in eternity. I expect this: I look for nothing else. Without it I could not be happy. The thought or belief that I should be denied this privilege hereafter would make me miserable from this moment. I never could be happy again without the hope that I shall enjoy the society of my wives and children in eternity.

To this trite statement is added the testimony of Apostle George Teasdale:

> I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. * * * That it is a necessity, and that the Church of Christ in its fulness never existed without it. When you have the ETERNITY OF MARRIAGE you are bound to have plural marriage.

A man who, upon the death of his first wife, takes another wife, under an eternal covenant, surely expects to have both wives and to live with them as wives in eternity; else why marry for eternity? And having both wives, he must expect to live the law of Abraham—the order of Celestial and plural marriage.

If plural marriage then is an eternal principle, and it is,—a necessary principle leading to Celestial exaltation—then it must be initiated in mortal life, for God has proclaimed the law that, "when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." True, rites and ordinances are performed on earth for those who have passed beyond without a knowledge of the truth, or the opportunity of acquiring a knowledge, and in consequence of which could not embrace it, but such a service can be of no comfort to those who, having lived in this gospel dispensation and professed to receive and understand the same, rejected the privileges and requirements thereof because of human restrictive laws, social or business expediency, or other frivolous reasons.

To be of eternal force unto those to whom the gospel is taught on earth, plural marriage must be accepted in mortality. Having been lived on earth in righteousness, it may be continued in heaven as one of the essential elements leading to exaltation and continuation of the lives.

AN EPISTLE OF ELDER WILFORD WOODRUFF

To the Church of Jesus Christ of Latter-day Saints, and to All the World

(Continued from July Issue)

Therefore I say to all the saints throughout the world, be faithful and true to your God and to your religion, to your families and to your selves. Jesus of Nazareth has suffered death on the cross for the redemption of the world, and His apostles followed His example for the Word of God and testimony of Jesus Christ, and Joseph Smith proved to God, angels and men, that he would and did abide in his covenants unto death, and none of us shall be called to do anything more. We certainly, any of us, would be ashamed to deny the faith to accommodate our enemies then meet the prophets and apostles in the spirit world. May God forbid that this should be the case with any of the blood of Ephraim.

I wish in this testimony to say that the time is not far distant when the rich men among the Jews may be called upon to use their abundant wealth to gather the dispersed of Judah, and purchase the ancient dwelling places of their fathers in and about Jerusalem, and rebuild the holy city and temple. For the fullness of the Gentiles has come in, and the Lord has decreed that the Jews should be gathered from all the Gentile nations where they have been driven, into their own land, in fulfillment of the words of Moses their law-giver. And this is the will of your great Eloheim, O house of Judah, and whenever you shall be called upon to perform this work, the God of Israel will help you. You have a great future and destiny before you and you cannot avoid fulfilling it; you are the royal chosen seed, and the God of your father's house has kept you distinct as a nation, for eighteen hundred years, under all the oppression of the whole Gentile world. You may not wait until you believe on Jesus of Nazareth, but when you meet with Shiloh, your king, you will know him, your destiny is marked out, you cannot avoid it. It is true that after you return and gather your nation home, and rebuild your city and temple, that the Gentiles may gather together their armies to go against you to battle, for to take a prey and to take a spoil, which they will do, for the words of your prophets must be fulfilled; but when this affliction comes, the living God, that led Moses through the wilderness, will deliver you, and your Shiloh will come and stand in your midst, and will fight your battles, and you will know him; and the afflictions of the Jews will be at an end; while the destruction of the Gentiles will be so great that it will take the whole house of Israel who are gathered about Jerusalem, seven months to bury the dead of their enemies, and the weapons of war will last them seven years for fuel, so that they need not go to any forest for wood. These are tremendous sayings—who can bear them? Nevertheless, they are true and will be fulfilled, according to the sayings of Ezekiel, Zachariah and other prophets. Though the heavens and the earth pass away, not one jot or title will fall unfulfilled.

I would say to the Lamanites, if I could speak to them understandingly, that you are also a branch of the house of Israel, and chiefly of the house of Joseph, and your forefathers have fallen through the same examples of unbelief and sins, as have the Jews, and you, as their posterity, have wandered in sin and darkness for many generations, and you, like the Jews, have been driven and trampled under the feet of the Gentiles, and put to death through your wars with each other and with the white men, until you are almost destroyed. But there is still a redemption and salvation for a remnant of you in the latter-days. It is time for you to cease shedding each other's blood, or making war upon your fellow man. Cease to destroy one another, learn to cultivate the earth and raise your food therefrom; call upon the Great Spirit to protect you and deliver you from bondage and darkness, and the Great Spirit will hear you and deliver you, and a remnant of you will again become a delightsome people as your forefathers were when they kept the commandments of God.

Could I speak to the Ten Tribes of Israel, in the north country, I would say call upon the God of your fathers Abraham, Isaac and Jacob, that your prophets may come in remembrance before God, that they may hear his voice and no longer stay themselves, but smite the rocks that the mountains of ice may flow down at their presence. "An highway shall be cast up in the midst of the great deep;" their enemies shall become a prey unto them. Bring forth your records and rich treasures unto the children of Ephraim, the servants of the Lord in the land of Zion, and the boundaries of the everlasting hills shall tremble at your presence, and you shall fall down and be crowned with glory, even in Zion, by the hands of the servants of God, even the children of Ephraim, and you shall be filled with songs of everlasting joy; behold this is the "blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."

These events referred to are but a very limited portion of the revelations of God

which are about to be fulfilled upon the heads of this generation. I wish to warn all nations of the judgments of God which are at their doors. Thrones will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and the laws will be trampled in the dust. You are about to be visited with war, the sword, famine, pestilence, plague, earthquakes, whirlwinds, tempest, and with the flame of devouring fire, by fire and with the sword will God plead with all flesh, and the slain of the Lord will be many. The anger of the Lord is kindled and his sword is bathed in heaven, and is about to fall upon Idumea, or the world. And who is able to abide these things? And who will stand when he appeareth? The fig trees are leafing, and the signs of all heaven and earth indicate the coming of the Son of Man. The seals are about to be opened; the plagues to be poured forth. Your rivers and seas will be turned to blood and to gall. And the inhabitants of the earth will die of plague. An the unbelief of great Babylon, with the whole Christian world, will not make the truths of God without effect. Let the world look, for example, at the ancient cities of the nations. Where is Thebes, Tyre, Sidon, Nineveh, and Babylon the Great, which were built to defy all time, and all power but God himself? They were laid in the dust and their inhabitants destroyed, when they were ripened in iniquity, and this too, in fulfillment of the word of God unto them through the voices of righteous men, who spake as they were moved upon by the Holy Ghost. In like manner was Jerusalem destroyed and the Jews scattered among the Gentiles in fulfillment of the words of Moses and Jesus Christ. Will the Lord any more spare the cities of the Gentiles and great Babylon, than the ancient cities and the cities of the Jews. No, verily no. The question may be asked why these judgments are coming upon the world in the last days? I answer because of the wickedness of the inhabitants thereof. The very proclamation of the angel of God when he delivered the fullness of the Gospel as revealed in the Revelations of St. John was, "Crying with a loud voice, fear God and give glory to Him for the hour of His judgment is come." And when that proclamation was made to Joseph Smith the Prophet, it was, half a century ago, "Light has come into the world, and men love darkness rather than light, because their deeds are evil." The Lord has raised up prophets and apostles who have cried aloud to this generation, with the proclamation of the Gospel for half a century, and warned them of the judgments which were to come, and the inhabitants of the earth have rejected this testimony, and shed the blood of the Lord's anointed, and persecuted the Saints of God, and the consequence is this, "Darkness covers the earth, and gross darkness the people", and the Lord is withholding his spirit from the inhabitants of the earth, and the devil is ruling over his own kingdom, and wickedness and abominations of every kind have increased a hundred fold within the last few years, until the whole earth is filled with murders, whoredoms, blasphemies, and every crime in the black catalogue that was manifest in the anti-deluvian world, or Sodom and Gomorrah, until the whole earth groans under its abominations, and the heavens weep, and all eternity is pained, and the angels are waiting the great command to go forth and reap down the earth. This testimony I bear to all nations under heaven, and I know it is true by the inspiration of Almighty God. And the decision of the Supreme Court of the United States bears me out in the opinion that the constitution gives me the privilege of enjoying my belief and faith and opinion in religion **if I do not act.** Therefore, the acts and exextion of all these tremendous events I leave for the God of heaven to execute, which he most assuredly will. What I have spoken I have spoken, and I excuse not myself, and, "though the heavens and the earth pass away, my words will not pass away, but will all be fulfilled," saith the Lord of Hosts.

I subscribe myself an Apostle of the Lord Jesus Christ, and member of the Church of Jesus Christ of Latter-day Saints.

WILFORD WOODRUFF.

THE CODE OF A KING

"Teach me to be obedient to the rules of the game.

"Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

"Teach me neither to proffer nor to receive cheap praise.

"If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.

"Teach me to win, if I may; if I may not, teach me to be a good loser.

"Teach me neither to cry for the moon nor to cry over spilt milk."

Speaking of Bible—Thomas L. Masson, the humorist, says:

> **I recall reading Tolstoy's Confession, and how he got tangled up over the text in Matthew 5:22, where he could not reconcile the clause, "without a cause" with the spirit of Jesus. Finally he began to study the original text and found—to his great relief—that these three words had been interpolated by some Scribe in the fifth century."**
>
> **Joseph Smith the Prophet left these words out of his translation of the text.**

EDITORIAL

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THE CHURCH AND CIVIL LAW

IN our last issue of TRUTH some reflections under the heading—"WAS THE MANIFESTO A REVELATION?"—were presented. Since the article appeared we have been asked to define the early position of the Church relative to submission to the laws of the land when such laws interfere with freedom of religious thought and action. We will make a few observations on this point, contrasting the early teachings with the position assumed at the present time. We think it safe to conclude that the policy of the Church, while under the leadership of its founders and early sponsors properly expressed the law and will of heaven.

Those contending for a servile obedience to all laws formulated by man have their case fairly stated by the First Council of Seventy in instructions issued on the "Marriage System of the Latter-day Saints", for use of missionaries "called to labor in the Temple Block Mission." The position here taken is also covered by the "Official Statement" of the Church, published in pamphlet form dated June 17, 1933, pp. 12-13. In this statement from the Council of Seventy, its author was attempting to set forth jusification for the issuance of the Manifesto, citing the proceedings at the October conference of the Church in 1890. We quote:

> George Q. Cannon (1st Counselor to President Woodruff) followed with a discourse in justification of the action taken by President Woodruff. The justification was based upon two considerations: First, when a commandment is given to the children of men and they are effectively hindered by their enemies in carrying out that commandment, then it is for God to accept their offering and to require that work at their hands no more. Second, the authority which gives a commandment has the right and power to revoke it.
>
> The first ground of justification is illustrated by a passage in a revelation given to the Church through Joseph Smith the Prophet, 19th of January, 1841, concerning the commandments which the Lord had given to His people to build a City and a Temple to His name, in Jackson County, Missouri, but who had been hindered by their enemies in carrying out this commandment. The passage is as follows:
>
> Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto My name, and those sons of men go with all their might, and with all they have, to perform that work and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men, but to accept their offerings. And the iniquity and transgression of My holy laws and commandments, I will visit upon the heads of those who hinder My work, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God.
>
> "It is on this basis," remarked Elder Cannon in his discourse, "that President Woodruff has felt himself justified in issuing this Manifesto."
>
> (The reader will note the speaker at that time made no claim that President Woodruff was guided by a revelation from God when he signed the Manifesto, as inferred in the speech of President Woodruff in 1891 and referred to in our last issue.)

Temple Block Missionaries today, when asked concerning the principle of plural marriage, sometimes affirm the divinity of the practice as revealed then, in addition to the above scripture, cite the 12th Article of Faith as a justification for the suppression of the principle:

> We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

This, to the mentally weak or lazy is an ingenious defense, but the statement is qualified by the preceding article, which reads:

> We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

Here, then, it will be observed that the Saints believe in being subject to kings, rulers, etc., in obeying, honoring and sustaining the law, only when such laws are just—protecting them in their inalienable rights of conscience. The reader should note, too, that this code of Articles was not dignified with the stamp of revelation. It was prepared by the Prophet Joseph Smith at the request of Mr. John Wentworth, Editor of the Chicago Democrat, to be used by a Mr. Bostow, who was writing a history of New Hampshire, and was a part of a statement of the Prophet regarding his divine manifestations, the setting up of the Church of Christ, the mobbings and drivings of the Saints, etc.

In a "Summary of the teachings of the Church" with respect to its relationship to the Civil laws, the Prophet, on another occasion stated (D. & C. 134):

> We believe that religion is instituted of God, and that men are amenable to **Him, and to Him only,** for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.
>
> We believe that all men are bound to sustain and uphold the respective governments in which they reside **while protected in their inherent and inalienable rights** by the laws of such governments. * * *.
>
> We believe that rulers, states and governments, have a right, and **are bound to enact laws** for the protection of all citizens in the free exercise of their religious belief. * * *

Here, as indicated above, the Prophet claimed it to be the duty of the Saints to uphold the laws of the respective governments only "while protected in their inherent rights" **'by such laws'** and that the law makers "are bound to enact laws for the protection of all citizens in the **free exercise** of their religious belief." Indeed this principle but reflects the ruling of heaven from the dawn of time —it involves man's **free agency,** over which the greatest of all battles was fought before this world was formed. The principle was sustained as fundamental by the early day patriots. Thomas Jefferson contended: "The rights of conscience we never submitted, we could not submit: **We are answerable for them to our God."** Blackstone, too, so held. Said he: "If ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter." The late Dr. James E. Talmage, a staunch defender of the Manifesto, stated, (See Articles of Faith, by Talmage, p. 398):

> The Church holds that the right to worship according to the dictates of conscience has been conferred upon man by an authority higher than any of earth; and that, in consequence, **no worldly power can** justly interfere with its exercise. The Latter-day Saints accept as inspired the constitutional provision by which religious liberty within our own nation is professedly guarded, that **no law shall ever be made** "respecting an establishment of religion, or prohibiting the free exercise thereof;" * * *

This was an established rule of the Church at its inception —it is an established law of God. True, the Lord commanded the Saints (D. & C., 58:21, 22):

> Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land;
>
> Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

This was August 1st, 1831, before the Church was restricted by alien laws in its observance of Gods laws. Then two years later, the Lord gave a more extended definition of **His** meaning of "the laws of the land. (D & C., 98:4-10) We quote:

> And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them:
>
> And that law of the land **which is constitutional,** supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

ONE STEP ENOUGH

"As thou goest, step by step, I will open up the way before thee." Proberbs 4:12.

Child of my love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly.
One step is far enough for faith to see;
Take that and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where're the future find thee,
In all thy journeying I go before.

—Anon.

> Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law **which is the constitutional law of the land;**
> And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.
> I, the Lord God, make you free, therefore ye are free indeed; and the law (constitutional law) also **makes you free;**
> Nevertheless, when the wicked rule the people mourn;
> Wherefore, honest men, and wise men should be sought for diligently, and **good men** and **wise men** ye should observe to uphold; (not wicked men and unwise men who may be lawmakers) otherwise whotsoever is less than these cometh of evil.

The above entirely upsets the theory that the Saints are obliged to obey wicked and vicious laws; it lays the foundation for the justification of Daniel defying the unjust laws of the Medes and Persians under the reign of King Darius, and the Hebrew children ignoring the wicked laws of Nebuchadnezzar; of Abraham destroying the idols of his father Terah, and Jesus Christ scourging the money changers from the Temple. Indeed, until recent years the Mormon people had no other understanding of the matter. President John Taylor has said:

> I would like to obey every law of man, but I consider that the framers and enforcers of this **unconstitutional** law (the law against polygamy and cohabiting with plural wives) have violated their oaths. We **cannot** afford to forsake our wives and break up our families to comply with this law, **and I will not do it, so help me God!**

President Taylor was not alone in interpreting the anti-polygamy laws as being unconstitutional. During the debate on the Edmunds bill, members of Congress emphatically held to the same position. Among them we mention Senators Call of Florida, Vest of Missouri, Morgan of Alabama, Brown of Georgia, and Lamar of Mississippi. In the House Representatives Buckner, Belmont, Hewitt, Blanchard, Herbert and House, expressed similar opinions, holding the proposed law to be unconstitutional.

Senator George G. Vest stated:

> The seventh and eighth sections of this bill simply provides for an anomaly in the jurisprudence of the United States and establish a doctrine that in my judgment **strikes down the** fundamental principles of American liberty. * * * I revere the constitution of my country and the rights of personal liberty guaranteed to every American citizen. I tell you now, Senators of the United States, pass the bill and you will establish a precedent that will come home to plague you for all time to come.

The Edmunds-Tucker Act became a law on March 3, 1887, without the signature of the President (Grover Cleveland) and in May, 1890, the Supreme Court held it constitutional, Chief Justice Fuller and Justices Field and Lamar dissenting from the majority opinion. (See New and Everlasting Covenant of Marriage, pp. 41-43).

George Q. Cannon, First Counselor to President John Taylor, said:

> The people of the world do not believe in breeding, but we do. So the people of the world will die out and we will fill the whole earth. I admit that those raising children by plural wives are not complying with **man made** laws, but in the sight of God they are not sinning, as there is no sin in it.

Evidently in the days of John Taylor and George Q. Cannon, the Lord did not require obedience to laws that contravened His own edicts. The late Bishop Heber Bennion, a prominent Church official and for many years a leading public servant, stated the case thus:

> To claim that we cannot be true Latter-day Saints without strict obedience to every law of the land, irrespective of its justice and constitutionality, is not consistent, **it is not true.** Daniel would not do it, nor his three Hebrew brethren, and they were indeed true Former-day Saints. Hundreds of Latter-day Saints have gone to prison because they would not do it. President John Taylor died a martyr in exile rather than do it, and men were dropped from their positions in the Church because they **Promised to obey the law of the land.** Joseph F. Smith would not do it, but went on the underground for years, and had eleven children born after the Manifesto, by five mothers.—Gospel Problems, p. 80.

That the present attitude of the leaders wth respect to the observance of all laws is of recent origin is evidenced by the fact that President Heber J. Grant himself took his first two plural wives in 1884, some five years after the Cullom anti-polygamy bill was adjudged constitutional, and too, as late as 1899—nine years after the Manifesto—he plead guilty in the courts of the State of an infraction of these same laws, which the Saints are now urged with vehemence to observe.

Elder B. Harvey Allred, in his splendid book—A Leaf in Review—states:

> All the Presidents of the Church with their counselors, and all the apostles, * * * who have left a written testimony, born in the name of Jesus Christ, or under civil oath; and all who have declared, "Thus saith the Lord", down to and including President Joseph F. Smith, have solemnly declared in the name of their God, that the laws enacted by Congress against the practice of plural marriage were of evil, and unconstitutional.
> (For an extended review of this question see above book, p. 166 et. seq.)

To take any other view than the above is an acknowledgement of weakness in the Gospel structure. Suppose the law makers should create a State Religion—it has been done in Europe—and should declare baptism by sprinkling to be the legal mode, making other methods a crime, would the Saints of the Most High be justified in "obeying the laws of the land?" Suppose the State should prohibit the reading of the Bible or the administering of the Sacrament of the Lord's Supper, would we, because of the Twelfth Article of Faith, be expected to abide such wicked pronouncements? And yet such laws would be no more unjust and brutal than the laws enacted against the

Latter-day Saints, prohibiting the living of the Patriarchal order of marriage, the principle of marriage on which complete salvation and the highest exaltation are based. The Church, notwithstanding the declaration of its present leaders, has never adhered to the policy of obeying "the laws of the land" regardless; indeed it does not now do so. In some European countries today, Mormon missionaries, in defiance of law, hold clandestine meetings and take converts out under cover of darkness to baptize them. It is held—and properly so—that the honest in heart who are seeking light and truth, cannot be prevented from doing so by inhuman and unrighteous laws, though this contention is diametrically opposed to the theory supported by the present Church leaders, that all laws should be religiously adhered to, whether good or bad.

It is the constitutional law of the land guaranteeing civil rights and religious liberty, which the Saints are commanded to obey and sustain, and **no other**. God has never recognized any other law as binding.

On this point the late President Joseph F. Smith analyzed the situation as we have done (Gospel Doctrine pp. 507 et. seq.) We quote his closing words:

> If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution, where is the law, human or divine, which binds me, as an individual, to outwardly and openly proclaim my acceptance of their acts? I firmly believe that the only way in which we can be sustained in regard to these matters, by God our Heavenly Father, is by following the illustrious examples we find in Holy Writ: (Daniel and the three Hebrew Saints) and while we regret and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we **must obey God**, for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us, we will not necessarily break the constitutional laws of the land. * * * We intend to continue to be law-abiding so far as the constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God, like men.

President Smith's attitude upon the question of law obedience was clearly shown when he was arrested November 23, 1906, plead guilty and paid a fine of $300 for disregarding what he and his predecessors in office claimed to be an unconditional law. In the light of these facts there is no justification for the contention that the Saints are under obligation to observe laws which, in the sight of God, are unconstitutional.

The first anti-polygamy law, in this dispensation, was the Cullom bill enacted in 1862. Its constitutionality was affirmed by the Supreme Court of the United States (in the George Reynolds case) Jan. 6, 1879, and in April of that year Wilford Woodruff, in an Epistle to the Church stated:

> Now, Latter-day Saints, what are we going to do under the circumstances? God says, "We shall be damned if we do not obey the law." Congress says, (and the Supreme Court had pronounced it constitutional), "We shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of lions. * * * Now, who shall we obey, Gor or man? My voice is, we will obey God."

This does not sound like the present policy of placing the Saints under obligation to obey the "laws of the land" irrespective of their justness. President Woodruff stated the Lord's position in the matter. God knew that the anti-polygamy law had been passed by Congress in 1862 and that it had been pronounced constitutional by the Supreme Court in 1879, and yet, three years later—1882—He gave a revelation commanding Seymour B. Young to enter into plural marriage, thereby becoming a law breaker. Then in 1886 the Lord again affirmed the principle of obedience to divine law as against human laws. Said He to President John Taylor, speaking of the law of plural marriage:

> I the Lord do not change, and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: "All those who would enter into my glory **must and shall** obey my law" **(Here a God speaks! Little cares He for man made laws that are framed to blast the spiritual lives of a nation)** I have not revoked this law, **nor will I**, for it is everlasting, and those who will enter into my glory must (not should or may, but—) **must** obey the conditions thereof.

An then, as if to challenge the king-ship of God over the land, the law makers passed what is known as the Edmunds-Tucker Act, making the anti-polygamy laws more unconstitutional than before. This occurred in 1887, and in 1889 the Lord again defied His enemies, and told His servant Wilford Woodruff to take no notice of their demands:

> Let not my servants who are called to the Presidency of my Church deny my word or my law (plural marriage) which concerns the salvation of the children of men. * * * Make no further pledges, nor promises * * *. I cannot deny my word.

Then the 12th Article of Faith must be interpreted in the light of God's commands as given above and the Saints are commanded to obey **only** the constitutional laws of the land; not necessarily the laws which men pronounce constitutional, but laws which, in the eyes of God are constitutional, for anything less than this, "cometh of evil", and no child of God is commanded to do or accept evil.

We will now briefly notice the main point relied on in justification of the Manifesto; that which pertains to releasing men from a work when hindered, as set forth in D. & C., Sec. 124.

In a revelation to Joseph Smith and six other elders in September, 1832, the Lord

outlined the building of a City and a Temple. The City was to be built through the "gathering of the Saints beginning at this place (Missouri), even the place of the temple, which temple shall be reared in this generation." The Saints as a body were weak in faith; they had failed in their attempt to live the Order of Enoch, and in many ways had fallen short in the discharge of their duties. In consequence of this the Lord permitted their enemy to drive them from the borders of Missouri. In this scattered condition, robbed and peeled as they were, it could not be expected that they would proceed with their work in building the City and Temple, especially in a district that had been entirely evacuated by the Saints. Subsequently the Lord temporarily released the Saints from this work revealing such release through the Prophet as recorded in D. & C. 124:49-53, and as quoted above. Closing such release the Lord said:

> And this I make an example unto you, for your consolation concerning all those who have been cmmanded to **do a work**, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

It is here observed that the Lord's release applied to the "doing of a work", and not to the living of an eternal law. There is a difference between building a City and a Temple "in this generation",—a period extending over a hundred years' time—and in the living of a law of salvation which has been restored to earth "never again to be taken away or given to another people." The Lord did not indicate that because the enemies of righteousness interferred with the holding of meetings and the baptizing of converts, that proselyting and baptizing should cease and that the Saints would be relieved of the necessity of serving Him for the time being. He merely permitted a delay in the building of a City and Temple until such time as the Saints, through gaining strength and solidarity by living nearer the Lord, could return and build the City and Temple as commanded.

The application given this passage in Section 124 was not an invention of the brethren at the time of the issuance of the Manifesto. It had previously been urged upon the Church leaders as a means of escape from the penalty of anti-polygamous laws then being enacted; but the Church had promptly and emphatically rejected the idea, branding it as an apostate gesture. In the issue of the Deseret News of June 5, 1885, the Church officially answered those who were termed "semi-apostates" for seeking to applly the 124th Section of Doctrine and Covenants to the living of the Patriarchal order of Marriage (See "Marriage"—"Ballard-Jenson Correspondence", pp. 71-73). The Church statement closes as follows:

> It is a little singular that some people will persistently refuse to see the difference between a certain spcial work and a principle of law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply **even remotely** to the present situation.

And in all candor we must say, if the principle did not apply at that time, it did not apply at the time of the issuance of the Manifesto, nor can it apply today. To contend otherwise is opposed to all sense and logic.

The Lord had previously said, "I have not revoked this law (of plural marriage), nor will I, for it is everlasting, **and those who will enter into My glory must obey the conditions thereof.**" Then if it is necessary in order to enter into the Celestial glory of God, to live a certain law, it would be an indefensible act on the part of the Lord to deny those of His people, who are faithful and willing, the right to live a law necessary to their exaltation.

We again affirm that the Manifesto was never intended by those who framed it and signed it, to stop the practice of plural marriage. It did not stop it. As mentioned in our last article, Apostle Abraham H. Cannon entered the plural relation after the Manifesto was adopted as a law of the Church, and he was not disciplined for his act. Indeed, after his death, President Woodruff stated the Lord had revealed to him that He had called Elder Cannon "To fill an important mission in the spirit world, as a pure and holy Apostle from Zion in the Rocky Mountains." This statement should forever close the mouths of those claiming the Manifesto to be a revelation from the Lord, as well as those claiming, as the leaders do today, that no approved marriage, in the plural relation, has been performed since the Manifesto. It disproves the vicious imputation of the late Dr. James E. Talmage, before the congressional committee in the Reed Smoot case, that all those entering into this form of marriage since the Manifesto were "unchaste." God does not choose "unchaste" men to fill responsible positions, nor "to fill an important mission in the spirit world, as a pure and holy apostle from Zion in the Rocky Mountains."

Should it be contended that the case of Abraham H. Cannon was an isolated one and should not be cited as a proof that plural marriage were numerously performed after the Manifesto, we have but to call attention to the news items as late as twenty years after the Manifesto was issued. The issue of the Salt Lake Tribune for April 25, 1910, gave the names of ninety-eight members of the Church who entered the practice of polygamy since the Manifesto. Among

these were many leading Church and Civil officials, six of them being members of the Quorum of Twelve! These, no doubt, were only a fraction of those actually entering that principle. Some of these brethren are still living in the plural relationship and are serving the Church in responsiblle positions.

Then to claim that such is not true, and that the Church has always adhered to the policy of abedience to civil law irrespective of its righteousness or fairness is but another evidence of the leaders fulfilling the prediction of Isaiah:

> Because ye have said, We have made a covenant with death (the Manifesto) and with hell are we at agreement (by promising to cease living a law of salvation); when the overflowing scourge shall pass through, it shall not come unto us: **For we have made lies our refuge, and under falsehood have we hid ourselves.**

But the Lord further said through His Prophet:

> Judgment also will I lay to the line, and righteousness to the plummet: and the hail **shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand.**

The Lord's "hail" is now engaged in sweeping away "the refuge of lies", and the "waters" of truth are "overflowing the hiding place"; The "covenant with death" is being "disannulled", and the "agreement with hell" cannot longer stand, except in the hearts of those who choose to "believe a lie and be damned."

JEALOUSY

Jealousy is such a stupid, illogical passion! Somebody likes you better than me; therefore, I am to hate you. Thus jealousy reasons, and seems to forget one of the most obvious facts in life—namely, that one is liked by any person acordingly as one presents a likeable appearance to that person. Nothing can prevent the operation of this natural law. It is no good you urging you are the father, mother, brother, sister, husband or lover of the person by whom you wish to be supremely loved. If you are not lovable to him or her, all argument, all exhortation, all passion is thrown away which is intended to produce love. You can force the outward show, but not the inward feeling. A jealous person will exclaim:

"Why don't you confide in me?"

The real reason is: You are not a person to be confided in; and all claims for confidence comes to nothing when confronted with that important fact. Jealousy is, therefore, the peculiar vice of stupid people.—Juvenile Instructor, 12:244.

(The following poem contributed by a friend, may be sung to the tune: "My Country 'Tis of Thee". We deem the sentiment expressed fitting for present conditions.—Ed.)

PLEA OF THE OPPRESSED

Our country pledged to be
A land of liberty;
For thee we mourn.
Thy people taxed to death,
Standing with bated breath,
Waiting for real relief,
From homes are torn.

While politicians fight,
For power and not for right,
Bondage is ours.
God's laws they have outlawed;
Starvation stalks abroad;
While 'neath a heavy rod
Lo! freedom cowers.

Make us repentant all;
Help us to heed the call
That now resounds.
God's name we have disowned;
Deity has been dethroned;
Sin has long been condoned;
Vice now abounds.

Our God we 'peal to thee
From oppression set us free.
Give to us men.
Men who revere they name;
Who will not bow in shame;
Who will—not seeking fame,
Free us again.

Make bare thine arm we plead,
Oh, hear us in our need.
That we may sing.
"Freedom is come again;
We have not plead in vain;
Cleansed now our flag from stain;
Praise God our king."

WILLARD BISHOP,
Orem, Utah.

"A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were Mormons."—Jedediah M. Grant.

Youth is the Spring-time of life; if the Spring-time is wasted, what will the harvest be?—Nathan Clark.

Well, Sam, I'll tell you how it is. You see, I married a widow, and this widow had a daughter, then my father being a widower, married our daughter; so you see my father is my own son-in-law. Yes, I see. Then again, my step-daughter is my step-mother, ain't she? Well then, her mother is my grandmother, ain't she? I'm married to her, ain't I? So that makes me my own grandfather, doesn't it?

NECESSITY OF LAW

By Elder Louis A. Kelsch

In this day of human trouble and perplexity, man has permitted himself, in large measure, to become governed by emotion and inclination rather than by principle and law. Nothing can exist outside of law; even God must govern and is Himself governed by this great principle. He has told us:

> "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

In future efforts to subject our lives to righteous law, we may feel justly encouraged by the inspired thoughts of Frank Crane upon the spbject:

LAW

I am law. I am nature's law. By me comes unity and order. In my hands I hold three gifts—health, happiness and success. Those who do not follow me are devoured by the dogs of disease, misery, degradation and failure. The ignorant fear me; they run from my face; they tremble at my voice; but the wise love me and seek me forever. Fools think to outwit me, and that no man has ever done. I am more clever than the cleverest. I am stronger than the strongest. I am old as God. I never sleep, I never err. I am virile as youth. I am accurate as mathematics. I am beautiful as poetry. I am sweet as music. Without me there could be no art; no harmony of sound; no charm of landscape or picture; no government; no life. I am the secret of goodness; I am the horror of sin; I am the eternal path, and besides me there is no one else. Without me, men wander in the labyrinth of death. Heaven is where I am. Hell is where I am not.

I am efficiency in man. I am loveliness in woman. I am everywhere, in the infinite waves of water, in the oak, in the brain, in nourishment, in disease, and in health. I am in the lover's clasp, in the stars and in the storm. I dance, I flame, I freeze; but always mathematically correct. For I am more intricate than calculus, more accurate than any instrument, for they but use and apply me. They that live by me find peace; they that walk with me come at last to God.

Anent the above we extract the following from the Liahona the Elders' Journal:

OBEDIENCE TO GOD'S LAWS

We are all born with our free agency; with the power within ourselves, aided by the blessing of God to attain unto the highest glory. How shall we attain unto the highest glory? There is only one way, and that is by observing the highest laws. The highest laws when obeyed, bring as a reward the highest glory, and the man or woman who expects to attain to the highest glory without obeying these laws, deceives himself or herself. It cannot be done. If I rise above the telestial glory, I must obey a law that will lift me above that. If I rise above the terrestrial glory it will not be by obeying terrestrial law. If I do not obey higher laws than that, I cannot attain to a higher glory. I want to impress upon you, my brethren and sisters, that our exaltation, our future glory, depends entirely upon our obedience to law.—President George Q. Cannon.

What is the highest law? William Clayton, the private secretary to the Prophet, said:

> I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on earth, and that without obdience to that principle no man can ever attain to the fulness of exaltation of Celestial Glory.—Historical Record, p. 226.

SECRETS

President John Taylor is reported to have asked in one of the congregations of the Saints: "How many here can keep a secret?" The majority of hands came up. "So can I," said he, "and I am going to keep the to him or her, all argument all exhortation, all advise you to do the same."

On this point Brigham Young had this to say (J. of D. 4:371):

> **You often hear people desiring more of the knowledge of God, more of the wisdom of God, more of the power of God. They want more revelation, to know more about the Kingdom of God, in Heaven and on the earth, and they wish to learn and increase.**
>
> **There is one principle that I wish the people would understand and lay to heart. Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the Kingdom of Heaven—that you are full of confidence in God —that you will never betray a thing that God tells you—that you will never reveal to your neighbor that which ought not to be revealed, as quick as you prepare to be entrusted with the things of God, there is an eternity of them to bestow upon you. Instead of pleading with the Lord to bestow more upon you, plead with yourselves to have confidence in yourselves, to have integrity in yourselves, and know when to speak and what to speak, what to reveal, and how to carry yourselves and walk before the Lord. And just as fast as you prove to Him that you will preserve everything secret that ought to be—that you will deal out to your neighbors all which you ought and no more, and learn how to dispense your knowledge to your families, friends, neighbors, and brethren, the Lord will bestow upon you, and give to you, and bestow upon you, until finally He will say to you, "You shall never fall; your salvation is sealed unto you; you are sealed up unto eternal life and salvation, through your integrity.**
>
> **Let every person be the friend of God, that whatever He reveals to you, you can wisely handle without asking Him whether you shall tell your wife of it or not.**

ELEVEN MILLION "HOMES" IN SLUM CLASS

Eleven million "homes" in these United States belong in the slum class, according to a report just issued by the PWA. Of these, 6,000,000 are in cities and 5,000,000 in the country. Together, they make up 6 per cent of the dwellings of the nation, and house about one-third of the population. And the situation is not getting better.

One-third of the population, says the report, are living in dwellings and neighborhood "of character to injure the health, endanger the safety and morals, and interfere with the normal life of their inhabitants."—Public Opinion.

CLEAN UP

By permission of Leona Jolly of Tropic, Utah, we extract the following from her interesting journal:

One evening, soon after retiring, I seemed suddenly to enter a large unfinished building; reaching a door where I could see across one room and into the door of another opposite, I there beheld an individual with a most striking personality. I marveled that anyone could appear so clean, for his body seemed radiant with cleanliness; he seemed so strong, possessing most pleasant features and wast neatly dressed. He smiled and beckoned me to come to him. O what joy thrilled my soul. As I stepped across the threshold I noticed how soiled my clothing was—how untidy my hair; in fact, my whole body felt dingy and unkempt. I could not go on, and thought—"O why didn't I clean up before coming here?" Such a feeling of sorrow and disappointment came over me. As I turned back a voice said: "You wanted to know this, now are you satisfied?"

I awoke with a start, tears streaming down my cheeks and my whole being trembling with both joy and disappointment. That moment I resolved to strive harder each day to "clean up"—to overcome every selfish desire, every undesirable thought and action; to study the Gospel and try to live up to all its requirements, and above all to cultivate the spirit of love and tolerance; to never judge another person and to live up to my honest convictions, no matter what others may say or think: for I **know that God lives and that He is a kind and loving father, a righteous judge whom I will be glad to meet and receive judgment from.**

This experience has inspired me with a great appreciation of life and a desire to live it fully; for to me—

Life is so glorious—a gift divine,
Filled with real pleasure for your heart and mine;
Bubbling with gladness—opportunities grand,
With a chance for advancement for each heart and hand.
How can I express my hopes so sublime
And bring under subjection each impulse of mine—
How tune my lyre that no discord will stay
To mar life's fleeting moments that speed on their way:
That my heart may be able to ever express
The gratitude felt and the real happiness—
That my soul may be free from selfish desire,
Attuned to Thy Spirit as it may inspire?
Accept now my thanks that my lips cannot say—
Guide me and lead me along Life's glad way.

"Silence is the soil in which thought grows."

THOU THAT SLEEPEST

It is doing, not dreaming, that makes one a man.
If the plan isn't followed, of what good is the plan?
You may think, till you seem, in your rapturous zeal,
To rise, as if borne upon pinions; to feel
The stars sing beneath you, and fanning your face,
Elysian zephyrs surround you in space.
That will not advance you. No flame of desire
Has ever sufficed to lift any one higher.
But doing, and doing, and doing again,
Though but little each day, yet each day all one can—
With courage and patience, to God ever true,
'Tis a wonder what wonders a person can do.
—From the Russian.

"A royal soul may belong to a beggar, and a beggarly one to a king."

God desires to build up in the midst of these mountains, the healthiest, purest, and most powerful people in the world; and through obedience to His holy laws, and the wise counsels of His servants, this is destined to be effected.—Erastus Snow.

"TRUTH crushed to earth, shall rise again:
The eternal years of God are her's;
But error, wounded, writhes with pain
And dies among her worshipers."

SOME ADDITIONAL WORDS OF COMMENDATION

A Voice From Arizona:

You don't know how thankful I was to get the second copy of TRUTH. Its contents are just what I have been starving for all these years. TRUTH is finding many friends in this district. I pray the Lord to bless you in your work.

California Again Speaks:

I received No. 2 copy of TRUTH and thoroughly enjoyed it. Enclosed is my subscription. God bless you in your mighty work for good. I feel to say, continue to blaze forth the glad tidings of great joy, without fear or favor of what man can do.

A Non-Mormon Friend in California Writes:

I was pleased to receive copy of TRUTH which you sent me, and after its careful perusal I am confident that your vocation is well chosen, and will prove a lasting monument that time cannot efface. I am especially impressed with the comment of Ella Wheeler Wilcox relating to superior children in Utah which fully substantiates my conclusion of years ago and of which I have referred to many times in the interval.

Our First Complaint—From Kentucky:

I am greatly disappointed in not receiving my second number of TRUTH. After reading the first, my appetite was whetted for succeeding numbers and I must have them. If you mailed No. 2, it has miscarried. Please forward me another copy; my family is lost without it.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. SEPTEMBER 1, 1935 NO 4.

EXCERPTS OF DISCOURSE BY PRESIDENT BRIGHAM YOUNG

Delivered in the Meeting House in Nephi City, Juab County, Saturday Morning, April 18, 1874. (J. of D., 17:39-46)

Brethren and sisters, we want to understand what the Savior meant when he prayed that his disciples might be one. One in faith? Yes. One in doctrine? Yes. One in practice? Yes. One in interests? Yes. One in hopes? Yes, and all concentrated of the kingdom of God on the earth and the establishment thereof, the fulfillment of the Scriptures, the gathering of the Saints, and the salvation of the inhabitants of the earth. This is the oneness and the union the Savior meant. Let me here ask the question, did the Savior design that we should be one with regard to faith in him, repentance of sin, baptism for the remission thereof, the imposition of hands for the gift of the Holy Ghost, the gifts and graces of the Spirit of the Lord, that there might be in the Church first Apostles, then Prophets, pastors, teachers, helps, governments, diversities of tongues, the gift of prophecy, the gift of discernment of spirits; also the gift of faith, so that if poison be administered it should not hurt the believer; and if there should be a necessity to take up serpents, it should be done without danger? Yes, all this is included in the oneness prayed for by the Savior; and some of the gifts I have enumerated have been witnessed by most of us. I myself have seen rattlesnakes handled as you would a piece of rope. I remember one night, when going to Missouri, in the year 1834, I was spreading our blankets on the tall prairie grass, which was pretty thick and heavy, that a rattlesnake was under my hands and warned me of his presence by his rattles. I called to one of the brethren who was helping, and turning back the blanket, said to him: "Take this snake and carry it off and tell it not to come back again; and to say to its neighbors do not come into our camp tonight, lest some one might kill you." He took up the snake and carried it off several rods from the camp, and told it to stay away, and to tell its neighbors not to come into the camp for they might get killed if they did. Many such circumstances have transpired in the experience of the Elders of this Church; but we need not stop to relate them, for it is well known that the gifts of the Gospel are in this Church, such as healing, faith, speaking with tongues, discerning spirits, prophecy, etc., and I need not dwell upon them now.

I will now ask the question, where is the individual who can draw the line and show us that, when Jesus prayed that his disciples might be one, he meant a oneness only in spiritual things, and that it was not to extend to temporal affairs? Will any of you draw the line and tell us? For I am certain that I have not wisdom enough to define the line between spiritual and temporal things. I know nothing about faith in the Lord, without works corresponding therewith; they must go together, for without works you cannot prove that faith exists. We might cry out, until the day of our death that we love the Savior, but if we neglected to observe his sayings he would not believe us. We have his own words to prove this. There were a great many who pretended to think considerable of him while he was here in the flesh; but he said to his disciples: "If you love me, keep my commandments." This was the proof he demanded, then works and faith went together.

The same principle holds good with parents and children.

* * * We have gone just as far as we can be permitted to go in the road on which we are now traveling. One man has his eye on a gold mine, another is for a silver mine, another is for marketing his flour or his wheat, another for selling his cattle another to raise cattle, another to get a farm, or building here and there, and trading and trafficking with each other, just like Babylon, taking advantage wherever we can, and all going just as the rest of the world. Babylon is here, and we are following in the footsteps of the inhabitants of the earth, who are in a perfect sea of confusion. Do you know this? You ought to ,for there are none of you but what see it daily; it is a daily spectacle before your eyes and mine, to see the Latter-day Saints trying to take advantage of their brethren. There are Elders in this Church who would take the widow's last cow, for five dollars, and then kneel down and thank God for the fine bargain they had made.

I have come to this conclusion, which I have preached for years and years and years, and Joseph preached it up to the time of his death, that the people must leave Babylon and confusion behind them, and be the servants and handmaidens of the Lord; they must be His family. They have gathered out from Babylon, and they must prepare themselves to stand in holy places, preparatory to the coming of the Son of Man. I have been watching and waiting, just as steadily, and as earnestly and faithfully as ever a mother watched over an infant child, to see when this people would be ready to receive the doctrine, or the first lessons or revelations given when the center stake of Zion was first located to consecrate their property, and be indeed the servants and handmaidens of the Lord, and labor with all their hearts to do His will and build up His kingdom on the earth; and I have never seen the time when we could organize one little society, or one little ward; but, thank God, the time has come, the Spirit of the Lord is upon the people.

Is it a new doctrine to us that God's people should and must be one in everything? It is an old doctrine; shall I say it is as old as the hills, as old as the mountains, as old as this world? Yes, I can say it is as old as my Father in heaven; it is an eternal doctrine; it is from eternity to eternity.

* * * Are we going to enter into the kingdom? Are we going to be prepared for the coming of the Son of Man? Are we going to be prepared to enter into the fullness of the glory of the Father and the son? Not so long as we live according to the principles of Babylon. Now we are, every man for himself. One says: "This is my property, and I am for increasing it." Another says: "This is mine." Another: "I will do as I please; I will go where I please and when I please; I will do this, that, or the other; and if I have a mind to raise grain here and take it to market and give it away, it is none of your business." It will be said to all such persons, who profess to be Latter-day Saints: "I never knew you; you never were Saints."

Now I wish to give you a little of our late experience with regard to the Savior and his doctrines. We have organized in this United Order, commencing at St. George. A thousand thoughts rise in my mind, looking at the subject generally. "St. George! Are you going to send me down to St. George? Why, it is like sending me out of the world!" But I must not talk about this: suffice it to say that St. George is one of the most beautiful places on this little farm —this world that we occupy—this little farm of the Lord's, one of the choicest places on the face of the earth. I see more wealth in that small place than in any other location, of its size, in this territory, or in these mountains; and I always have.

We have organized a small Branch there, or rather, I may say a tolerably large one. I preached a good deal in St. George. It seemed to be the only place we could begin our work; they were the only people we could organize; but we did organize there. God designs to make the people of one heart and one mind. From Monday morning to Monday morning again, and that everything they do on the earth shall promote His cause and kingdom, and the happiness and salvation of the human family. * * * One man came to me, an old "Mormon", whom I have known over forty-two years, just as we were organizing, and said: 'Brother Brigham, I have preached for you all the time. I did the same for brother Joseph. Brother Joseph preached this doctrine; is it not strange that the people do not see it?" "Then," said I, "you are ready to put down your name?" His answer was: "I will think about it." You do not fully understand your own faith, nor the doctrines you preach to the people, if you do not understand this doctrine and are not as ready to enter it as you would be to lay down this mortal body and enter heaven if God should call you, or to do any other duty. Suffice it to say, God will establish this order on the face of the earth, and if we do not help Him, others will, and they will enjoy the benefits of it. * * *

One Bishop wrote to me—"Please come and organize us. I am glad you are coming this way, we want to be organized. I know that we have to consecrate to somebody, and I would rather consecrate to the Lord than to the devil. We have to consecrate to one or the other, and very soon, too." He is a very good Bishop; he is full of the spirit

of this work, and cannot keep from talking about it.

We now want to organize the Latter-day Saints, every man, woman and child among them, who has a desire to be organized, into this holy order. You may call it the Order of Enoch, you may call it co-partnership, or just what you please. It is the United Order of the Kingdom of God on the earth; but we say the Order of Enoch on the same principle you find in the revelation concerning the Priesthood, which, to avoid the too frequent repetition of the name of the Diety, is called the Priesthood after the order of Melchisedek. This order is the order of heaven, the family of heaven on the earth; it is the children of our Father here upon the earth organized into one body or one family, to operate together.

As individuals we do not want your farms, we do not want your houses and city lots, we do not want your horses and your cattle, we do not want your gold and your silver, nor anything of the kind. "Well, then, what do you want?" We want the time of this people called Latter-day Saints, that we can organize this time systematically, and make this people the richest people on the face of the earth. If we are the people of God, we are to be the richest people on the earth, and these riches are to be held in God, not in the devil. God tells us how we may accomplish this, as plainly and as surely as he told Joshua and the people of Israel how to cause the downfall of the walls of Jericho. They were to march around the walls once a day for seven days, then seven times in one day, and the last time they went around the walls they blew their horns with all their might, and down fell the walls of Jericho. * * * Says one—"Don't you want my money and my goods?' We want you to put them into the kingdom of God, into the vaults that are prepared, into the archives, the safe, the institution, to help to increase means for the kingdom of God on the earth. And what are we to have when we enter this order? What we need to eat, drink and wear, and strict obedience to the requirements of those whom the Lord sets to guide and direct; that our sisters, instead of teasing their husbands for a dollar, five dollars, twenty-five dollars, for a fine dress, bonnet, or artificials for themselves or their daughters, may go to work and learn how to make all these things for themselves, being organized into societies or classes for that purpose. And the brethren will be organized to do their farming, herding and raising cattle, sheep, fruit, grain and vegetables; and when they have raised these products, every particle be gathered into a storehouse or storehouses, and every one have what is needed to sustain him. But the people will stop going here, there and yonder, and saying—"I am after the gold," "I am after the silver," or this, that and the other. They will stop this folly and nonsense, for they have already impoverished themselves too much by taking so unwise a course. Looking at matters in a temporal point of view, and in the light of strict economy, **I am ashamed to see the poverty that exists among the Latter-day Saints.** They ought to be worth millions and millions, and millions on millions, where they are not worth a dollar. Should they spend their means in folly and nonsense? No, not a dollar of it, but put all into the general fund for the benefit of the kingdom. Organize the brethren and sisters, and let each and every one have their duties to perform. Where they are destitute of houses, and it is convenient, the most economical plan that can be adopted is to have buildings erected large enough to accommodate a number of families. For instance, we will say there are a hundred families in this place who have not houses fit to live in. We will erect a building large enough to accommodate them all comfortably, with every convenience for cooking, washing, ironing, etc.; and then, instead of each one of a hundred women getting up in the morning to cook breakfast for father and the large boys, that they may go to their labor, while the little children are crying and needing attention, breakfast for the whole can be prepared by five or ten women, with a man or two to help. Some may say—"This would be confusion." Not at all, it would do away with it. Another one says—"It will be a great trial to my feelings, if I am obliged to go and breakfast with all these men and women. I am faint and sick, and do not eat much, and I want my breakfast prepared in peace." Then build side rooms by the dozen or score, where you can eat by yourselves; and if you wish to invite three or four to eat with you, have your table, and everything you call for is sent to you. "Well, but I do not like this confusion of children." Let the children have their dining room for themselves, and let a certain number of the sisters be appointed to take charge of the nursery and see that they have proper food, in proper quantities and at proper times, so as to preserve system and good order as far as possible, that a love of order may be established in their youthful minds, and they learn how to conduct themselves. Then let there be good teachers in the school rooms; and have beautiful gardens, and take the little folks out and show them the beautiful flowers, and teach them in their childhood the names and properties of every flower and plant, teaching them to understand which are astringent, which cathartic; this is useful for coloring, that is celebrated for its combination of beautiful colors, etc. Teach them lessons of beauty and usefulness while they are young, instead of let-

ting them play in the dirt, making mud balls, and drawing the mud in their hats, and soiling their dresses, and cultivate their mental powers from childhood up.

* * * Here is the kingdom of God; do you want to enter into it, or not? Do you want the future blessings of this kingdom, or do you not? Have your choice, but whomsoever you list to obey, his servants you will be, whether it is Jesus or the devil; please yourselves, have your choice. But all know we can not serve two masters acceptable; if we love one, we shall hate the other, and if we hold on to one, we shall despise the other. We must either be for the kingdom of God, or not. But we shall organize this holy order here before we leave. We give the invitation to all of you to come and get organized. Let us be one; let us carry out the order that God has established for the family of heaven. God bless you.

APPRECIATIVE TESTIMONIALS

The publishers are unable, through lack of time, to make personal acknowledgement of all the kind letters of appreciation being received from the readers of TRUTH; nor will our limited space permit a reproduction of a tithe of these expressions. The following received from an Idaho correspondent, may, however, be regarded a fair sample of the testimonials being received:

> Thank you for the three numbers of TRUTH. I enclose $2.00 one year's subscription to the Magazine. Have you extra copies of the past three numbers? I should like to get some for the benefit of friends, as I prize my numbers too highly to allow them out of my possession. I find a number of people in this community who express their intention to subscribe. I shall look forward with eagerness to the next issue.

Thanks, friend subscriber. Our endeavors shall be to continue presenting truth unadulterated and in a style that the honest and fearless reader will appreciate.

WHEN FEMININE ADORNMENT WAS BANNED

In the year of grace 1700 Parliament enacted the following tasty bit of legislation: "That all women of whatever age, rank, profession or degree, whether virgin, maid or widow, that shall from and after such act impose upon, seduce and betray into matrimony any of his majesty's subjects by means of scent, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes or bolstered hips, shall incur the penalty of the law now in force against witchcraft and like misdemeanors, and that the marriage upon conviction shall stand null and void."

—House and Garden.

THAT'S WHAT I CALL A FRIEND

One whose grip is a little tighter,
One whose smile is a little brighter,
One whose deeds are a little whiter,
That's what I call a friend.

One who'll lend as quick as he'll borrow,
One who's the same today as tomorrow,
One who will share your joy—and sorrow,
That's what I call a friend.

One whose thoughts are a little clearer,
One whose mind is a little keener,
One who avoids those things that are meaner,
That's what I call a friend.
One when you're gone who'll miss you sadly,
One who'll welcome you back again gladly,
One who, though angered, will not speak madly,
That's what I call a friend.

One who is always willing to aid you,
One whose advice has always paid you,
One who's defended when others flayed you,
That's what I call a friend.

One who's been fine when life seemed rotten,
One whose ideals you have not forgotten,
One who has given you more than he's gotten,
That's what I call a friend.

—John Burroughs.

"The reason why plurality of wives here is so unpopular with those who rail against it is, because they cannot find in Utah that corruption which their depraved appetites desire; and though it may hit hard elsewhere, the truth must be told, that ninety-nine and one hundreths of all the opposition elsewhere turned against our practice of it, is because of the corrupt thoughts and practices of those who rail against it, and who judge us by their own vile hearts, and what we do by what they would do were they in our places."

—Deseret News, August 28, 1867.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not just respectable, and wealthy, not rich; to do all cheerfully, bear all bravely; to listen to stars and birds, to babes and sages with open heart; to study hard, think quietly, act frankly, talk gently, await occasions, hurry never—in a word to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—W. E. Canning.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

PUBLISHED MONTHLY

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UNITED ORDER

Elsewhere herein TRUTH reprints a sermon of Brigham Young upon the subject of the temporal salvation of the Saints. This subject is of especial interest at the present time. The world is hopelessly distraught, an outgrowth of maladjustments in its economic structures. In our own land of Joseph —a land proclaimed by the Lord as being choice above all other lands—hunger and even starvation are grim realities. Modern statesmanship has proven inadequate to cope with the situation. The present financial depression is without a parallel in history. After spending billions of dollars in an effort to return to an economic normalcy, we are apparently little nearer the goal than we were four or five years back; indeed some statisticians and economic experts claim we are wandering away from rather than toward the objective. Our government now reports one of every five of its population being supported directly by governmental agencies, either national, state or local. The burden on taxpayers has reached alarming and almost intolerable proportions and the national debt has mounted to a figure beyond human conception. Complete chaos threatens our national machinery. Something is radically wrong. Everybody knows this to be true, but a leadership equal to the exigency is lacking. Business is trying to overcome an unprecedented depression by following the unsound and in many respects dishonest tactics which brought that depression on—an act tantamount to that of trying to lift oneself up by his boot-straps. There is a remedy, however—a remedy that is as certain as that day follows the night, and as unerring in its results as is the Almighty. This remedy is within the grasp of every individual and its application is simple and easy to employ. We will refer to it briefly, hoping to treat the subject in greater detail in future issues of TRUTH.

Early in the present gospel dispensation the Lord revealed to His Prophet, Joseph Smith, the perfect law of economic liberty that obtains in the Celestial heavens. It was to be known as the Order of Enoch or the United Order. In the days of Enoch—in the Adamic dispensation—a righteous people separated themselves from the wicked, accepting the benign leadership of the Holy Priesthood under the direction of Enoch, then God's mouthpiece on earth. It is recorded that Enoch "talked with the Lord." So perfect were the lives of His people, rendered so largely through the economic laws which they lived, that the Lord called them Zion, "because they were of one heart and one mind, and dwelt in righteousness; **and there was no poor among them.**" Such was the utopian condition of this group of Saints. They had adopted the economic law of heaven and become of one heart and mind and, by reason of this oneness and of the perfect co-ordination of their efforts, "there was no poor among them."

A similar situation obtained in the early apostolic days after the crucifixion of our Lord:

> And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they **had all things common.** * * *
>
> Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.
>
> —Acts 4:32, 34, 35.

What a wonderful situation! In this saintly community there were positively none that lacked the things necessary to bring them health and happiness. And why did they not lack in these things, as so many millions do today? Because God's ownership of all things was acknowledged, and a just "distribution was made to every man according as he had need."

Not only did this perfect economic condition obtain on the eastern hemisphere, but a like situation evolved in the lives of the Nephites living on this land of Joseph. After His crucifixion Christ came here and reestablished His gospel among those of the inhabitants who had escaped the great cataclysms in Nature following the crucifixion. So genuine was the repentance and so great the faith of this people that Jesus was led to instruct them in matters that had been kept hidden from the Saints at Jerusalem. The record states:

> And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people, and loosed their tongues that they could utter. * * * Yea, even babes did open their mouths, and utter marvelous things: and the things which they did utter were forbidden, that there should not any man write them. * * * And many of them saw and heard unspeakable things which are not lawful to be written. And they taught, and did minister one to another; **and they had all things common among them,** every man dealing justly, one with another.—3 Nep. 26:14, 16-19.

Being of one mind as were Enoch's people, and having "all things" in common among them," these Saints were permitted to see and hear "unspeakable things which are not lawful to be written." They had adopted and were living the perfect law of economics.

As early as February, 1831, the Lord began to unfold to the Prophet's mind the workings of this glorious law. Said He:

> And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the Church, and shall not receive again that which he has consecrated unto the poor and the needy of my Church; or in other words, unto me; for inasmuch as ye do it unto the least of these, ye do it unto me; for it shall come to pass, that which I spake by the mouths of my phophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel. * * * And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.—D. & C. 42:37-39, 55.

Further instructions were given in December of the same year; (See Sec. 72) and in the following March additional light was shed on the subject. Said the Lord:

> For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place (Ohio) and in the land of Zion (Missouri),
>
> Or in other words, the city of Enoch, (Joseph) for a permanent and everlasting establishment and order unto my Church, to advance the cause, which ye have espoused to the salvation of man, and to the glory of your Father who is in heaven.
>
> That you **may be equal** in the bands of heavonly things, yea, and earthly things also, for the obtaining of heavenly things;
>
> For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things;
>
> For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.—D. & C. 78:3-7.

The Lord had previously declared—and the fact is self evident—that all things unto Him were spiritual. A tradition had arisen to the effect that a distinct difference obtained between that which was termed "spiritual" and that which men knew as 'temporal". In spiritual matters the people professed to be willing to come under the guidance of the Priesthood, but in temporal matters they brooked no interference from the Priesthood, foolishly proclaiming their independence of all powers. Such a sophistry could emanate from only one source; it is the reasoning of those who choose darkness in preference to light. Said the Lord:

> Wherefore, verily I say unto you, that **all things unto me are spiritual,** and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.—D. & C. 29:34.

This language is unmistakably plain. All things belong to Him who created them—God. He has placed some of these things under the control of His children as stewards. He who administers his stewardship wisely, free from selfishness, will be "added upon", while those who permit self-interest and greed to control their policies will find themselves in the position the present depression has brought upon mankind generally. The Lord's Prophet, Brigham Young, after arriving in these valleys, proclaimed that if the Saints were faithful, and would overcome their selfishness, they would never again come under any other dominion than that of the Priesthood. But, said he—and here is the crux of the situation:

> There is no man on this earth who can receive the kingdom of God in his heart and be governed according to the laws of the kingdom, without being governed and controlled in **all temporal matters.** If you are not of one heart and mind in these things, never think of Jackson County, for you will not be wanted there. No man is going to inherit a celestial glory, who trifles with the principles thereof. The man who does not labor from day to day and from hour to hour for building up this kingdom and bringing forth the fulness of the kingdom of God upon the earth, and establishment of Zion, will sooner or later fall and go out of the church.—J. of D., 10:38.

The Saints were not faithful. They could not abide a Celestial law, either as pertaining to the Patriarchal order of marriage, or the order of Enoch—the two highest orders revealed to man—hence did not enjoy the blessings that were offered them; and today, instead of being the mightiest people on earth, operating under a perfect economic system, they are suffering the mortification of financial and spiritual bondage, having not only surrendered a vital principle of Salvation, but have taken a place near the top of the line of states receiving in greatest measure, according to population, governmental charity- Calamity of calamities! Will we never learn? But the disease is curable and the treatment is simple:

It will be noted in the discourse of Brigham Young printed elswhere, that he did not hold to the falacious tradition, that to be

in the favor of heaven and qualified to live all the principles of the gospel, one must be and remain in a state of poverty. Said he:

> Looking at matters in a temporal point of view, and in the light of strict economy, I am ashamed to see the poverty that exists among the Latter-day Saints. They ought to be worth millions and millions, and millions on millions where they are not (now) worth a dollar.

"The earth is the Lord's and the fulness thereof", and through correct living man may become a partner with God and thus a joint owner in earth. God's economic law, when consistently lived, will provide every man with the necessities of life, including the proper comforts thereof.

Let the Saints, therefore, return to the worship of the Lord, and He will turn unto them with blessings! The Lord has said:

> I, the Lord, stretched out the heavens, and built the earth as a very handy work, and all things therein are mine: And it is my purpose to provide for my saints, for all things are mine; **but it must needs be done in mine own way**; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.
>
> **Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment**—D. & C., 104:14-18.
>
> **Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.**
>
> **And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.**—Malachi 3:10, 11.

TEMPEST IN A TEAPOT

On August 3rd an Associated Press dispatch from Kingman, Arizona, proclaimed to the country, the existence at Short Creek, Arizona, of a polygamous colony calling themselves "Brethren of the United Order." The report indicated that preparation was under way to move from 25 to 30 polygamous families, each possessing from nine to fifteen children, from Utah into that section. County Attorney Elmo Bollinger is quoted as saying: "Officials of the regular church (L. D. S. officials) were assisting to bring about the arrest and conviction of polyagmists", and David A. Smith, of the presiding bishopric of the Church, is quoted as follows:

> We feel that it would be a good thing for the government agents to take strong action against the offenders and make an example of them. President Heber J. Grant time after time has served notice that the Church will not tolerate plural marriage among its members. In every instance, where it is found, the persons are excommunicated from the Church. Persons using the Church as a cloak for such practices are bringing ill repute to us, and **we are cooperating** wherever possible **in obtaining enforcemen of the law.**

The above (largely misinformation) has been carried in syndicated dispatches to many of the leading newspapers of the country and, judging from the general hysteria of many of the people, one may be led to fear a general "Mormon" uprising, having as its purpose the taking over of the National Government! Shades of Ananias! What is the gossiping public coming to? Here are the facts:

A few months ago an apportunity was afforded for a few brethren to acquire an interest in a small tract of land at Short Creek. These men were on regular governmental relief and the opening promised an opportunity to become self-sustaining, and eventually to help others reach the same goal. Some of these parties are members in good standing of the dominant Church, and others, while adherents in spirit have been excommunicated for believing in the divinity and potency of Section 132 of the Doctrine and Covenants of the "Mormon" Church, contrary to the present rules and discipline of the Church.

To date, seven of these Mormon Elders have taken up their abode at Short Creek (some of them making it their temporary home only). Of the seven two are unmarried; and whatever may be the marital status of the remaining five, it is positively known that none of them have more than one wife or family in the State of Arizona, and only one of these men has been placed under arrest. These are the facts which are at the bottom of the hateful outbreak against an industrious and inoffensive group of people whose only alleged offense is that of supporting the laws of Abraham, a requirement once enforced by the Church which is now engaged in persecuting them.

As to the legal procedure in the cases under arrest, TRUTH recognizes that the law must be permitted to take its course. County Attorney Bollinger is doubtless discharging a duty imposed on him by the Arizona electorate, and we do not wish to interfere, in any degree, with the legal handling of the situation.

TRUTH, however, does demur to the efforts of the Utah Church leaders in bringing trouble on this peaceful citizenry in Arizona. It is to be regretted that another of the General Authorities has run amuck over this vexed question. Can it be, Bishop Smith, that the prolonged hot and dry spell, or is it your recent triumphal trip with the Choir to San Diego, or the glamour of your army uniform that has caused you to again "run off at the mouth", making a laughing stock of yourself among informed people? It was your grandfather, the Patriarch Hy-

rum Smtih, who, in connection with the Prophet Joseph, gave his life in the re-establishment of the Patriarchal order of marriage, which these men at Short Creek are now charged with living, and which, in the eyes of the law classes them as felons. It was your father, the late honored and widely respected President of the "Mormon" Church—Joseph F. Smith, who testified in the Reed Smoot case before the Committee on Privileges and Elections, that he was not only living in violation of the laws of the land as pertaining to his polygamous life, but was also living in violation of the rules of the Church; and Bishop, you may not be aware of the fact—though you should be—that when this noble father of yours was arrested for polygamous living, pleaded guilty of the charge and was fined $300.00 (This was in November, 1906) some of these men whom you now desire an "example" to be made of by placing them behind the bars of the penitentiary, were among those who paid the fine for your father, thus liberating him from the clutches of the law. And now you would so dishonor your father's name and the principle which gave you birth, by assisting in hounding these men who are charged with like acts, and make yourself ridiculous by advancing the theory that the living of the gospel of Jesus Christ brings His Church into "ill repute!" Our advice to the people is to beware of the "dog days!"

JOSEPH SMITH

It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he, JOSEPH SMITH, should be the man, in the last dispensation of this world, to bring forth the word of God to the people and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his Father, and upon his Father's Father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained from eternity to preside over this last dispensation. (From Instructor, April, 1930, Brigham Young).

"I was not borne a slave! I cannot, will not be a slave. I would not be a slave to God! I'd be his servant, friend—his Son. I'd go at his behest; but would not be his slave. —I'M GOD'S FREE MAN; I will not, cannot be a slave!"—John Taylor.

"It was said that for years she had been enjoying poor health, but of late she complains of feeling better.

BUMPS

(From the University of Hard Knocks)

The greatest school is the University of Hard Knocks. Its books are bumps.

Every bump is a lesson. If we learn the lesson with one bump, we do not get that bump again. We do not need it. We have traveled past it. They do not waste the bumps. We get promoted to the next bump.

But if we are "naturally bright", or there is something else the matter with us, so that we do not learn the lesson of the bump we have just gotten, then that bump must come back and bump us again.

'Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a priceless jewel in its head;
And thus our life ,exempt from public haunt,
Finds tongues in trees, books in running
brooks,
Sermons in stones, and good in everything."

The other day I watched a blind man go down the aisle of the car to get off the train. Did you ever study the walk of the blind man? He "pussyfooted" it along so carefully. He bumped his hand against a seat. Then he did what every blind man does, he lifted his hand higher and didn't bump any more seats.

I looked down my nose. "Ralph Parlette", I said to myself, "when are you going to learn to see as well as that blind man? He learns his lesson with one bump, and you have to go bumping into the same things day after day and wonder why you have so much 'bad luck'!"

Majorities do not rule. Majorities never have ruled. It is the brave minority of thinking, self-sacrificing people that decides the tomorrow of communities that go upward. Majorities are not willing to make the effort to rule themselves. They are content to drift and be amused and follow false gods that promise something for nothing. They must be led—sometimes driven—by minorities.

People are like sheep. The shepherd can lead them to heaven—or to hell.

You cannot uplift a bggar by giving him alms. You are using the derrick. We must feed the hungry and clothe the naked, but that is not helping them, that is propping them. The beggar who asks you to help him does not want to be helped. He wants to be propped. He wants you to license him and professionalize him as a beggar.

A physician, a few weeks since, giving us an account of the decline of a church, in his town sa'd it had died of the "foot-and-mouth disease." Being asked what he meant, he said that the people spent their time running around talking about one another.—Christian Advocate.

SAMUEL P. COWLEY

The Improvement Era for August publishes an extended account of the life and labors of Samuel P. Cowley, who as an Inspector in the United States Department of Justice, was shot to death, November 27, 1943, by "public enemies."

On this sad occasion both Church and Nation joined in according the deceased unstinted honors. Services were conducted both in the Assembly Hall at Salt Lake City and in the Church chapel at Washington, D. C., where Elder Cowley had been prominent in ecclesiastical work. Among the speakers at the double services were such prominent men as Elders John A. Widtsoe and George Albert Smith of the Quorum of the Twelve, Governor Henry H. Blood, United States Senator Elbert D. Thomas and Hon. Harold Nathan, the latter representing the national Government. Letters of condolence were received and read from many prominent people, including among them J. Edgar Hoover, Chief of the Department of Investigation; Homer Cummings, United States Attorney General, and Judge Oscar McConkie. As a fitting climax to the tragic event, a memorial service was recently conducted from New York over a nation-wide radio hook-up. The parents of Elder Cowley are also given fitting recognition in the Era article. Mathias F. Cowley, father of the deceased, is a man of prominence in the State; he has spent his life, thus far, and has contributed much to the establishing of truth in the earth. He is a gentleman of extraordinary quality. In rare patience and christian charity he has endured the calumny of a misinformed public, and through it all has retained the simple faith.

TRUTH joins in these very unusual but well deserved eulogies, extended to a native son—a worthy progeny of a royal parentage. It is fitting that both Church and State should join to pay honor to their hero. He Belonged to both. Said Harold Nathan at the funeral services:

> Samuel P. Cowley * * * came to us from these communities. We are bringing him back, a national martyred hero. The columns of the press are replete with his exploits, and men, women and children in all parts of the country know him now. He is famous and justly so.

In joining with the nation to do honor to the memory of this man, the Church has performed its duty well. Its eulogies and offerings have been unstinted. And this fact in itself is cause for deep reflection. Had the rule of the Church contained in "Bulletin No. 223", wherein baptism is now denied to children of polygamous parentage, been in vogue in the youthful days of this national hero whom te Church has so unstintingly honored, he would have been denied the baptismal sacrament, at least until such time as he chose to repudiate the principle responsible for his birth! This man to whose life the Church has recently paid the highest tributes and who has justly received the highest encomiums of the nation, would have been rejected and cast out by the Church as unfit and unclean! (Bulletin No. 223 was treated on in our last number of Truth and should be studied carefully by the reader.)

It will also be recalled that President Heber J. Grant, speaking of polygamous living and the offspring thereof, said:

> None could point to any one who had entered this principle (plural marriage) since its official prohibition (1890), who were a pride to any community, and **that the same could be said of their children.**

Samuel P. Cowley was one of the children classed by the high dignitary as not a "pride to any community." Contrasted with this unfortunate, unreasonable and unjust statement, are the proceedings herein related, also the remarks of Governor Henry H. Blood, who said:

> Samuel P. Cowley, the State you have so highly honored pays tribute to your **faithfulness** and your **great worth** as a citizen and an officer.

It is a tragic thing that the leaders of so great a people as the Latter-day Saints should, in unguarded moments, be led to make statements so at variance with the truth and which inevitably must return to embarrass them with their devoted followers!

PROBLEMS

By GRACE NOLL CROWELL

"If a thing puzzles you too much, child,"
My mother used to say,
"Put it away.
Forget it awhile,
And run outdoors and play."

TODAY—
Tired and worn with a problem too great for my heart,
I shall lay it aside,
I shall go out into a world that is wide;
I shall forget
The intricate task—the fret—
The clamor of it to be done;
I shall drink in the winey wind, and the sun;
I shall lie down in a green-gold slope awhile;
I shall look into the blue above me, mile on mile,
I shall look long—
And then, going back,
I shall laugh aloud to see
How simple is the problem waiting me!

Mark Twain says that he has always taken woman's part.

"For instance," he relates, "I once strongly reprimanded a woman out in Hannibal, Missouri.

Here was the occasion:

"'So this is a little girl, eh?' I said to her as she displayed her children to me. 'And this sturdy little urchin in the bib belongs, I suppose, to the contrary sex?'"

"'Yassah,' the woman replied. 'Yassah, dat's a girl, too.'"

THE LAW ETERNAL

J. W. Musser

("Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Paul.

"A man is a president to his family. If the Church has a head, which is Christ, then is the man the head of his family. Some men are not the heads of their families, but their wives walk on them, their daughters walk on them, and their sons walk on them, and they are as the soles of their shoes."—Jedediah M. Grant.

"As for my people, children are their oppressors, and women rule over them."—Isaiah.)

JEHOVAH—CHRIST TO ADAM:

Adam, thou perceivest that all things art thine
To name, to command and to call thine own,
For thou wert first; naught anything was made before thee:
Neither trees, grass, fowl, fish nor beast—
All awaited thy coming and receiveth thy direction
And call thee Master, and follow thy law—for supreme it is:
'Tis written in their hearts to obey thee, as thou
Obeyst me, and I my Supreme Head, the Great ELOHEIM
Whom, though once as I, and even as thou,
Yet, through like obedience,
Was power given to create life and grant motion
To stars, moon and sun, and to fashion eternity!

E'en Eve the beautiful, in whose companionship thou delightest—
She who was given to perfect thy perfection,
And without whom thou wouldst be but part made,
Nor capable of accomplising the divine will—
She looketh unto thee for direction, as thou to me;
'Tis her choice (when guided by heavenly light)
Her pleasure and life, thus to do:
To thee she brings herself, withholding nothing—
In perfect trust and divine abandon—seeking thy will:
Thus is the eternal law honored and she made queen,
Thy counselor in all things. Bone of thy bone
And flesh of thy flesh, thine Eve is incorporated in thee,
Thy very being stamped deep in her soul.
What thou givest unto her she brings forth,
For in thee is the life and she the nourisher thereof,
And thus, though twain, thou becomest one flesh,
Only by which oneness can immortality be achieved
And thou becomest one with me, as I am with the Father:
Thou, Christ and the Father one—all things perfect:
This is the law of the universe.

ADAM SPEAKS TO EVE THUS:

My precious Eve, Jehovah—Christ hath spoken: He is perfect—
To earth, the great law-giver. He hath expounded all
Needful to our mutual happiness;
In him is our life, our hope and reward;
Obedience to his law I give sacred pledge to;
None other course can make our mating sure,—
Without thee I could not but fail.
Thy smiles beguile me; thy caresses impart life and strength;
Thy tender sweetness and queenly graces
Exalt thee to the pinnacle of true womanhood.

With thy divine assistance I may be crowned King,
Without it perfection cannot come unto its own.
While placed upon me is the burden of law-giver
And leadership, and all are commanded to follow after,
Yet only in righteousness may I preside:
Obedience, to endure, must rest upon principles of justice,
With LOVE the eternal arbiter;
For where love is not, obedience hath no part in life.
Therefore, while to me is left the expounding of the law,
And its execution, with power to command obedience thereto,
It is for thee, my beloved mate, to be counselor,
Constant and wise; ever walking at my side—
Upholding my righteous commands.
In perfect harmony of purpose, then, teach thou our children
The lessons of life, as I teach thee, that by walking therein
That may, with us become exalted with the Gods,
And thereby our Kingdom be assured.

EVE'S RESPONSE: (Milton—Paradise Lost)

"My author and disposer, what thou bidst
Unargued I obey; so God ordains.
God is thy law, thou mine: To know no more
Is woman's happiest knowledge, and her praise.
With thee conversing, I forget all time;
All seasons, and their change—all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit and flower,
Glistering with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistering with dew; nor fragrance after showers;
Nor grateful evening mild; nor silent night,
With this her solemn bird; nor walk by moon,
Or glittering starlight, without thee is sweet."

GAIL HAMILTON, the Noted Journalist, Speaking of Marriage and Polygamy, says:

"There is not one woman in a million who would not be married, if she could have a chance. How do I know? Just as I know that the stars are now shining in the sky, though 'tis high noon. I never saw a star at noon-day; but I know it is the nature of stars to shine in the sky, and of the sky to hold its stars. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even with the world's present possibilities it might be, it would be the Elysium, the soul, complete Elysium of woman, yes, and of man. Greatness, glory, usefulness, awaits her otherwhere's; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of sacred fire, but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing, her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely or motherly love, a part of her nature must remain enclosed a spring shut up, a fountain sealed." (Race Suicide, p. 13.)

DON'T BE DISCOURAGED

We should never be discouraged in those daily tasks which God has ordained to the common lot of men. Each day's labor should be undertaken in a joyous spirit and with the thought and conviction that our happiness and eternal welfare depend upon doing well that which we we ought to do, that which God has made it our duty to do. Many are unhappy because they imagine that they should be doing something phenomenal. Some people would rather be the blossom of a tree and be admiringly seen than be an enduring part of the tree and live the commonplace life of the tree's existence. Let us not be trying to substitute an artificial life for the true one. He is truly happy who can see and appreciate the beauty with which God has adorned the commonplace things of life.—Juvenile Instructor.

"Boasting seldom accompanies a sense of real power, when men can praise themselves by works, they do not care to do so by words."

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."

CRIME

Speaking of the action of Congress of 1862, supported by the Supreme Court in declaring the Patriarchal order of marriage a crime, and prohibiting the Saints the privilege of worshipping their God in accordance with His commandments and the guarantees given in the Constitution, the Prophet Wilford Woodruff said:

> The Constitution once broken by the rulers of the land, there will be no stopping place until the nation is broken in pieces, **and no power beneath the heavens can save this nation from the consequences thereof;** * * * thrones will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and the laws will be trampled in the dust.

President Jedediah M. Grant, referring to a like situation, related having heard the Prophet Joseph tell of the night the visions of heaven were opened to him, in which he saw the American Continent drenched in blood, etc. "Consequently," said Elder Grant,

> I look for the Lord to use His whip on the refractory son called "Uncle Sam"; I expect to see him chastened among the first of the nations * * * for his high-mindedness and loftiness, for his evil, for rejecting the gospel, and causing the earth to drink the blood of the Saints—for this, I say, I expect he will be well switched among the first of the sons.

Apropos of the above an esteemed correspondent has furnished us with the following information:

Quoting from the Saturday Post, 2-4-33:

> Crime is not one of our mushroom industries, enjoying a temporary boom. It is growing steadily, healthily, and has been doing so for a number of years. This fact was pointed out by the Law-Enforcement Committee of the American Bar association, which stated some time ago that "from all the data and opinions of experts which your committee has been able to gather, we beg leave to report that—particularly since 1890—there has been, and continues, a widening, deepening tide of lawlessness in this country, sometimes momentarily receding, to swell again into greater depth and intensity. At intervals this tide billows into waves that rise and break, but only for a time attracting public attention."

It will be noted, according to the above, the appalling crime wave begun to manifest itself since the year 1890. It was this year that the Woodruff Manifesto, banning a law of salvation, was signed and adopted by the Latter-day Saints and to which the United States was a party. The nation is paying the bill to the last cent. According to Attorney General Cummings, in a statement made to Congress in March, 1934, there was then 'an organized underworld that had more people under arms than in the army and navy of the United States."

In a radio address to the nation, August 28, 1933, Secretary of War George H. Dern stated, "Crime is costing the American people thirteen billion dollars annually, and in addition to this they are paying to the racketeers tribute amounting to eighteen billion dollars a year."

In harmony with the above statement, is information given out by Federal Judge Edgar S. Vaught in May, 1934, as follows:

> Jefferson City, Tenn., May 11, 1934 (AP)—Federal Judge Edgar S. Vaught of Oklahoma City, who sentenced the "Machine Gun" Kelly kidnapping gang to prison, told the graduating class of Carson-Newman College today that "the sin and shame of our terrible crime situation lies in the fact that the American people are incomprehensibly indifferent about the matter."
>
> "By organization and leadership the loyal citizens, who outnumber the criminals several hundred times, have it in their power to stop the present shameful carnival of crime if they really want to do so," he declared.
>
> He pictured a "scarlet army" of 400,000 who he said were connected with 12,000 murders, 3000 kidnapings, 100,000 assaults, 50,000 robberies, 40,000 burglaries and 5000 arsons in the United States.
>
> He placed the annual crime bill at 13 billions of dollars and said "if the entire sum in the annual crime bill and the annual racketeers bill could be saved for one year our national debt could be wiped out."

This is what Joseph Smith predicted:

> **And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation, pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land to open and prepare the way for the return of the lost tribes of Israel from the north country. * * * I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation, therefore "fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covnant, and flee to Zion, before the overflowing scourge overtake you, for THERE ARE THOSE NOW LIVING UPON THE EARTH, WHOSE EYES SHALL NOT BE CLOSED IN DEATH UNTIL THEY SEE ALL THESE THINGS, WHICH I HAVE SPOKEN, FULFILLED.—His. of Church, Vol. 1:315.**

When, as indicated above, there shall be added to the national crime bill now existing, the other great judgments promised by the Lord, one may easily imagine the fulfillment of John's prediction (Rev. 9:18) wherein one-third of the men of the earth will be killed, and the fulfillment of the word of the Lord to Isaiah that—

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

"No, sir," said the counsel to the witness, "did you or did you not, on the date in question, or at any time, previously or subsequently, say or even intimate to the defendant or anyone else, whether friend or mere acquaintance, or in fact, a stranger, that the statement imputed to you, whether just or unjust, and denied by the plaintiff, was a matter of no moment or otherwise? Answer—did you or did you not?"

"Did I or did I not what?" asked the witness weakly.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

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THE SHORT CREEK EMBROGLIO

NOT in years has the press been so verbose with items of alleged news, nor the people throughout the country so perturbed in their minds over a "Mormon" issue, as during the past few weeks. Bitterness and hatred rankles in the hearts of many, while praise and admiration are being voiced by others. Community feelings are divided. Staff reporters have come from near and far to take photographs and to get first hand information for their respective papers; some making a burlesque of the situation, while others, more disposed to be fair, have given facts as they understand them. Mail, such as the little hamlet of Short Creek has not before known is streaming in on its tri-weekly deliveries—mail from cities scattered from New York to San Francisco, requesting information and literature; many speaking in praise of the Saints whose liberties are being assailed, and encouraging them to "stand by their guns", with the assurance that time will vindicate and establish the truth. And this all comes out from the little village of Short Creek, a small community in northwestern Arizona, too small, in fact, to appear on the map. The town lies in what is known as the "Arizona strip", being cut off from the main part of the State by the great Colorado river depression and is freely accessible only to the State of Utah. It is some 400 miles—as the road goes—from Kingman, the Mohave county seat. Short Creek is 78 miles from Cedar, the nearest railroad point. Hurricane, a thriving agricultural settlement, with a bank, general mercantile store, garage and picture house, is some 25 miles from Short Creek. Messages may be phoned from Hurricane to Cedar City to be relayed over the Western Union wires. There are about twenty houses in Short Creek, a small combination store and gas station, and a post office where mail is received and dispatched on alternate days. The town has practically no electricity, refrigeration or other modern conveniences. The people for the most part, are Latter-day Saints, some of them being just "Mormons". They are workers, wresting from a poorly nurtured soil a scant living. Those having water for their land are able to raise good crops, but much of the land is without irrigation, except such as is pumped by individual wind mills which a few of the settlers have installed. Some of these people are on government relief—none are wealthy, but all are honest and industrious.

Recently a co-operative move was inaugurated among a few of the settlers, looking to a better development of their agricultural resources. With this end in view a few friends from Utah were induced to join the move. To date five families and two single young men have moved in and are working like Trojans to place themselves on a productive basis; none of these newcomers having applied for government relief, nor received any, though they were receiving it while in Utah.

Word was circulated that these newcomers were all polygamists; that forty families had moved in, each family numbering several wives and each wife having from nine to fifteen children; that one man (he happened to be single) eighteen years of age, was the husband of three wives, and that three babies had been born to three women within a month's time, all claiming the same father and husband. Kingman county got busy and declared that no polygamists would be tolerated within the State. It was stated and shouted from the housetops of newspaperdom, that wholesale arrests would be made and the State Penitentiary filled with these "horrible monsters". What happened? Three men and one woman, (two of the men being old settlers and

the backbone of the district) were arrested on the charge of "open and notorious cohabitation." The trial was set for September 6th. On this occasion the little combination church and school house at Short Creek was filled to capacity, people coming for hundreds of miles to attend the "show". The court was presided over by Justice of the Peace J. M. Lauritzen, a clean cut, well-informed lawyer gentleman, whose sense of justice was equalled only by his knowledge of the law. Within a half hour of the convening of the court cases were all dismissed because of improper pleadings which had been prepared by the County Attorney. The prisoners were all set free. New complaints were prepared to be served on two of the men, their cases coming up later for final disposition.

* * * *

But why should the State of Arizona, a state in which polygamy has thrived, more or less, from early territorial days, suddenly become shocked and morally perturbed over this state of affairs, a situation that has existed there without molestation for years? It may be admitted that there are "Mormons" scattered throughout the entire state, and many in adjoining states, who are honest and earnest believers in polygamy, in accordance with the laws and early instructions of the "Mormon" church, and some may be practicing it. Neither will it be denied that many a non-Mormon is living in the state of polygamy, in Arizona, though in a clandestine manner and perhaps not with the purest motives. It is related that one of the families now being threatened with legal procedure for this manner of living, while located at Lee's Ferry on the Colorado river, a few years back, looking after the ferrying business, former Governor Hunt of Arizona passed through the section. With the assistance of this man and others of his kind, the Governor was finally able to get his heavy automobile through the deep, dry sand and onto the ferry boat. He left after extending the men a grateful handshake. Some months later when this same Governor was appealed to by certain "Mormon" officials who had become ashamed of the tenets of the Church enjoining Patriarchal marriage on its adherents, to start the law machinery looking to the prosecution of these men at Lee's Ferry for polygamous living, (they were caring for their wives and molesting no man) the Governor answered in his characteristic style (as doubtless the Lord would have done to the modern pharisees and hypocrites): "Tell your president that any man who is willing to live at Lee's Ferry can have all the wives he wants, so far as the State of Arizona is concerned."

Then why the present stir? No one, however corrupt he personally may be, after living among these Short Creek people, even if it should be discovered that one or two of them do have more wives than one, will say that they are immoral. Short Creek wives do not engage in the practice of "birth control", nor do their husbands object to additional children being born and added to their burdens. They are virtuous women; modesty is written in their countenances; they laugh with an honest ring while their eyes sparkle with lustrous beauty; they shun the vice of prudery and deal in frankness. There are no harlots at Short Creek and no childless wives, except as nature may have appointed. Children come into life there clear-eyed, strong, healthy and promising; no sexual diseases dwarf or shorten their lives. Short Creek has no doctors or drug store; lip stick and rouge are not needed, nature has given the girls a more comely endowment. For the most part women, properly trained, look after their sisters in childbirth. These wives look forward to maternal increase with a peace of mind and joy that "race suicide" and "birth control" advocates may never know. They are attached to their husbands by bonds of purest love, and they in turn enjoy the love and protective care of their husbands, who are true to them, clean and honorable. It cannot be truthfully said of any of these husbands, that they ever wronged a woman.

Why come up four hundred miles to that desert "Arizona strip" to pounce upon a peaceful, hard-working, struggling, christian community, suspected only of having more married women than men? Surely the great State of Arizona—great in its western atmosphere and broad tolerance—is not so free from moral delinquencies as to justify its officials leaving the more populous sections of the State to train their legal artillery on this little community. It seems small business in this age of open immorality to invade an outpost of civilization, such as Short Creek, break up homes and fasten unreasonable hardships upon men and women—with their children—whose only offense, if offense it be, is to make sexual virtue a crowning point in their lives, living as did Abraham, the "father of the faithful", and the other worthies of his day. Is there—TRUTH asks in frankness—an official in the State of Arizona, that feels justified in accepting the challenge of the Christ: "He that is without sin among you, let him first cast a stone at her?"

County Attorney, Elmo Bollinger is credited in an interview with stating: "Officials of the regular ("Mormon") Church, were assisting to bring about the arrest and conviction of polygamists." And David A. Smith of the Presiding Bishopric of the "Mormon" church—himself the product of polygamy—is quoted as saying: "We feel that it would be a good thing for the government agents to take strong action against the offenders (Short Creek polygamists) and make an example of them." Bishop Smith quotes President Heber J. Grant as backing up the policy of prosecuting these offenders against the law. Said President Grant, on one occasion: "I shall **rejoice** when the government officials put a few of these (polygamists) * * * in the County jail or the State Penitentiary." And at the April conference of 1931 he placed the congregation under covenant, by vote, to use their efforts and means to the end mentioned, pledging the Church to do likewise. This definitely places the responsibility for the present brutal and unmoral wave of persecution against a liberty-loving and inoffensive community. Church money is pledged to assist in persecuting the Saints! From all the circumstances it is plainly apparent that this present spirit—shall we say—of persecution? Yes, for such it is—was not initiated by Arizona officials. The present effort to subjugate a people and bring rejoicing to the hearts of President Grant and **some** of his associates, did not emanate in the minds of non-"Mormons" at Kingman or at the Arizona State Capitol. "Mormon" Church officials, goaded on by the spirit of prejudice and hatred—**darkness having come upon them**—are engaged in the destructive and contemptible business of spying on their brethren and bringing them in the otherwise unwilling clutches of the law. The same scenes were enacted by the subjects of his Satanic Majesty in the days of Nero, after the crucifixion of Christ. The Saints were then discovered to their enemies by traitors —the same sort of traitors that now exist; but these traitors, let us say to the honor of the little settlement, are not all residents of Short Creek, where the recent abortive efforts to punish some of the Saints was staged.

* * * *

It is the age-old story re-enacted into modern drama. Joseph Smith, the "Mormon" Prophet expressed it thus: "We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, **as they** suppose, they will immediately **begin to exercise unrighteous dominion."** This passage from D. & C., Sec. 121, is quoted more often, possibly, by the present President of the Church than any other part of the revelations, and yet it is a fact that no man in this dispensation, in like position, has so flagrantly prostituted it and ignored its warning. The persecution of the Saints from within, in this day, if not so brutal, is attended with as relentless and vicious determination as in the days of the Missouri and Nauvoo mobbings. Think of one claiming to be a man of God, a leader of a mighty people, rejoicing to see families broken up, children with their mothers, thrown into the streets, while their husbands and fathers languish in the penitentiaries—and for what? For living a law that the President himself is admittedly living, and **wh'ch he has covenanted to advocate and sustain with his life if necessary!**

The present church regime is not the only body of men to, "as soon as they get a little authority, as they suppose, * * * immediately begin to exercise unrighteous dominion." Satan has worked this same game from the beginning of time. It became an awful reality in the early christian era after the crucifixion of Christ. To begin with, the Saints with their Shepherds, were humble, meek and lowly, deporting themselves as true followers of the "meek and lowly" Christ! for "the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." So long as the Saints kept themselves free from the spirit of Babylon this blessed condition obtained. But when paganism began to insinuate its corrupt practices into the church, **popularizing christianity,** class distinction arose, and it was only a short step from this condition to that of the leaders "exercising unrighteous dominion." The terrible crimes later committed in the name of religion by the then dominant church, amply testify to this condition. As in this day, so it was then, reformers rose up and battled against the apostacy of the clergy; thus we read of John Huss being consumed by flames set in action by the church; Savonarola was hanged, then burned at Florence; Servetus succumbed to the flames lighted by prejudice and passion; Thomas Munzer was tortured to death with red-hot irons; John Knox was driven to a premature grave; Thomas Moore and John Fisher were beheaded, and Zwingli, with hundreds of others, met with death in its most horrible form, for daring to oppose an **apostate priesthood** that had, as in the present day, committed itself to "exercising unrighteous dominion."

And so in this dispensation, so long as the Saints were opposed by the world, they remained humble—they were undivided. "There were no poor among them", except

when they were all poor, for they worked for each other's welfare. They were happy and rejoiced in the blessings of the Almighty. Their leaders, unsalaried and richly possessed of the "milk of human kindness", worked for the common good. With the laymen they shared either in prosperity or adversity. A common bond of fellowship existed. But material riches began to be amassed and the spirit of speculation was born; class distinction grew; some rode on passes while others walked; some lived in palaces and others in hovels; some were clothed in silks, satins and feathers, while others spent their weary lives at the washboards, slaving for their more opulent and proud fellow church members. And today, what? A proud and arrogant leadership, boasting of its friendship with the world, shouting from the housetops that the more humble followers who maintain the right to the Gospel in its prestine purity and fulness, must be driven from their homes and lands and penalized by imprisonment!

Erasmus of Rotterdam, a staunch humanist, a Catholic and a reformer in the fifteenth century, gave the key to the situation then; and the same affords a surprisingly accurate picture of the present day conditions. Said he:

> If the highest dignitaries, if the popes, those representatives of Christ on earth, were really to model their lives upon His, were to copy His poverty, were to bear His burdens, were to carry His cross, were to share His scorn for mundane things, who could be more worthy of compassion than they? How many treasures would the Holy Fathers have to forfeit if wisdom were suddenly to subdue their minds! Instead of untold riches, divine honors, the distribution of so many dignities and offices and dispensations, the pocketing of so many taxes and contributions, these people who had led such easy and enjoyable existences, would have to spend their sleepless nights in prayer, would have to observe the fasts, would be expected to weep and to meditate and to pass their days in a thousand hardships. * * * Since the whole of Christ's teachings rests upon meekness, patience, and contempt of the world, the meaning is obvious. Christ verily required that His representative should equip himself in the way he desired, and expected him not merely to lay his shoes and his purse aside, but likewise his raiment, so that he should enter upon his apostolic duties stript naked. He should take nothing with him but a sword, not the unholy weapon which serves the purpose of robbery and murder, but the sword of the Spirit which pierces to the remotest recesses of the soul and at one blow destroys all passion, so that piety alone shall take up residence there.

The leaders today, having received "a little authority, **as they suppose**", have begun "to exercise unrighteous dominion", but no amount of self adulation, of "Word of Wisdom" admonition, of testifying regarding divine healings, will purge them of the awful sin of bigotry, prejudice and apostacy to which they are fast succumbing, Not even the oft repeated statement of the leader that, "I have lifted up my voice in England, Ireland, Scotland, Wales, etc., etc., etc., I have lifted up my voice in Canada, and Mexico, in the Hawaiian Islands, and in far off Japan", will save him from the penalty of exercising the Priesthood "in any degree of unrighteousness", for it will inevitably be "Amen to the priesthood, or the authority of that man."

* * * *

At Short Creek the Saints are largely of "one heart and mind", and in a measure, "have all things common." They worship together, pray together, partake of the sacrament of the Lord's supper and beautifully commingle as neighbors. This spirit of oneness seems to have disturbed the leading officials of the dominant church. They evidently entertain the fear that the "fundamentalists" in the flock might eventually win the "progressives" back to the original plan as taught by Joseph Smith and his immediate successors. Hence ex-Senator Reed Smoot, a member of the Quorum of Apostles, visited Zion Park Stake at Hurricane, of which Short Creek is a ward branch, August 25, last and proceeded to set the house of the Lord in order, by unceremoniously damning all who held **opinions** contrary to those of the leaders of the Church. According to the ex-Senator's presentation an S. O. S. call had gone from the Stake Presidency to the First Presidency, expressing the fear that the original settlers of Short Creek were being "swallowed up" by the newcomers and inveigled into believing forbidden doctrines, and particularly in the potency of the marriage law of the Church as recorded in D. & C., Sec. 132, claiming that practically the whole settlement had been thus "swallowed up" by the "invaders" from Utah. The Stake President was evidently not up on his Bible, or had lost faith in scripture. When a like occasion arose in the early apostolic day, a wise Jew —Gamaliel—cautioned the leaders against the employment of revolutionary and unchristian methods in order to stop the mouths of the Apostles, saying:

> Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. * * * Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it, lest happily ye be found even to fight against God.

But answering the S. O. S., President Heber J. Grant, whose letter was read to the congregation, in his characteristic habit of evading the issue, disproved the sincerity and righteousness of the Utah Saints by relating that one Lorin C. Woolley, now deceased, claimed to have been present on an

(Continued on Page 54)

EDITORIAL

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INTERFERENCE WITH NATURE

Agriculture, once the king of occupations —the profession of the aristrocrat—is fast going into the discard, succumbing to regimentation. Nature is being curtailed; the soil's increase is regulated from offices in Washington and the farmer—once a king, generous, thrifty and even mighty—is fast evolving into a robot, an automaton to receive orders and mechanically execute them —working by the touch of a botton.

Hence we have "wheat control", "cotton control", "peanut control", "hog control", etc., and now, thanks to the late congressional enactments, comes the "potato control". The homely potato, the food of the masses, easily grown, cheaply transported, stored and processed—an all year food for both man and beast, is now under the ban. A farmer may raise and sell up to five bushel without a government permit! What magnanimity! "Hereafter the federal government, through AAA," explains Mark Sullivan, "will dictate, for each farm, how many potatoes may be raised." The nation has gone through the "plowing under" process, the wholesale slaughter of meat animals process, and, in August last, according to the dispatches, a farmer in Missouri was compelled to set fire to his own wheat stack, because he had raised more than his allotted share; (in fact two such outrages are recorded.) The account reads like a fable of long ago. The news item relates, as recorded by Mark Sullivan:

> Roy Grieb, Parshley farmer, set fire to a stack of his own wheat Tuesday afternoon, then stepped aside and said: "I didn't want to burn it. I offered to give it to the poor, do anything except set it afire. Of course I made a contract with the agricultural committee (Triple A), but I was innocent of any wrong intention. I saw the county agent (of Triple A) and didn't understand from that I would have to burn the wheat, but after it was stacked the committee told me there was nothing else that could be done.

This simple farmer watched the blaze with amazement. The dispatch continues:

> He doesn't understand it all very well and didn't think he'd have to burn any wheat. That looked unreasonable to him. Conditions being what they are, people in want of food and the government carrying on relief.

The stack was estimated to contain 150 bushel—9000 pounds of whole wheat flour —sufficient to care for many families during the year. The farmer had gone to the trouble and expense of "sowing, tending, harvesting, binding and stacking", and there were people who needed the wheat and who, because of their poverty, the government is supporting, and yet this wheat, to comply with bureaucratic regulations, bound around by official red tape, must be destroyed by flames, and that in the presence of hunger!

It requires no great stretch of imagination to visualize the future federal control of the baby crop. In fact the human "birth-control" advocates are daily growing in number and power. During the recent agitation at Short Creek, Arizona, where some arrests were made for alleged polygamous living, it is related that a certain official made the nonchallant remark, that the State didn't give a damn how many wives a man had, but did object to their having so many children!

That is the spirit of the age. Surgical abortion (except when necessary to save life) has long been regarded a crime, and punished as such. But now law is invoked compelling abortions in all its destructive phases. To unnecessarily abort nature of useful increase in any form is displeasing to the Almighty. "Multiply and replenish the earth and subdue it," is still a living, throbbing, vital commandment; then to prevent the earth from bringing forth its strength for the joy and progress of man, is akin to preventing women from responding to nature's call to bring forth man. Both are crimes and the horrible penalty is already being felt. The land is cursed. It no longer yields its strength. Many deadly blights destroy plant life and man is not able to cope with the situation. Isaiah's prophecy is beginning to be fulfilled:

> "Yea, ten acres of vineyard shall yield one bath (about 9 gals.) and the seed of an homer shall yield an ephah."

And so are men and women being cursed with sterility. Heretofore fruitful fountains have turned to barrenness. The marital fruit, though pleasing to the senses is bitter to the soul. And the end is not yet. God will not hold him guiltless who is responsible for this aborting of nature, whether it be in the raising of wheat, cotton, hogs, or in human increase.

CONFERENCE PROBLEMS

The 106th semi-annual conference of the Church of Jesus Christ of Latter-day Saints is scheduled to convene in a few days—October 4, 5, 6. Attending this noted gathering will be saints from nearly every state in the Union and from many other parts of the world. Men and women—young and old—will be present, many of them moved by an intense religious fervor to come to Zion in quest of spiritual nourishment. Many of them will come open-minded, with prayerful hearts and with souls attuned to the spirit of heaven, hoping for a solution, from the mouths of the leaders, of their many and intricate problems.

In early days these conference sessions have brought an intense peace and joy to the Saints, furnishing topics for them to think upon and pray over during the intervening months. The Saints will come up to Zion to receive the word of the Lord. They have many problems touching their lives. The economic situation is one. Many, heretofor prosperous, are now dependent on government relief. Why the unprecedented depression and how can it be overcome, is a question for a Prophet to answer. It will no longer satisfy to be told to "pay your tithing and be blessed," for many now on relief are among the most faithful tithe-payers. (An exception here and there does not alter the rule.) Nor will it bring solace to the hearts of the distressed to repeat: "Zion prospers, all is well." The Saints are looking to the leaders for living, inspired, vital, viril direction in their affairs, both temporal and spiritual.

The admonition of the early leaders to live up to all the revelations of the Lord as contained in His Law Book, was sound and satisfying. That doctrine seriously conflicts with present-day counsel coming from some of the leaders: "Forget the Book of Mormon and the Doctrine and Covenants, and follow the direction of the Presidency and Apostles", was the advice of one Stake President, now a mission President. This attitude is disconcerting to many of the Saints and bewilders them. It does not square with the words of Christ who, when approached with questions, answered, "It is written", or "what saith the law?" The speakers will do well to return to fundamentals.

The Saints will be asked to sustain the leaders as Prophets, Seers and Revelators; and those present should feel equally free in voting affirmatively or negatively on the question. It should be kindly explained to the vast audience their rights with reference to voting, and the importance of their exercising the franchise freely and intelligently, and that no criticism or sneering remarks will be hurled at those who are moved to vote negatively on the propositions presented.

The leaders will do well to permit the Lord to guide their words. It is too much to expect that sermons prepared weeks ahead, to be read before the Saints in pedagogical fashion, will supply their varied needs and wants. Let the Spirit direct, and when the Spirit ceases to direct, sit down; let the Spirit and not the clock determine when a sermon shall end.

Brigham Young said:

> When I have endeavored to address a congregation, I have almost always felt a repugnance in my heart to the practice of premeditation, or of pre-constructing a discourse to deliver to the people, but let me ask God, my Heavenly Father, in the name of Jesus Christ, to give me His Spirit, and put into my heart the things he wishes me to speak."

The words of the late President George Q. Cannon, are especially germane to the question; said he: (Des. News Weekly, Sept. 5, 1896)

> The Lord knows our hearts; He knows our wants; He knows where we need strength and comfort, and warning and reproof; and when He pours out His Holy Spirit upon the people and upon the speaker every man and woman receives that which is suited to his or her condition. It is for this reason that the Lord has commanded His servants **not to prepare their discourses**, but to ponder upon His word, and in the very moment they needed to speak He would give unto them that which thy should say. In this way all are fed, all are benefited, all are reproved, all are warned, as the need my be. (See D. & C., 84:85)

By heeding these simple suggestions the fountains of truth may be opened up by the Lord and the Saints be permitted to feast on the "bread of life" and the "waters of salvation."

EFFECTIVE ADVERTISING

It is said that it pays to advertise. The religious drama sponsored by the leaders of the dominant church, based upon the arrest and prosecution of a half dozen alleged polygamists at Short Creek, Arizona, has received wide advertising in the Press of America, during the past few weeks. One paper alone—a New York publication—devotes over 300 column inches to the subject, covering six issues. It is estimated that the press of the United States has given this little community of Short Creek, numbering possibly one hundred souls, and in which three men were suspected of living polygamy, and arrested, upwards of 50,000 column inches of news space. The comments are as varied as the opinions of men.

A few press excerpts:

> Hatred as bitter and potentially dangerous as that which existed in the feuds of the gun-

toting days of the old West has sprung up between the self-asserted polygamists of this frontier settlement and the non-polygamists of the area.

Wild wedding orgies, tippling, feasting and the most unconventional dancing (old time square dancing) high in the mountains—and far from the reach of authorities. A harem of pretty girls—wives to do the work for each man.

We who believe in polygamy are joyed at the role the Lord has given us. Unlike so many mothers of today, we don't fear childbirth. We don't worry because of the extra expense that another mouth will bring. We know that the Lord will provide and care for us.

A carnal-minded world which is always thinking in terms of sex, often accuses believers in polygamy of wanting more wives in order to satiate their lusts. This is a deliberate lie, the worst kind of trash.

Mormon officials still find it necessary to deplore plygamy publicly. But a monthly magazine called TRUTH, published in Salt Lake City, is a spirited defender of the abandoned practice, bolstered with copious quotations from Mormon law, Mormon writ and the sayings of the founders.

Said a high Mormon Church official:

The Church does not countenance this pernicious practice, and just as fast as violations are brought to our attention the guilty parties are handled for their standing in the Church.

Said a Latter-day Saint:

We simply believe in the Mormon tenets in their entirety. Obviously if we throw away one basic principle as being no good, we should be consistent and throw away our entire religion as being equally bad. The point of this entire controversy is that we believe in the Mormonism of Joseph Smith, Brigham Young and John Taylor.

Said the County Prosecutor:

This is the last stand of the polygamist. Henceforth we must live as other men in the sacred, moral conceptions that all civilized people have of marriage.

Said Heber J. Grant, under whose direction, the prosecutions are said to have been initiated:

WE ARE GOING TO FOLLOW THIS THROUGH!

In our next issue TRUTH expects to present copious extracts from the press of the world on this question of polygamous living and public prosecutions.

LAND OF PRETTY SOON

I know of a land where the streets are paved
With the things we meant to achieve.
It is walled with the money we meant to have saved
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon
Are stowed away there in that land somewhere—
The land of "Pretty Soon."

"Lo! Lord, I sit in Thy wide space,
My child upon my knee,
She looketh up into my face,
And I look up to Thee."

—George MacDonald.

PRESIDENT TAYLOR ON PLURAL MARRIAGE

God has given us a revelation in regard to Celestial Marriage. I did not make it. He has told us certain things pertaining to this matter, and they would like us to tone that principle down and change it and make it applicable to the views of the day.

This we cannot do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I cannot do it, and will not do it. **I find some men try to twist around the principle in any way and every way they can. They want to sneak out of it in some way.**

Now God don't want any kind of sycophancy like that. He expects that we will be true to him, and to the principles He has developed, and to feel as Job did—"Though He slay me, yet will I trust in Him." Though other folks would slay us, yet we will trust in the living God and be true to our Covenants and to our God. These are my feelings in relation to that matter.

We have also been told "that it it not mete that men who will not abide my law shall **preside over my priesthood;** and yet some people would like very much to do it. **Well, they cannot do it;** because if we are here, as I said before, to do the will of our Father who sent us, and he has told us what to do, we will do it, in the name of Israel's God—and all who sanction it say Amen. (The vast congregation responded with a loud Amen.)* * * If God has introduced something for our glory and exaltation, we are not going to have that kicked over by any improper influence either inside or outside of the Church of the living God.

We will stand by the principles of eternal truth; living we will proclaim them, and dying we will be true to them, and after death we will live again in their enjoyment in the eternal worlds. That is my feeling; so I don't feel very trembly in the knees, and I do not think you do, generally. **I see sometimes a disposition to try to ignore some of the laws which God has introduced, and this is one of them. People want to slip around the corner or creep out some way.** —J. f D., 25:309.

THE CIRCLE

"War begets Poverty,
Poverty Peace;
Peace begets Plenty,
Then riches increase;
Riches bring Pride,
And Pride is War's ground;
War begets Poverty—
So goes the round."

—Anonymous.

SPIRITUAL BONDAGE

By ARNOLD BOSS

WHEN God spoke to Joseph Smith and introduced His Son in 1820, it was destined to be the beginning of the end of spiritual ignorance and priestly despotism. For 1800 years a false system of theology existed. Superstition abounded, and actuated the souls of men. The people had lost all semblance of heaven's government and true priesthood order. Spiritually, the world was a mass of confusion and contradictions. Sects were abundant and ever increasing. The inhabitants of the earth were under the reign of spiritual bondage—the worst form of bondage earth could be cursed with. It is the kind that stultifies the spiritual faculties—the most refined powers of the soul. Under the reign of spiritual darkness, Lucifer sits supreme, ignorance being his most effective weapon.

But why should such a condition ever come into the world? Because the people in ancient times turned from God, and instituted false theories and philosophies of their own, or others inspired by Lucifer, and taught them as doctrines superior to God's. They would not submit to heavenly principles, nor to the priesthood order God had laid down. When they did this, his spirit ceased striving with them, they lost the gift and power of the holy ghost, and the holy priesthood with its keys, its powers, and offices—all of these were gradually withdrawn. There is no darkness like spiritual darkness. The individual is truly in a wilderness and night-time is everywhere. God has never withdrawn from his covenant people, his covenant people have withdrawn from Him. This truth was embodied in the pathetic declaration of Christ to the Jews: "Oh, Jerusalem, Jerusalem! * * * How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!"

President Young once told his audience:

> It is said the priesthood was taken from the church, but it is not so, the church went from the priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances."—J. of D., 12:69.

God has never taken his priesthood and ordinances from his covenant people. His people became covenant breakers, individually and collectively. The churches in ancient days went from under the direction of priesthood authority; they preferred commandments of human origin, not of heavenly source. God is perfect, His system of laws and government are perfect; they bear no defects, and admit of no alteration. It requires people of fidelity and integrity to obey God; He is a covenant keeper, not a covenant breaker. When His children enter into covenants with Him and break them, refusing to repent, judgment is affixed to his laws and continues until justice has been satisfied.

When President Young under command of God brought the Mormon people to the West, it was to locate a land of peace. The people wanted to live under the reign of peace, where they could obey the laws of God. They had been driven, plundered, peeled, subjugated and humiliated; their homes and fields of grain were burned before their eyes. Men, women and children were shot down, and constitutional law was mocked and set aside. The people who did these acts were the offspring of parents, who anciently had broken their covenants with God, had not yet repented of the sins of the fathers, and were still being led about by the Prince of Darkness, and had not received the new birth, nor understood the meaning of the declaration, "Ye shall know the truth and the truth shall make you free."

Before the saints were allowed to migrate to the west—a choice and reserved portion of the land of Joseph—God commanded his servant Brigham Young to tell Israel:

> Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep **all** the commandments and statutes of the Lord our God. * * * And this shall be our covenant, that **we will walk** in all the ordinances of the Lord. —D. &. C., 136:2, 4.

The saints had already entered into covenant with the creator, but an additional covenant was now required, and they entered it, promising solemnly to keep it. The same revelation concluded with the following:

> Now, therefore, Hearken, O ye people of my church; O ye elders listen togther; you have received my kingdom.
>
> Be diligent in keeping all my commandments lest judgment come upon you, and your faith fail you, and your enemies triumph **over you**—so no more at present. Amen and amen."

The covenant here entered into was not to keep a portion of God's laws, but **all of** them. If they did not do this, their faith would begin to fail them, and judgment would follow, and their enemies triumph over them. Not long after their arrival in the Rocky Mountains, they were organized spir-

itually and governmentally, to be able to cope with conditions. They were established here to be a light to this nation and to all the world. They were to reflect Godhood by living righteously the laws of their creator. From here (Salt Lake City) the servants of God moved among the wards and Stakes of Zion trying to instill and establish the **fullness** of the gospel of the Son of God. The writer has been given personal testimonies from those who have heard from the lips of pioneer leaders the declaration, "this fullness consisted of the United Order and plural or celestial marriage." That this was the Dispensation of the fullness of times and that never again would a single principle and ordinance be taken from this earth. Men of the priesthood worked night and day teaching the necessity of obeying these laws; they wore themselves out trying to get them established. The saints, however were indifferent, unapproachable, and rebellious. They selected the gospel portion they wanted to obey, the great majority of them refusing to obey the whole plan.

God has never forced the agency of his children. All he can do is reveal His principles, have His Priesthood explain them to the saints, and they must do the rest. Salvation is an individual affair. Neighbors cannot live our lives, neither can the priesthood; it is an individual work. It has been the theme for years to obey **all the commandments of God.** President Heber C. Kimball before his death declared publicly:

> Many of this people have broken their covenants * * * by finding fault with the plurality of wives and trying to **sink it out of existence.** But you can not do that, for God will cut you off and raise up **another people** who will carry out his purposes in righteousness unless you walk up to the line in your duty.—J. of D., 4: 108.

At another time and to a different audience, he said:

> The principle of plurality of wives never will be done away.—J. of D., 3:125.

These declarations are emphatic and definite. Either President Kimball preached the truth, or he taught falsehood. A people who had these laws and refused to live them, he said, "would be cut off and God would raise up another people to carry out His purposes." He saw what was coming; he knew what the people would do. They were then turning against the fullness of the gospel, and he knew the heavens would be closed over their heads and revelation to them must cease. He meant this when he said, "For God will cut you off." The tide was turning rapidly against the United Order and Celestial marriage in its fullness. The nation was frowning upon these principles and the priesthood that administered them. When the priesthood saw the changing sentiment coming over the saints, that they wanted to harmonize with the world, the following timely warning was sent through the columns of the Deseret News. It went to all the wards and stakes of Zion and into all the missions of the world:

> What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism", more properly termed the gospel of the Son of God? Simply to **renounce, abrogate or apostatize** from the New and Everlasting covenant of marriage in **its fullness.** (Which was plural marriage). Were the church to do that as an entirety God would **reject** the saints as a body. The authority of the priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for His work **must,** according to his unalterable decrees, **go forward.**"—Deseret News, April 23, 1885.

It was not long until the saints went to the polls and voted to outlaw plural marriage. The enemy demanded it of them; they

CAN THE REPUBLIC ENDURE?

THREE NOTED PROPHECIES

ABRAHAM LINCOLN:

"I see in the near future, a crisis approaching that unnerves me and causes me to tremble for the safety of my country. Corporations have been enthroned, an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudice of the people, until the wealth is aggregated in a few hands and the **REPUBLIC IS DESTROYED.**"—American.

BRIGHAM YOUNG:

"It is published from East to West, and from North to South, that the Mormons are opposed to the government of the United States. That is not true, and never was But many of the officers and people of the United States are too much opposed to their own institutions, and are **TAKING A COURSE TO DESTROY** the best form of government instituted by man. They lay the ax at the root of the tree, and **IT WILL FALL AND BE AS THOUGH IT HAD NOT BEEN.**"—Des. News, July 28, 1858.

JOSEPH SMITH:

"And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the **CONSUMPTION DECREED HATH MADE A FULL END OF ALL NATIONS.**"—D. & C., 87:6.

yielded for the sake of peace and harmony. The priesthood was subordinated. The prophetic declarations of Pres. Heber C. Kimball and the subsequent warning through the columns of the Deseret News, bore the same testimony. If this was done President Kimball said the saints "would be cut off." "That God would raise up another people"; the Deseret News said, "Were the church to do that as an entirety God would reject the saints as a body. The authority of the priesthood would be withdrawn, with its gifts and powers"; "the Lord would raise up another people of greater valor and stability".

But the reader should know before the saints had gone to this extreme point of repudiating the gospel fullness, two glorified and resurrected beings appeared to President Taylor while in hiding during the night of September 26-7, 1886. He was told what to do that the purposes of God and his decrees might not be frustrated. Directions were given and arrangements made to perpetuate the fullness of the gospel plan through the priesthood and keys of power that administers "eternal life". The history of this people was portrayed to the vision of President Taylor; he saw and comprehended with much greater detail than pen can write, the future of this people. Before a body of people who had been assembled the following day he told concerning the instructions he had received during the night, and among other things prophesied saying:

> In the time of the 7th President of this church, the church would go into bondage both temporally and spiritually and in that day (the day of bondage) the one Mighty and Strong spoken of in the 85th section of the Dictrine and Covenants would come. (See Supplement to New and Everlasting Covenant of Marriage. Musser and Broadbent, p. 61).

Since the official action taken which repudiated Plural or celestial marriage(at the general conference of October, 1890) there has been no revelation given through the heads of the church. Since that time great changes have taken place among this people. The church has become popularized, the peculiarity which once distinguished this people from apostate Christendom, has been lost. Persecution has ceased. Much has been done to change the gospel plan and ordinances. Fourteen years after the official declaration against celestial marriage in its fullness, President Joseph F. Smith was at Washington undergoing an examination of himself, the church, and of his associates in the priesthood. The subject of revelation came up. The following questions and answers were made:

> **The Chairman: I do not quite understand that—"when it is divine". You have revelations, have you not?**
> **Mr. Smith: I have never pretended to nor do I profess to have received revelations, I never said I had a revelation except so far as God has shown me that so-called Mormonism is God's divine truth; that is all.**
> **The Chairman: You say that was shown to you by God?**
> **Mr. Smith: By inspiration.**
> **—Smoot Investigation, 1:99.**

At a subsequent stage of the investigation the subject of having revelation again came up. If there existed any dubiety in the minds of the committee previous to the following questions and answers, there could not possibly exist any after. It follows:

> **Senator Dubois: Have you received any revelation from God, which has been submitted by you and the apostles to the body of the church in their semi-annual conferences, which revelation has been sustained by that conference through the upholding of their hands?**
> **Mr. Smith: Since when?**
> **Senator Dubois: Since you became president of the church.**
> **Mr. Smith: NO, SIR; none whatever.**
> **Senator Dubois: Have you received any individual revelations yourself, since you became president of the church under your own definition, even, of a revelation?**
> **Mr. Smith: I cannot say that I have.**
> **Senator Dubois: Can you say that you have not?**
> **Mr. Smith: No; I cannot say that I have not.**
> **Senator Dubois: Then you do not know whether you have received any such revelation as you have described, or whether you have not?**
> **Mr Smith: Well, I can say this; that if I live as I should in the line of my duties, I am susceptible, I think, to the impressions of the spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the spirit upon my mind very frequently, but they are not in the sense revelations.**
> **—Smoot Investigation, 1:484.**

It might well be said that this has been the situation down to the present time. The prophecy of Heber C. Kimball, and the article written by the priesthood as quoted in the Deseret News has been fulfilled. Where there is an absence of revelation **spiritual bondage** sets in. The priesthood never was taken from the church in ancient days, the church went from the priesthood, as President Young declares in this writing. It went into the wilderness, the people refusing to keep strictly the commandments of God. Human ordinances were instituted and apostacy set in among the people. The reader should be in a position to better understand now the prophetic utterance of President Young when he told his hearers the following:

> "When we see the time", a future time, "that we can willingly strike hands and have full fellowship with those who despise the kingdom of God, **know ye then** that the priesthood of the Son of God is **out of your possession.**"—J. of D., 10:273.

The prophetic utterance did not say it would be taken from the earth, but it would be "out of your possession"—it would be in other hands. God cannot bless a people who

turn from his commandments. It is apparent now, and it has been for some time, that the gifts and blessings of the gospel have been noticeably absenting themselves. They have been diminishing gradually with time. The gift of tongues, interpretation, prophecy and revelation have been **scarce.** Healing under the administration of priesthood was far more general and apparent than it is today when the saints were poor and not so independent. nospitals have been built and the people are expected to go there. The skill of man comes first, the priesthood and God comes last in the lives of too many. In times of sickness and disease in days of the pioneers God was appealed to, his priesthood was called in, it was the first thing in the minds of saints, today, the order has largely been reversed. This is a mark of spiritual weakness, and God is not pleased. God is a jealous God. He will not be mocked. His word is life, light and truth. A people who turn against this must stand the consequences.

That the spiritual faith is weakening among this people may be seen also through their making picture show houses their worshiping assemblies upon the Sabbath days, going on fishing trips, and joy riding upon this sacred day. God cannot be thought much of by people who do these things. The result is seen in empty meeting houses. Just before the death of the Prophet Joseph, Brigham Young said he was told by him, "If I was to show all the revelations God has given unto me to this people, there is hardly one man who would stand by me." There were many things revealed to the prophet he never did tell to the public, and the history of the past seventy years is a remarkable testimony that the saints refuse to obey **even those commandments God has placed with them.** They have almost entirely turned from the **fullness** of the gospel.

A mighty change has come over the Mormon people. A great spiritual transformation has taken place. Principles that were life itself to them in days past, today are meaningless. There has been a spiritual loss. The "Law of eternal life" for which thousands went into hiding in the 80's because they were followed and hounded like beasts of prey is being repudiated. Spiritual bondage has set in, and it will get more pronounced with time. One may believe the revelations of God, but **must not** teach, advocate or live them. Those who do live them or who have been found teaching them, encouraging a belief in them, or passing literature among friends containing information which to them is truth, are being excommunicated from the church. If Joseph Smith were living in mortality today and should go about teaching the same truhts heaven had revealed to him for this people, he would again be killed, and that by his brethren. It was not the gentiles who took the leading role in killing the Prophet, but his brthren holding high positions in the priesthood.

Who would have believed 75 years ago that in the day of our Lord 1931 a church president would arise before a mass congregation and offer the finances of the church (tithes) to help persecute and place behind prison bars men and women, who were trying to live the same principle of the gospel of the Son of God that he had lived, and which gave him birth into mortality? What a spiritual blight has come over this people. The priesthood of God has become arrogant and proud, over-bearing and despotic. There is no darkness like spiritual darkness. It destroys the intellectual and spiritual powers. It eats upon the soul of man, like a foul disease. Its only remedy is an acknowledgement of sins, asking for forgiveness, preparatory to reinstatement before God. Spiritual bondage is an acknowledgement of apostasy. It moves onward ever and ever driving out righteousness before it; it breeds a driving and persecuting spirit. It seldom ends short of the shedding of blood, making the living of holy and divine laws crimes upon earth. It is the sequel for the over-throw of the Jeredite and Nephite civilizations. It has called down upon the human family the judgments of God in the past, and the saints have been forewarned in the following words:

> Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.
>
> And upon **My house shall it begin,** and from My house shall it go forth, saith the Lord.
>
> First among **those among you,** saith the Lord, who have professed to know My name and have not known me, and have **blasphemed against me** and have not known Me in the midst of My house, saith the Lord.—D. & C., 112:24. 25, 26.

There is no bondage compared to that of spiritual bondage.

An imperfect soul seeing what is good and great and true, but very often failing in the attempt to attain it, is apt to be very harsh in its judgments on the shortcomings of others. But a divine and sovereign soul that has more nearly attained to the measure of the perfect man—takes a calmer and gentler, because a larger-hearted view of those little weaknesses and indirectnesses which it can not but daily see.—Farrar.

Plural marriage may be pronounced a crime by legislative enactment, but all the congresses in the world cannot legislate into it, nor into the practice of it under divine command, a single element of crime.—Joseph F. Smith, Deseret News, March 24, 1886.

ARE YOU SINCERE

By Orison Swett Marden

(Anent the attached message, the contribution of a subscriber to TRUTH, the following expression from Isaiah is in perfect accord:

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.)

"Although every normal being has a sense of complacency and well-being when he does right, and feels very uncomfortable when he does wrong, yet few people ever look into the philosophy behind this. They do not realize that there is a vital connection between happiness and health and self-respect. Whatever makes us unhappy lowers our vitality and unfavorably affects our health—and when our health is down we are apt to lose heart; our standards drop all along the line, and loss of self-respect soon follows.

"Doing right is a tonic, a great stimulator, because it is in harmony with the truth of us. Hence it sends a glow of comfort, an uplift through the entire system.

"There are lots of people who have the approval of the world, of society, of those about them, but who do not have their own approval. There is a constant protest within them against what they are doing; a little voice which is constantly saying, 'You know that this is not right; you know that this is not square; you know that this is not a success. You are posing, you are deceiving, you are wearing a mask; you are not honest, you are not true.'

"You will always have to live with yourself, and it is to your best interest to see that you have good company—a clean, pure, straight, honest, upright, generous, magnanimous companion.

"Things are so arranged by nature that whatever we do that is in harmony with the law of our being tends to produce comfort, happiness and an increased sense of well-being—tends to promote health, happiness and prosperity. Hence, from every conceivable standpoint it pays to do right. We are only happier by keeping in harmony with the fundamental laws of our being, but we are more healthy, and more prosperous because our power is greatly increased. Harmony means strength, power everywhere; discord always means weakness."

RUNS ALL NIGHT

Among the practical jokers of Chicago is one who deserves to be classed with "doctor" in Mark Twain's "Innocents Abroad." The "doctor's" conversation with the guide about the mummy is hardly more amusing than this man's conversation with the guide about Niagara Falls, as related by the Brooklyn Eagle. The man recently made his first trip to the falls, and a guide whom he hired was trying to impress him with their magnitude.

"Grand!" suggested the guide.

"Great!" acquiesced the Chicagoan, stolidly.

"Magnificent!" persisted the guide, disappointed at the lack of enthusiasm.

"Finer than bear-trap dam in the drainage canal," admitted the Chicagoan.

The guide looked to see if he were joking, but there was never a smile. The Chicago man seemed to be interested, but not at all impressed.

"Millions of gallons a minute," explained the guide.

"How many a day?" asked the Chicagoan.

"Oh, billions and billions!" said the guide.

The Chicagoan looked across and down and up, as if gaging the flow, and then turned away.

"Runs all night, too, I suppose," he remarked, disinterestedly.

The guide was so dazed that he had not recovered when the Chicagoan left.

IF "TRUTH" APPEALS TO YOU LOAN IT TO YOUR NEIGHBOR.

ADVANCE IN SCIENCE

Progress in science in the almost annihilation of time is one of the great modern miracles. Not much more than a decade ago, but few minds were bold enough to even dream of present day achievements. We have heard of the difficulty encountered in obtaining a franchise for steam locomotion in London. The applicants averred they succeeded only by representing the maximum speed of the proposed engine to be eight miles per hour, when as a matter of fact it was capable of making 15 miles per hour!

The introduction of the speed engine in the State of Ohio is graphically told in the following squib from Kar Fax:

A DEVICE OF SATAN

Riding without the aid of horses was not always as popular as it is today. A striking example of the feeling toward the railroads about a century ago is illustrated by a copy of an old letter written by the school board at Lancaster, Ohio, in 1826. The letter refuses to permit the school house of that town to be used for a discussion as to whether railroads were practical. The letter reads:

"You are welcome to use the school house to debate all proper questions in, but such things as railroads and telephone are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God designed that his intelligent creatures should travel at the frightful speed of **fifteen miles an hour**, He would have clearly foretold through His Holy prophets.

"It is a device of Satan to lead immortal souls down in hell."

In the light of the above, what would the Ohio school board, could they be suddenly returned to earth, think of the recent automobile record of Sir Malcolm Campbell, of 301 miles per hour, and the phenominal speed of Howard Hughes, in the air, of 350 miles per hour—6 miles per minute, or 1-6 of a mile in 10 seconds! Both records were achieved last month.

Six years ago, Capt. Eddie Rickenbacker, noted war ace, predicted that in fifteen years no railroads would be operating passenger service. Said he:

> I would have to be insane to imagine what the flying situation will be in fifteen years from now—but I am convinced that all travel will be by air. Mail, express, parcel post, and light freight will also travel the air routes—No railroads will operate passenger service.

The Captain's prognostications may prove somewhat in error, but none can deny that the fulfillment of his remarkable predictions is rapidly approaching. With the present rate of progress in the one thing of speed alone, what will the next decade bring?

"Honor must hope always; for no real evil can befall the virtuous, either in this world or in the next."—Jane Porter.

SUPPORT GOOD GOVERNMENT

It took two years to count the local governments in the United States: 175,418, according to a survey just published by Professor Anderson of the University of Minnesota. This is ten times too many. It includes 127,000 school districts, 20,000 townships, 16,000 incorporated cities or villages, 3000 counties, and 8600 miscellaneous sewer districts, park districts, levee districts, mosquito abatement districts, etc., each with a payroll and the power to tax—an intolerably wasteful set-up. Because they are concentrated in Washington, Federal employes draw a concentrated fire of criticism. But their numbers are insignificant compared with the great army of overlapping employes of lesser political machines. Economy, like charity, should begin at home.—Business Week.

Anent the above startling information, the voters of Utah should seriously reflect on coming municipal and county elections. The orgy of spending must cease and a long season of rigid economy be instituted. The taxpayer must be given a breathing spell. Men should be chosen by the electorate with reference to their qualifications for the positions sought. One basic qualification is that of high moral standing, a morality that will insure the carrying out of pre-election promises. Bankruptcy faces the nation, and bankruptcy means revolution—mob action, blood and carnage! The Lord says:

> **Nevertheless, when the wicket rule the people mourn, wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of vil.—D. & C., 98:9, 10.**

Those who fail to attend the primaries, where the respective candidates are selected; or having selected the candidates, fail to cast their votes intelligently, have no room for complaint if corrupt and dishonest men are elected to spend the taxpayers' money.

RELIGIOUS LIBERTY

Religious liberty is an issue over which men have fought since the dawn of time. The right to worship God according to the dictates of one's conscience (so long as such worship interferes with no other man's rights) or not to worship Him at all, is fundamental. The organic law of the land provides that "Congress shall make no law respecting an establishment of religion, or **prohibiting the free exercise thereof."**

It is pleasing to note that our Catholic friends strongly hold to this basic theory. In a recent letter drafted by bishops assembled in solemn conclave at Fulda, according to a dispatch from Berlin, the German government is charged with violating the Berlin-Vatican concordat. TRUTH declines to enter into the controversy with respect to other questions than the subject mentioned.

"Our church conquered the old paganism," the letter states. "We shall not be conquered by the new paganism. The Catholic Church indisputably contributed a large share towards German obedience and respect for the leaders of the State.

"But when the laws of the state conflict with the natural laws and God's commands, then God must be obeyed more than man.

* * *

The letter, this dispatch continues, orders the faithful to follow the gospel and the commandments rather than man-made laws whenever the two conflict.

"HOW DID YOU DIE?"

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
O, a trouble's a ton or a trouble's an ounce,
A trouble is what you make it;
It isn't the fact that you're hurt that counts,
It's only—How did you take it?

You are beaten to earth—Well, Well, what's that?
Come up with a smiling face;
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, the higher you bounce
Be proud of your blackened eye;
It isn't the fact that you're licked that counts,
But how did you fight, and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the field of men,
The "Critic" will call it good.
Death comes with a crawl or he comes with a pounce,
But whether he's slow or spry,
It isn't the fact that you're dead that counts,
It's only, How did you die?

I'VE BITTER NEED

I dream of loveliness, and fashion words
Of shining silver and of blue and red;
I sing the starry heavens overhead,
The mystery of golden-throated birds.
I fashion scarfs of gossamer from rain,
Weave veils of beauty from the spider's lace.
(But oh, today I saw a woman's face
Above her baby's head, and knew swift pain.)

Across the way my neighbor sweeps the leaves
Of autumn from her sidewalk as she sings.
My eager spirit covets simple things;
My arms are empty, and my wild heart grieves—
(I am a poet—but a woman, too—
(I've bitter need of homey tasks to do.)

—Jan Isbelle Fortune.

THE SHORT CREEK IMBROGLIO

(Continued from page 52)

occasion in a certain Los Angeles hotel, when the President, then an Apostle, took to himself a plural wife. (Just as if that event, even if true, could have anything to do with the right of Latter-day Saints to live in accordance with the revealed word of God.) Having thus built up a straw man, and dubbing him generously with the hateful sobriquet of liar, coward and traitor, the venerable President, in his letter, proceeded to destroy his own creation, hair, hide and breeches. He commanded the Saints to either believe in him 100 per cent as a prophet, seer and revelator, (though he has admitted to not ever having received a revelation) or submit to being handled for their fellowship.

In handling the situation, the astute politician, said to be the foremost Republican in Utah, flinging his long arms through the air in senatorial fashion, proceeded to work himself into a wild frenzy, concluding the peroration with the question dramatically stated: "Now who are you going to follow, Heber J. Grant, the true mouthpiece of God on the earth, or that **damn Barlow bunch?**" Anything but a christian spirit. His was a spirit that savors of force, just such a spirit as was exhibited in the counsels of heaven when Lucifer's plan of subjugating men and robbing them of their agency was rejected. The issue today was the issue then—by what principle shall men be ruled, **love and reason** or **force?**

To Reed Smoot the name "Barlow" is poison, though it is doubtful that he ever met this particular individual whom he now berates. The names of "Woolley" and "Barlow" are likewise poison to Heber J. Grant. According to his oft repeated public expressions, these men bearing that name, represent in society all that is bad.

It is to be regretted that the President persists in ignoring facts set out, both verbally and in print, bearing upon his modern polygamous relations, and which are circulated by men who are alive and prepared to back up their statements with proper evidence. Instead of attacking the veracity of men who can defend themselves, he fawningly attacks his one-time benefactor, Lorin C. Woolley, charging him with making statements which were never made, and then denouncing such statements as **lies!** In plain English, this leader of the people has, on more than one occasion, corruptly and vilely called Lorin C. Woolley a **liar,** and Lorin C. Woolley is not here to defend himself! Only weaklings will resort to the cowardly expedient of saving ones own name by **bearing false witness** against his deceased neighbor.

But who is this man Reed Smoot, that he should be deemed qualified to set the Saints in order? Was he ever converted to the Gospel of Jesus Christ? According to his own testimony before the Committee on Privileges and Elections in the U. S. Senate, in 1905, given while at the age of 43, he had received his endowments at the age of 18, at his father's request, but against his own wishes, and had not performed temple work since. Evidently that ceremony did not impress him. In 1890-91 he performed a ten months' mission to England, and entered the Quorum of the Apostles in 1900. He professed having no knowledge of any revelation from the Lord except those recorded in the Doctrine and Covenants, (not even the 1882 revelation calling Heber J. Grant to the apostleship); had no opinion as to whether or not the temple ceremonies were revealed by the Lord; believed polygamy as an abstract principle, approved by the Bible and permitted by the Doctrine and Covenants, but never preached the principle, nor entered it; that members of the Church are bound by the law of the land, even though God should give a revelation in opposition thereto and command its obedience. We submit, that after spending thirty years in the United States Senate, the ex-Senator is better versed in politics than he is in religion; and when he sneeringly shouted, as he did, that the men now entering the plural relationship did so for no other purpose than to gratify their own lusts, he voiced a deliberate falsehood. It seems easy and comparatively safe when in the pulpit and surrounded by an army of "yes-men", for the leaders to fling this ugly charge of sexual indulgence at innocent individuals, as their marital motives; but as courageous as the ex-Senator is reputed to have been while in Washington, TRUTH seriously doubts that the cringing prevaricator would dare face one of the victims of his spleen—man to man—and repeat such a shameful and baseless untruth.

* * * *

If any doubt remained as to the part assumed by the officials of the "Mormon" Church in this unsavory drama, the later dispatches coming from Kingman should entirely dissipate the same. In the Salt Lake Tribune of Sept. 12th, Claude Hirschi, President of Zion Park stake, speaking of the wholesale order of excommunications of fourteen Saints at Short Creek, and the legal proceedings against three of them, is reported as saying:

> He was inclined to concur in County Attorney Bollinger's view there was collusion between the defendants and Short Creek citizens in the escape (from arrest of the intended victims). He expressed the willingness of the High Council of the Church to **assist in any way possible** to bring the accused parties to trial.

Said President Hirschi further:

> The Church does not countenance this **pernicious practice,** (a practice once required of officials of the Church by their file leaders) and just as fast as violations are brought to our attention, the guilty parties are handled for their standing in the Church.

The Salt Lake Telegram, of the same day, quoted Heber J. Grant on the subject, thus:

> "We are going to follow this through," said Heber J. Grant, L. D. S. church president, Thursday in reference to the dispatch from Kingman, Arizona. That was the only comment he had to make.

Since it is understood that the president is without teeth and his bark is not dangerous, little concern is felt over this latest outburst. As a sequence, however, to the unusual proceedings at Hurricane as related, the Presidency and High Counsel of Zion Park Stake met with the Saints of Short Creek on September 7th, demanding their signatures to a paper pledging their unreserved loyalty to the authorities of the Church, and "without mental reservation", otherwise they were threatened with excommunication. No trial was granted them, as the laws of the Lord provide; no discussion was permitted. It was not a question of right or wrong, but either "take it or leave it." In presenting the names of the general authorities for the approval of the Saints, in the early days, Brigham Young patiently and clearly explained that the Saints had a right to and should vote either for or against the brethren whose names were to be presented, with perfect freedom, and that an opportunity would be afforded them to explain their vote and that without penalization. This spirit is in bold contrast to that now employed—since "unrighteous dominion" is "exercised"—of forcing the Saints to swallow the dictum of the authorities "line, hook and sinker", or get out. And under this rule some fourteen adult members, husbands and wives—some of the best spirits that God has permitted to be clothed with flesh—were read out of the Church and denied future fellowship therewith!

We are reminded of a similar incident related as happening in one of the branches of Germany years ago. Some of the Saints had indulged in an innocent party at one of their homes—dancing to the music of a violin. The event was brought to the attention of the Presiding Elder (we presume by a man who could not dance). The Elder was a local Saint. His feelings were outraged. They had dared to dance without his permission, and that to the tune of a fiddle! On the following sabbath, as the report goes, the Saints assembled in meeting, were informed of their transgression (?), "and now", said the presiding Elder, "in the name of the Lord, I cut you off the Church", at the same time drawing his pencil through the names of the unfortunate culprits. The breach was later remedied by Apostle Brigham Young, Jr., President of the Mission, going to that branch and erasing the pencil marks from the record, thus reinstalling the Saints and bringing peace to their souls.

The Saints at Short Creek have been subjected to similar treatment, which, however, will be remedied by the "Mighty and Strong", one whom God will shortly send to set His house in order.

One thing the present agitation has accomplished is to get thinking people to think. The proceedings at Short Creek, with interviews from leading brethren and sisters there, have gone in syndicated articles into many of the leading newspapers of the land, and, as stated above, letters asking for further details are being received from many points, most of them expressing admiration for the stand the alleged polygamists have taken, and some of them offering material help to keep the work alive. Subscriptions for TRUTH have come in from coast to coast. A genuine spirit of inquiry has been aroused among many honorable people and an opening provided for the teaching of the fulness of the Gospel. In their vicious effort to imperil the liberties of the Saints, the leaders of Ephraim have assisted generously in promulgating doctrines they are trying to suppress, and for which TRUTH feels to thank them. Viewing the situation as it is one cannot avoid applying the scripture (Matt. 8:11, 12):

> **And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

START WITH THE CRADLE

The world has not yet developed the ideal home life and environment. No one knows the full beauty and strength of the life reared from infancy, as Ruskin has said, "among bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which cannot disturb, nor pain, nor make gloomy, nor permit a sense of poverty to take away."

No child yet has been given the best environment and opportunities. Until we have one such home, no parent has the right to boast. It behooves us all to improve every opportunity to advance the standards of home life and citizenship. Never was this more true than today when the complexities of modern commercial and social life are shaking the very foundations of the home and State.—John D. Morris.

LIFE BEGINS AT SEVENTY

Excerpt from The Golden Book

Between the ages of 70 and 83 Commodore Vanderbilt added about 100 millions to his fortue.

Kant at 74 wrote his Anthropology, Metaphysics of Ethics and Strife of the Faculties.

Tintoretto at 74 painted the vast Paradise, a canvas 74 feet by 30.

Verdi at 74 produced his masterpiece Otello; at 80, Falstaff and at 85 the famous Ave Maria, Stabat Mater and Te Deum.

Lamarck at 78 completed his great zoological work, The Natural History of the Invertebrates.

Oliver Wendell Holmes at 79 wrote Over the Teacups.

Cato at 80 began the study of Greek.

Goethe at 80 completed Faust.

Tennyson at 83 wrote Crossing the Bar.

Titian at 98 painted his historic picture of the Battle of Lepanto.

—Readers Digest.

EDUCATION

"Every child should have mud-pies, grasshoppers, waterbugs, tadpoles, frogs, mud-turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water-lilies, woodchucks, bats, bees, butterflies, various animals to pet, hay fields, pine cones, rocks to roll, sand, snakes, huckleberries and hornets; and any child who has been deprived of these has been deprived of the very best part of his education."—Arthur Holmes.

"Faithfulness to one's work may be only an outside bondage, but joy in it is a relationship of heart to heart—of the heart of the man to the heart of his task."—Phillips Brooks.

Place yourself in tune with the Infinite, seek for wisdom and walk in the light thereof, maintaining a child-like assurance that "all is well"; then let the consequences follow.

My father owns a very fine spaniel dog. Her name is Curley. She generally stays at my father's office. The other day I was at home sick and telephoned to the office to know if Curley was there, and one of the men said she was. I asked him to hold her up to the telephone, and whistled. She pricked up her ears and turned her head and acted as though she knew my voice. I told her I wanted her to come home. The man put her on the floor and opened the door, and without his saying a word she started at once and came to the house.—Edwin E. Flagg, in "Our Dumb Animals."

"The plan of salvation is sufficiently broad to give all men an opportunity to obtain complete salvation some time and some place, if they have the will to be saved and live accordingly."—J. L. Baoadbent.

PARENTHOOD

Let me tell you the greatest achievement, one of the greatest, at least, if not the greatest achievement that ever comes to a woman in this life is to become a mother in Israel. This is a noble, a most sacred and great achievement. And no greater work ever comes to a father than to become a father in Israel."—Rudger Clawson.

ACKNOWLEDGMENT

TRUTH PUBLISHING CO. is being conducted on a non-profit sharing basis, all profits, if any, being employed in building up the enterprise. No salaries are paid and expenses are kept at a minimum. It will be noted that TRUTH carries no advertising as do most magazines, and the normal revenue from this source is therefore lacking. Paid subscriptions to date, while a substantial help, are not sufficient to cover the cost of printing and mailing this magazine, and in addition take care of other publications now in contemplation, and of greatest importance in the spreading of truth.

Our work thus far has been rendered possible largely through voluntary contributions of friends. Because of the liberality of these contributions and their wise application, the size of TRUTH is increased, with the current issue, by 25 per cent—from 12 to 16 pages. The enlarged capacity is much needed and will be welcomed by our many readers.

Those appreciating the high quality and unusual uniqueness of this and other publications sponsored by the Company, and who are disposed to assist in keeping them before the public, are invited to continue such contributions, from time to time, as their circumstances will warrant. Those whom the Lord has more abundantly blessed with temporal wealth, may well afford to make substantial endowments to this great work, thereby returning a part of that with which they are blessed, to the Lord who gave it.

Let each contributor, be the amount small or large, be the judge of such contribution. TRUTH APPRECIATES THE LOYALTY OF ITS FRIENDS.

"How long will the Republic endure?" asked Guizot of James Russell Lowell. "So long as the aim of its founders remains dominant."—Jordan.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. NOVEMBER 1, 1935 NO 6.

THE COMING CRISIS—HOW TO MEET IT

(The following article was published in the Millennial Star, April 30, 1853—Vol. 15, pp. 273 et. seq.—It so accurately pictures the present situation in the world, indicating the power that Lucifer is permitted to exert in these the "last days" we feel it opportune to pass it on to our readers through the columns of TRUTH.)

A GREAT and awful crisis is at hand—such a crisis was never known before since the foundation of the world. All nations are looking through the misty future, in order to descry, if possible, what is about to happen. Many sermons have been preached, many speeches have been made, and some pamphlets have been published, with the hope of lifting up the veil of the future. Yet none but the servants of God who have the testimony of Jesus, which is the spirit of prophecy, can unfold the mysteries of the future. They can give the trump a certain sound, and their counsel will not be guess work. God will do nothing except He reveal His secrets to His servants and Prophets. God, the Lord God of Israel, will take the control of these great events which are shortly to come to pass. Not a sparrow will fall to the ground without His notice. But His servants will be fully advised to every important event that is to transpire. They will be the heralds of blessings and also of vengeance. For the Lord hath a controversy with all nations, and the hour of recompense is at hand.

But, says the reader, I would like to know of what this crisis is to consist! Who are the contesting parties? Well, reader, if you will be patient and honest-hearted, praying withal, with unceasing diligence and thanksgiving to God, you shall have the keys of such knowledge as all the sectarian priests of Christendom are by no means able to reveal, because they are only revealed to God's servants, the Prophets.

Perhaps you will be disappointed, if I tell you that the time is coming, and now is, when, not only God, the Highest of all, shall be revealed in spirit and in mighty power, but the Devil or Satan also, will be revealed in signs and wonders, and in mighty deeds! This, reader, is the great key to all the marvelous events that are to transpire shortly upon the earth.

Now just stop right here, and pause, and mark emphatically this key. Then you and I will proceed to unlock the mysteries and to prepare ourselves to the battle. For there will be no neutrals in the approaching controversy. I say again, that God the Highest of all will make bare His arm in the eyes of all nations. And the heavens even will be rent, and the lighting down of His power will be felt by all nations. But this is not all. **Satan also will be revealed.** He has made some manifestations of his power in different periods of the world, but never before has there been such an array of numbers on his side, never before such a consolidation of armies and rulers, never before has there been such an imposing and overwhelming exhibition of miracles as Satan will shortly make manifest. Don't suppose for a moment, that I am uttering dark sayings or speaking unadvisedly upon speculation or the strength of mere human opinion. Don't tell me about Popes and Prelates **sitting in the Temple of God as God.** One far greater than any Pope or Prelate is soon to be revealed, and **he will claim to be worshipped as God.** Now, remember, that it is no modern wicked man that is going to claim divine honors. No, it is that old Serpent, the Devil. He it is that will head the opposition against God and His Christ. And he, the son of perdition it is, that will be allowed a much longer chain than heretofore. And such will be the greatness of his power, that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his sorcer-

ies, enchantments, and miracles! And even God, Himself, the true God, will contribute to put means and instruments in his way and at hand, for his use, so that he can have a full trial of his strength and cunning, with all deceivableness of unrighteousness in them that perish.

It is not to be expected that Satan will carry on his great warfare against Christ and His Saints, by means of any one religion exclusively. It is not the Papal or Protestant religion alone that you have need to fear. But the great and abominable Church which you should expect to encounter is Anti-Christ. Whatever exalts and opposes itself to God, that is Anti-Christ, whether it is a civil or religious power. But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the revelations of Satan. These revelations of Satan will come through every medium and channel by which the cunning and power of Satan can be brought to bear against the Saints and their Lord. It is a great mistake to suppose that Satan is altogether a religious personage. No, far from this. He is a politician, a philosopher, an erudite scholar, a linguist, a metaphysician, a military commander, a prince, a god, a necromancer, an enchanter, a diviner, a magician, a sorcerer, a prophet, and (if it were not railing), a clergyman and liar from the beginning. With these universal endowments, he has never hitherto made a full and grand exhibition of himself, as it remains for him to do. But the Lord, who gave him an opportunity to try his battery upon good old Job, is fully designing to give him sufficient apparatus to deceive all the nations that love not the truth, and have pleasure in unrighteousness. His signs and tokens are as ancient as the apostacy of Cain, and as varied as will suit the secret designs of all ages. Through him men learn how to become "observers of time and seasons", with great skill and astonishing accuracy. He presides over the arts of astrology, clairvoyance, mesmerism, electro-biology and all auguris and divinations. Being Prince of the power of the air he understands aeronautic and steam navigation, and he can compose and combine the various elements, through the co-operation of them that believe in him, with far more than human skill. Now don't doubt what I say concerning this matter, but rather read the history of his skillful exploits and his mighty power, as they are recorded in the Old and New Testaments. Take a Bible and Concordance, (if you have any faith in the Bible left, in an age when the Bible is perverted beyond all other books,) and read attentively for yourselves, and you will there learn that I am telling you the truth.

Now there is a greater destruction coming upon the wicked nations of the earth, than was even experienced by Pharaoh at the Red Sea. But before that destruction can be made maninfest, men's hearts will be hardened, and wickedness will rise to a more overtowering height than many bygone generations have been allowed to witness. God, through His Prophet, will roar out of Zion. His voice will be heard in spite of all the confusion and indignant opposition from many nations. After the testimony of His servants has been proclaimed to all nations, as a witness, then shall the scene of the end come. And great shall be that scene. The Devil in the last stage of desperation, will take such a pre-eminent lead in literature, politics, philosophy, and religion; in wars, famines, pestilences, earthquakes, thunderings and lightnings, setting cities in conflagration, etc., that mighty kings and powerful nations will be constrained to fall down and worship him. And they will marvel at his great power, and wonder after him with great astonishment. For His signs and wonders will be among all nations. Men will be raised for the express purpose of furthering the designs and mervelous works of the devil. Every description of curious and mysterious arts that penetrate beyond the common pale of human sagacity and wisdom, will be studied and practiced beyond what has been known by mere mortals. The great capabilities of the elements of fire, air, earth, and water, will be brought into requisition by cunning men under the superior cunning of the prince and the God of this world. And, inflated with the knowledge of these wonderful arts and powers, men will become boasters, heady, high-minded, proud, and despisers of that which is good. But the God who is above all, and over all, and who ruleth in the armies of heaven, and amongst the inhabitants of the earth, will not be a silent observer of such spiritual wickedness in high places, and among the rulers of the darkness of this world. For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire. Now just at this time, God will come out of His hiding place and vex the nations in his hot displeasure. By the mouth of His Prophet He will rebuke strong nations afar off, notwithstanding their strong armies and great miracles, and cunning arts. His servant, the Prophet, in Zion will have a marvelous boldness to rebuke them, and to lay down before them in plainness and inflexible firmness the law of the Lord. As Moses laid down the law to Pharaoh, and the continued to multiply evils and judgments until he made an utter end of Pharaoh and the Egyptians, even so will the living God pre-

scribe the line of conduct to be pursued, and the penalties of violation, to great and mighty nations, until they rally around the ensign established upon the mountains, and go up to the house of the God of Jacob to learn His ways, or are utterly overwhelmed in keen anguish and ruin.

The ways of the God of Jacob are easily recognized in these days of general wickedness. It is true, that they are clearly revealed in the Scriptures of truth, and by a living Priesthood of inspired men, yet they have been so long and so grossly perverted by the precepts and opinions of a hireling ministry, that doubts and contentions have sprung up in every land, and the plainest and simplest truths are denied, abrogated, or accounted obsolete. God is not allowed to speak from the heavens by the mouths of Prophets as in former days. Notwithstanding there is much preaching and praying, still there is a virtual acknowledgment amongst all nations that God, as He was known unto the Patriarchs and Prophets of old, has forsaken the earth. And men are left to discover the way to heaven by the light of nature, or the misty nebulae of a hireling Priesthood. And it is a fact, undeniable, that infidels in the school of nature have more true piety towards the living God than the hireling ministry of Christendom have. Hence priest are doing so much, often unwittingly, to blind the eyes of the people, so that they shall not see the approaching crisis in its true character until the catastrophe is completed, and Great Babylon and all her lofty cities, great wealth, princely merchants, chief captains, and mighty sovereigns, are laid low in one general ruin. Oh ye great and strong nations! ye philosophers and religionists! ye spiritual mediums and ye revelators, sitting upon thrones over great nations! how can you fulfill the prophecies that are so clearly revealed, concerning the destructions of the last days! Ye perhaps marvel that the great men and governors over one hundred and twenty-seven provinces in ancient Babylon, with a brave monarch at their head, should have been such firm believers in the astrologers, magicians, and interpreters of dreams, in their days! But marvel not, for when the greater power of the like class of persons, under the direction of Satan, shall be brought to bear in your own day, the delusion will be so much stronger that Princes, Presidents, Governors, and chief Captains, will be constrained to bow to it. Their credulity will be taxed beyond the power of resistance. The workers of these mysterious and supernatural arts will bring to their aid both natural and supernatural causes that will challenge and defy disputation. The senses and judgment of men cannot withstand such imperative facts as will arrest their observation. For it cannot be denied that facts and truths will constitute such a measure of the ingredients of these mysterious and wonderful arts as to give them an irresistible strength of conviction to those who are unenlightened by the Spirit of God. And so far as facts and truths are mingled, it must also be acknowledged that God, the true and living Sovereign of heaven and earth, will contribute to produce the delusion. He has said that "He will send them strong delusions that they might believe a lie." He gives his reason and apology for acting after this strange manner—because, knowing the truth, they do not love it unadulterated. And knowing God, they do not choose to glorify Him as God. Therefore their foolish hearts become darkened, and God suffers Satan to compound and mix up truth and error in such proportions as to be captivating and strongly delusive. As a snare, this composition will be ingeniously mixed and administered to all nations, by skillful and practiced hands.

And who shall be able to withstand? Do you think that your great sagacity and the compass of your profound, philosophical turn of mind will enable you to detect the error and delusion of these arts? Oh, man, this is a vain hope. Your mind will not be competent to detect the delusion. God Himself will allow Satan to ply your scrutinizing eye with powers and sophistications far beyond your capacity to detect. Do you say then, I will stand aloof from investigation, I will shun all acquaintance with these mysterious workings, in order that I may not be carried away with their delusive influence. Vain hope. Oh, man, you cannot be neutral. You must choose your side and put on your armor. Those that come not up to the help of the Lord in the day of battle, will be sorely cursed. The captive Hebrew Daniel stood up boldly against all the governors and whole realm of Babylon with their monarch at their head. But Daniel readily acknowledged that it was not from any wisdom in him, above other men, that he could surpass the astrologers and magicians. But holding intercourse with the God of heaven, he became endowed with supernatural comprehension that effectually shielded him against supernatural delusion. Thereby he escaped the snare that entwined around the great statesmen and governors of that immense empire of Babylon. Thereby those who take refuge in the name of the Lord and in immediate revelation from heaven, will be safe, and no others. He that is not for God and the principle of immediate revelation, will inevitably be ensnared, overcome and destroyed. Because he that is not for Him must be against Him. No man in any age was ever for God, that did not

hold intercourse with Him personally, and receive for himself the revelations of His will. The rock of revelation, by which Peter knew Jesus Christ, is the only basis upon which any man can escape the strong delusion which God will send among the nations through Satan and his mediums and coadjutors. Reader, if you live long, you will be compelled to take a side for God or for Satan. Satan was allowed to try a compulsory process upon as good a man as Job. The whirlwind and tempestuous elements, with disease and death, were put into Satan's hand that he might compel Job to abandon his integrity. Had not Job possessed the key to revelation from God, he would have been compelled to have made peace with Satan, and forsaken the Lord. His wife urged him to do so—says she, "Curse God and die"; or in other words, take the side of Satan against God. Now, reader, if you have ships of precious merchandise, floating at sea, the time is fast coming when Satan will destroy those ships, unless you bow down to his power and become a co-operator with him. And if you do bow down to him, to work wickedness and say, no eye seeth me —then God will destroy those ships and you too, and peradventure He will destroy your family also, and make a clean end of you, and blot out your name under heaven. Your beautiful mansion and flourishing family still have to be consecrated to God or to Satan, whichever you may choose. The controversy is begun and the war will never end till the victory is complete and universal, and there shall not be found so much as a dog to move his tongue against the Lord, and the immediate revelations of His will. Your being a minister of some Church, will not serve as the last screen for you against the hot indignation of God, unless you have the law and the testimony of the true and living God made known to you personally. For the time has come that God will write His law upon every man's heart, that will receive it, not with ink, but with the Spirit of the living God. And against him that hath this law, the gates of hell never have prevailed and never will prevail. Heaven and earth shall pass away before a jot of this law shall be made to succumb to wicked men or devils. The heavens have been shaken once when angels rebelled, and they are destined to another shaking even with the earth. Do you say you don't need any more revelation from God. Then the Devil will be allowed to give you some which you don't need. And by the time that he has revealed himself to you, and buffeted you, and trained you under his rigorous discipline to fight in this awful crisis against the heavens, peradventure you will not then feel so rich and increased in goods, but that you can take a little counsel from the Lord, and feel a little of your extreme poverty and destitution.

(To be continued)

WORDS OF EMERSON ON "SELF-RELIANCE"

"Cast the bantling on the rocks,
Suckle him with the she-wolf's teat:
Wintered with the hawk and fox,
Power and speed be hands and feet."

"There is a time in every man's education when he arrives at the conviction that **envy is ignorance; that imitation is suicide;** that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried."

"A man is reieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverence that does not deliver. In the attempt his genius deserts him; no muse befriends; no invention; no hope."

"Trust thyself: every heart vibrates to that one string. Accept the place the divine providence has found for you; the society of your contemporaries, the connection of events."

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the **independence** of **solitude."**

"A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips-Sew them up with pack-thread, do. Else, if you would be a man, speak what you think today in words as hard as cannon-balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today."

"Say, Buddy, what noise annoys an oyster?"

O gee, a noisy noise annoys an oyster."

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

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CONFERENCE NOTES

At the late semi-annual conference of the Church a gratifying feature was the almost total absence of rancorous remarks and vindictive thrusts at those of the Saints who are not in full accord with the present policy of the Church leaders. The names of Woolley and Barlow, so frequently made the "scape goat" of disfavor escaped utterance. In fact the general tenor of the meetings was that of amiability and tolerance; at the same time a strong admonition to repentance was sounded. The leaders are to be commended on this wholesome change in their past attitude, which has created favorable comment from many of the Saints who have deplored the former tendency of castigating certain members for believing too much, as the leaders seemed to view it.

In this issue, TRUTH will not attempt an analysis of all the major points touched upon either in the general meetings or in the two priesthood gatherings. However, there are some observations which should be made and which will be given out in a spirit of charity and good will. In his characteristic addresses, President Heber J. Grant very aptly remarked:

> The one and only thing for you and me, and for every Latter-day Saint to do, is to keep the commandments of the Lord; and sooner or later those things that may have been inexplicable and have seemed impossible, will be demonstrated to us."

This is sound and basic and should be closely adhered to by the Saints. "Keep the commandments", is a never-to-be forgotten injunction and one that cannot be too often dwelt upon. "If ye love me keep my commandments," said the Lord. Quoting John the beloved: "He that saith, I know (love) him, and keepeth not his commandments, **is a liar, and the truth is not in him."** It is "walking in obedience to the commandments," (D. & C., 89:18-21)—**All of them,** and only by doing so—that will bring "health in their navel, and marrow to their bones", and bring to them "wisdom and great treasures of knowledge, even hidden treasures", and enable them to "run and not be weary, and walk and not faint." In this course only is the promise good "That the destroying angel shall pass them, as the children of Israel, and not slay them."

But what are the commandments? They are to be found in the "Book of Commandments"—the Doctrine and Covenants. This is the law book of the Lord and should be strictly adhered to. Joseph Smith said: "If any man preach any other gospel than that which I have preached, **he shall be cursed."** The Prophet taught from and in accordance with the revelations, and had he attempted to teach anything contrary to them he would have come under his own condemnation.

The two basic laws looking to our temporal and spiritual salvation, as set forth in the law book of the Lord, are the law of Consecration—United Order, and the law of Patriarchal marriage. These two laws were proclaimed by Brigham Young as being the "Fullness of the Gospel,"—the two keystones without either of which the gospel structure would fall. The law of plural marriage is the marriage law of the Priesthood and the only law recognized in the celestial heavens. Obedience to this law is enjoined on every adult Latter-day Saint who has the capacity to enter it. We quote from the revelation:

> Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: therefore, prepare thy heart to **RECEIVE AND OBEY** the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, **THEN ARE YE DAMNED; FOR NO ONE CAN REJECT THIS COVENANT,** and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D. & C., 132: part of 1st paragraph as originally given. See also Marriage, Ballard-Jenson correspondence.)

It was obedience to this law that brought about the martydom of Joseph and Hyrum, and the death and imprisonment of hundreds of our brethren and sisters, and for which, in more recent years, the late President Joseph F. Smith and President Heber J. Grant were required, by the courts of Utah, to pay fines. And, strange to say, it is now for like obedience to this same law that

our brothers and sisters are being excommunicated from the Church, some of them threatened with imprisonment—the Church being the instigator of such persecutions! It is as President Wilford Woodruff put it: "The United States and the supreme judges of the nation, stand forth and say, 'You shall be damned if you do obey it,' (the law of plural marriage). Now, Latter-day Saints, what are we going to do under the circumstances? God says, 'we shall be damned if we do not obey the law,' Congress says, 'We shall be damned if we do.'" And opposing the position that President Grant now takes, the venerable President stated: **"My voice is that we obey God."** As another President of the Church put it to a brother who had married a plural wife some years after the Manifesto of 1890: "If you do not repudiate that woman (the plural wife) and adhere to the rules of the Church, the Church will never forgive you, but if you do **I will never forgive you, neither will the Lord."**

It is for upholding this law—in many cases not actually living it, but believing in and teaching its potency, that has caused Church action to be taken against many of the Saints at Short Creek during the last month.

President Grant said: "The one and only thing for you and me, and for every Latter-day Saint to do, is to keep the commandments of the Lord; "and to be consistent he might have added, "but if you do keep them **all**, the Church will cut you off and you will be ostracised and cast out as unclean; your children will be called "bastards" and the sacrament of Baptism will be denied them until they are old enough to and do repudiate their parents and the principle that gave them birth."

It is most unfortunate that such an inconsistent and dishonest stand is deemed necessary by the leaders of Ephraim in this day.

President Grant voiced disappointment at the repeal of the 18th Amendment, contrary to his direct counsel in the matter; he claimed that more liquor is being consumed today as a result of the Saints disregarding his counsel than was the case during prohibition. Many of the Saints are in harmony with the President's views on prohibition but they are wondering, if liquor is so damning and the traffic in it so degrading, why the Church owned and controlled Hotel Utah was permitted to accept a "package agency", for the sale of wines, brandies, gins, whiskies, etc. If we mistake not President Grant is at the head of the "Operating Company", which conducts the hotel business and controls the concessions. Obviously it is to the advantage of the hotel to have liquor easily accessible to its patrons, but must the great Mormon Church follow in the commercial footsteps of Babylon? It would seem that consistency should keep the church hotel out of the liquor business. It was a shock to many of the Saints to have a Stake President, approved by the President of the Church for the position of managing the liquor sales for the State, and then to have a leading Church building situated within a stone's throw of the Temple used as a depot for the sale of alcohol for human consumption, is rather absurd. The circumstances rob the President's regrets over the repeal of the 18th Amendment, of sincerity.

President Grant stated positively that more liquor is being consumed now than before repeal. This may be true so far as Salt Lake City is concerned; but may we not attribute the fact to the facility with which liquor may be obtained on a prominent church property, and the implied sanction of the Church to the purchase of liquor at this particular hostelry? However, Chairman Hugh B. Brown, official liquor dispenser, appears to take issue with the President's statement. Says Mr. Brown:

> **Where people before bought their bottles from bootleggers, they now buy from the State. But a close check has shown that the average drinker is not imbibing more than he did in the bootlegging era.**

At the special Priesthood meeting on Monday, President Grant indicated a further changing of ordinances particularly as pertaining to the temple ceremonies. Said he in substance: "I have been thinking about it and praying considerably about the advisability of cutting out or shortening several ordinances from the ceremonies in the Temples in order that double the number of Saints may be accommodated each day."

This is a very singular attitude to assume, though it is not out of harmony with former actions, such as abbreviating the garments of the Holy Priesthood, ceasing to confer the Priesthood and ordaining to the office only, etc. TRUTH suggests that additional time might be saved by abandoning the baptismal font and adopt sprinkling in lieu of immersion.

President J. Reuben Clark gave very timely advice and made many pertinent observations, tending to arouse the Saints from their present drowsiness. One thought he voiced is especially germane:

> **The Lord will hold us responsible if we do not put into operation, to the fullest extent, the organization of this Church. THIS WE HAVE NOT DONE.**

And TRUTH may add further, that this will never be done, nor can it be done until the Church returns to the "faith once delivered to the Saints." So long as the Church, in the interest of friendship with the world,

discards life-saving principles, it cannot fully function. May as well expect a one-legged man to win in a foot race with normal athletes.

At another session President Clark told his audience that he had explained the economic machinery of the Church to many leading statesmen and economists in Washington and elsewhere. Their response in substance, was: "Mr. Cark, you have a wonderful system, but why haven't you put it into operation?" The speaker stated that such responses had forced him to drop his head in shame.

A valuable lesson is here taught. Elder Ballard, in his eloquent address, urged the Saints to "get off relief." "If you do not", said the speaker, "they will soon kick you off." But how are they to get off? As long as Brother Ballard does as his file leaders require, his saary will go on and it will be easy for him to remain off relief. President Clark, with commendable humility, confessed he did not know how he could have stood it had his income not been sufficient to keep him from the "dole". Had some of the leading brethren been compelled to accept government relief it might of caused them to exercise greater charity toward their fellow men; and had the Church risen to the maximum of its great saving possibilities, many of the Saints—one time faithful tithe-payers—now on relief, would have been provided for from means to which they were legitimately entitled, and not have been subjected to the humiliation of depending on charity, too often grudgedly given.

The Lord gave the Church a perfect economic law, that, if put into operation five years ago, no member would now need be on relief. Yet it is a fact—discouraging as it may seem—that while practically every other State in the Union, have materially reduced their relief applicants, in Utah, where the population is overwhelmingly Mormon, relief demands have increased. These facts were recently given out by the Government. Something is radically wrong, and we are forced to the irresistible conclusion that if the same energy employed by the leaders, (whose salaries have kept them in good fettle), in destroying the principles of life as reflected through the law of Celestial marriage, and persecuting those adhering to that principle, had been employed in getting the law of consecration into operation among the Saints, there would be no need of relief committees or "poor houses", so far as church members are concerned. And the nations, not only of America but of the whole world, would have had representatives here learning wisdom at the feet of the Priesthood. Thousands of the Saints are looking for a leadership that will give them an opportunity to exist economically. They do not want charity. They are willing to work; their eyes are upon the Lord's plan and they yearn to be freed from the bondage of debt and want. The time is ripe for the adoption of cooperative plans in which the people generally may join. With the great resources of the Church available, not to get the move under way at once seems inexcusable. Far better to curtail on new meeting houses and stake tabernacles; cut down on traveling expenses, the erection of monuments and reduce salary accounts, placing the revenue thus saved into working units available to the Saints. Well might the brethren procaim that "the Lord will hold us responsible if we do not put into operation, to the fullest extent, the organization of the Church."

The general tenor of the conference was a call to repentance and a return to the Lord. This counsel is good, sound and greatly needed; and if it be heeded by the leaders, there is little oubt the rank and file will follow in line. But so long as "The Prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so," (Jer. 5:30, 31) there is little hope for the Church to accomplish its mighty mission of salvation to men. If the leaders will strike out with boldness and lead the way to a return to fundamentals, heeding not the nisses and abuses of the world, TRUTH predicts they will have a backing from the faithful Saints tremendous in its far-reaching effects. Let the Church keep in mind the one truth:

"ALL they who will live Godly in Christ Jesus SHALL suffer persecution."

WAR'S DEMANDS

"In the fall of Rome, Dr. Seeck calculated:

"Out of every hundred thousand strong men, eighty thousand were slain. Out of every hundred thousand weaklings ninety to ninety-five thousand were left."—Jordan in Human Harvest.

"What we owe to a child is not so much to recognize his likeness to a savage as to recognize his likeness to a coming man. Babies of six months can begin to have self control. Boys of ten can take a quiet stand for decency. There is no need to wait. Then having learned all of good behavior that the race has to teach, they can spend their own manhood's strength in discovering new nobilities of conduct."—Annie Winsor Allen.

BRAVES OF THE HUNT

Anent the Poem—"Braves of the Hunt"—produced below, the remarks of the late President Joseph F. Smith, on the folly of needlessly taking life, are most timely. Excerpts from the remarks referred to are produced herewith as an introduction to the splendid poem of Henry Herbert Knibbs:

"I never could see why a man should be imbued with a blood-thirsty desire to kill and destroy animal life. I have known men—and they still exist among us—who enjoy what is, to them, the 'sport' of hunting birds and slaying them by the hundreds, and who will come in after a day's sport, boasting of how many harmless birds they have had the skill to slaughter, * * * I do not believe any man should kill animals or birds unless he needs them for food. * * * I think it is wicked for men to thirst in their souls to kill almost everything which possesses animal life. It is wrong, and I have been surprised at prominent men whom I have seen whose very souls seemed to be athirst for the shedding of animal blood. They go off hunting deer, antelope, elk, anything they can find, and what for? 'Just for the fun of it.' Not that they are hungry and need the flesh of their prey, but just because they love to shoot and destroy life."—Gospel Doctrine, p. 334.

Braves! that go out with your guides and gold and the polished tubes of steel,
Playing safe with the hunting pack, the trap and the prism glass;
Slaying the Moose or the Silvertip, e'en as you pause and kneel,
Loosing the power that ye wield for shame . . . . So do our monarchs pass!

Not for the hunger of babes ye hunt, for mother or aged sire;
Not to the Red gods offering the blood of your lust to kill;
Not with the strength of your brawn and thew matching the fury fire
Of the beast that fights for the life it loves. Nay! but with sneaking skill

Ye speed the sting of the spreading slug, giving your lust a name;
Sport! To shatter the buoyant life, to sever the silver thread!
Then ye stand with a gun in hand, grinning your pictured shame;
"See at my feet the mighty thing that I, yea, that I struck dead!"

When ye have toiled on the foot-worn trail till the hunger pinch is keen;
When ye have stood as a man with men earning your wage through strife
Of the outland ways, ye have fair excuse to kill—and the kill be clean;
Then perchance will the boast be lost, fostering life with life.

Sport! To slay with no cause to slay—not even the pride of hate!
Courage? Then stand to an even chance, facing a foeman's gun
Out in the open, eye to eye, for Honor or Kin or State,
Oh, ye who slink in the woven blind seeking to kill—for fun!

Would that ye lay by the wounded thing that crawls to the brush to die;
Would that ye knew the biting pain and that lingering thirst of hell,
Writhing down to the darksome pit as ye vainly implored the sky,
Asking It if there once was God that made ye and loved ye well.

Perhaps, when the Hand that fashioned all shall strike, and the earth be dumb,
Out of the dim and the voiceless vast—back to their own again,
Herd and band and the mated beasts, fearless and free shall come,
Knowing naught of the ancient fear of a tribe that were named as men.

The Prophet Joseph Smith stated: "One of the reasons why God withdrew his Spirit from the earth was because the people were so ready to take the life of animals."—Palantic, p. 46.

"For, behold", said the Christ, "the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for FOOD and for RAIMENT, and that he might have in abundance: * * * And wo be unto man that sheddeth blood or that wasteth flesh and hath no need."—D. & C., 49:19, 21.

THE GREAT TEST

By Apostle Orson Hyde

True it is, that in the most trying hour, the servants of God may then be permitted to see their Father, and elder brother. "But, says one, "I wish to see the Father, and the Saviour, and an angel now." Before you can see the Father, the Saviour, or an angel, you have to be brought into close places in order to enjoy this manifestation. The fact is, your very life must be suspended on a thread, as it were. If you want to see your Saviour, be willing to come to that point where no mortal arm can rescue, nor earthly power save! When all other things fail, when everything else proves futile and fruitless, then perhaps your Saviour and your Redeemer may appear; his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear; and when help on all sides appears to fail, my arm shall save, my power shall rescue, and you shall hear my voice, saith the Lord. * * *

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Who then can be saved? Again, says the Saviour, "With men this is impossible, but with God all things are possible." Let me show you the philosophy of this, why it is impossible for a rich man to enter into the kingdom of God. God said in the beginning, "Cursed be the ground for thy sake"; that is, earth and earthly things are cursed. Now the man who has the most of it, has the greatest amount of the curse; therefore, if a man acquire a great deal of earthly things, he acquires a great deal of this curse. For they that will be rich are made to pass through many sorrows, and they have to harden their hearts and their faces, and oppress the poor to acquire it; and when they have acquired it, what have they got? It is to them something like a red hot ball in the hands of a child, it burns; they have acquired it, and have got a great curse along with it. It is hard for such to enter into the kingdom of God. The gate is narrow, and the curse is wide, so if they wish to go in at that gate, they must be stripped, and become destitute of the love of this world's goods.——J. of D., 1:125, 129.

An economist is a man who knows a great deal about a very little; and who goes on knowing more and more about less, until finally he knows practically everything about nothing; whereas a professor, on the other hand, is a man who knows a very little about a great deal and keeps on knowing less and less about more, until finally he knows practically nothing about everything.—Omaha Journal-Stockman.

MAN OF MY DREAMS

(Contributed)

I did not picture you with eyes of blue or gray,
Or eyes of brown or black, but in this way:
A man of noble principles, a man
With ambition and energy to span
The narrow space of ignorance and greed
Allotted one who does not feel the need
For greater heights to strive for and to reach,
Such heights that can be climbed by each
Who knows just what he wants and who will try
With wisdom to attain and profit by.

I did not picture you, man of my dreams,
As tall or short, or handsome, as it seems
So many picture men that they could love,
Or magnetic as a star in the skies above—
But always you were physically strong,
And mentally above the average throng,
And always you possessed a tender heart,
And ever did you take a weak man's part,
And aways did you have a noble soul,
And never was your master fame or gold,
But you were master of your destiny—
And, most important to my mind, you wanted me!

And, now that I have found you, I do find
You're even greater than the man I had in mind.

—Lorna Tallent Kidwell.

A WOMAN'S ANSWER

If I am cold and do not seem to hear
The ardent love you whisper in my ear,
It is because I've put an armor on,
Reluctantly, against the things I fear.
So if my eyes are masked, my lips unkissed,
Be not deceived: if you will but persist
You'll find my shield so tissue thin that you
May rend it with another word or two!

—Mary Bickel.

CANDOR:

The quality of frankness or outspokenness; freedom from mental bias; impartiality; fairness.

"Candor is the brightest gem of criticism."—Disreali.

"Whoever has not candor enough, for good cause, to change his own opinions, is not safe authority to change the opinions of other men."—Webster.

"Candor is the seal of a noble mind, the ornament and pride of man, the sweetest charm of women, the scorn of rascals, and the rarest virtue of sociability."—Sternac.

"Candor is the dart of the child, the sword of the fool, and the bolt of the gods. Behind and over all that is worth while is Candor. Back of everything that is mean, or ignoble, or unmanly is deceit."—Unco Bardo.

FAMILY CREED OF THE HOUSEHOLD OF HARVEY ALLRED

(Our esteemed correspondent, B. Harvey Allred, has kindly consented to the publication of the following, which he states, has long been a "creed" for the wholesome guidance of his family. The sentiments speak for themselves and might well be adopted by all men.—Editor.

"Behold mine house is a house of order, saith the Lord God, and not a house of confusion."—D. & C., 132:8.

"I call upon the heads of families to put their homes in order according to the Law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from the households."—Revelation of 1882.

"All things must be done in order, and by common consent in 'our family' by the prayer of faith.'—D. & C., 28:13.

"Keep slothfulness and uncleanliness far from you" * * * Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."—D. & C., 42:42. 98:18.

"Cease to be idle; cease to be unclean, cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated, and above all things, clothe yourselves with the bond of charity."—D. & C., 88:124-126.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law."—Matt. 22; 37-40.

"Live by every word that proceedeth forth from the mouth of God."—D. & C., 84:44.

"Trust in the Lord forever. Trust not in the arm of flesh, for cursed is he that putteth his trust in man or maketh flesh his arm."—2nd Nephi 4:34.

"One is your master, even Christ, and all ye are brothers and sisters."—Matt. 23:8.

"Honor thy father and thy mother, that thy days may be long" and full of joy.—Ex. 20:12.

"Man is the tabernacle of God, even temples; and whatsoever temples is defiled, God shal destroy that temple."—D. & C. 93:35.

"Marriage is honorable in all, and the bed UNDEFILED; but whoremongers and adulterers God will judge."—Hebrews 13:4.

"He that looketh upon a woman to lust after her SHALL deny the faith and SHALL NOT have the Spirit of God to guide him.—D. & C., 42: 22, 23.

"Keep all your pledges one with another; and covet not that which is thy brothers or sisters."—D. & C., 136:20.

"Finally, be ye all of one mind, having compassion one of another; love as brothers and sisters, be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise blessing; that you shall inherit blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—1st Peter 3; 8-11.

Apropos to the above items bearing upon sexual purity and marriage is the following additional information furnished by Elder Allred:

To my regret I listened to considerable prating about "birth control" while in Salt Lake recently, but not one of those zealous opponents of "birth control" had a word to say about **self control of man's lustful passions.** However, it is my firm belief, based upon the teachings of the leaders, experience and observation, that if men will learn to respect the inherent rights of **all good women** to use their "free agency" the laws of God given nature will most effectively take care of "birth control", as God wants it to be. The purpose of the union of the sexes is beautifully set forth by Parley P. Pratt in his Key to Theoogy, as follows (pp. 171-3):

> The eternal union of the sexes, in and after the resurrection, is mainly for the purpose of renewing and continuing the work of procreation. In our present or rudimental state, our offspring are in our own image, and partake of our natures, in which are the seeds of death. In like manner, will the offspring of immortal and celestial beings, be in the likeness and partake of the nature of their divine parentage. Hence, such offspring will be pure, holy, incorruptible and eternal. They will in no wise be subject unto death, except by descending to partake of the grosser elements, in which are the inherent properties of dissolution or death. * * *
>
> As has been before remarked, the union of the sexes, in the eternal world in the holy covenant of celestial matrimony, is peculiar to the ordinances and administrations of the Apostleship, or Priesthood after the order of the Son of God, or after the order of Melchesidek. * * *
>
> All persons who attain to the resurrection, and to salvation, without these eternal ordinances, or sealing covenants, will remain in a SINGLE STATE, in their saved condition, to all eternity, without the joys of eternal union with the other sex, and consequently without a crown, without a kingdom, without the power to increase.
>
> Hence, they are angels, and are not gods; and are ministering spirits, or servants, in the employ and under the direction of THE ROYAL FAMILY OF HEAVEN — THE PRINCES, KINGS AND PRIESTS OF ETERNITY.

Shortly after the revelation given to President John Taylor in 1882 and published in

the Doctrine and Covenants in three foreign languages, also in the Deseret News, President Taylor and his associates called worthy men, some of whom were members of the Quorum of Twelve, to visit throughout the Stakes and teach the Latter-day Saints obedience to the commandments embraced in that revelation. The basic features were the command that the Church and the households of its members holding the Priesthood should be **"set in order according to the law of God."**

These brethren held private and special priesthood meetings in the Temples and throughout the Stakes of Zion, at which members of the Twelve presided. Their instructions emphasized the duty of every married man in discharging his responsibilities of righteously "multiplying and replenishing the earth" through that marriage relation; and forcefully did they dwell upon those three primary essentials quoted in my Family Creed above. We were positively told that these quotations taken from the revealed word of God applied to **man's marriage relations with his wife,** as well as sexual association outside of the marriage relation. And if those who had been honored with God's holy Priesthood did not strictly observe such commandments they would suffer the awful consequences as set forth in that immutable word.

I know that much of the present apostacy of Church members and leaders is due primarily to their disobedience of those irrevocable commandments. And when I witness the absence of God's spirit in men who once held the effective power of Priesthood and the consequential denial of faith in God's revealed word, I at once know that it is due to the awful fact that they have fallen so low that they now look "upon woman to lust after her,' although they may call her **"wife."** We were told by those worthy leaders we "defiled our marriage bed and our bodies by employing them to satisfy our damnable lusts", and if we did not "set our houses in order" in that most essential respect, our wives would eventually be taken from us and given to men who would obey the commandments of God.

At one meeting which I attended Apostle George Teasdale was in charge and instructed the brethren. He told us that no woman should be required to bear children more often than two years apart, and then only when she and her husband were in physical and spiritual harmony with the laws of God. Said he: "Not even that often unless the mother's physical condition were such as to assure that her offspring should be perfect, in keeping with the will of God."

Shortly after the revelation of 1882 was given, the Church authorities were requested to write an article for the publishers of a treatise on religious beliefs of the world. Apostle Franklin D. Richards prepared the article. I quote from it in "What the World Believes," published in 1888 by Gay Brothers, page 605:

> **While they (the wives) have to share the time at the disposal of their husbands with others, dependent upon his care and objects of his affection, they are PROTECTED DURING ANTICIPATED MATERNITY AND OTHER SEASONS FROM ASSOCIATIONS WHICH FOR THEIR OWN GOOD AND THAT OF THEIR PROGENY ARE BETTER TO BE DISCONTINUED. * * * Celestial marriage, as the plural system is called, IS ONLY FOR PERSONS OF ELEVATED CHARACTER, recommended by the local and endorsed by the General Church Authorities.**

One reading the above from the gifted pen of Elder Allred surely cannot help being impressed by the sanctity of the marriage system reinintroduced into the world through the Prophet Joseph Smith, and which is the only system that obtains in the celestial heavens. When the sacredness and purity of this principle are better comprehended, righteous men will understand how the power of the Gods of eternity is perpetuated by the aid of these holy unions.

"My last recommendation to the student is to study the history of the American Revolution. That is an extraordinary history. It is highly honorable to those who brought the revolution about, but also honorable to England, because it was from this country that seeds of freedom were sown in America.

"The colonial system in which America was reared was, in the main, a free colonial system. You had in America three things combined—The love of freedom, a respect for law, and a desire for the maintenance of order. And where you find these things you have the elements of national excellence and national greatness."—William E. Gladstone.

How far that little candle throws his beams!
So shines a good deed in a naughty world.
Heaven doth with us as we with torches do;
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

—William Shakespeare.

"Fanatacism is fated to overreach its own powers. Reason is eternal and patient, and can afford to bide its time. Often while the drunken orgy is at its highest, she needs must lie still and mute. But her day dawns, an ever and again she comes into her own."
—Zweig.

POLYGAMY AND THE PRESS

Under the heading, "Effective Advertising", in our last issue, TRUTH promised futher extracts from the American Press relative to the vexed question of polygamy as it relates to the Mormon people. Church leaders, in their efforts to persecute a few of their members for alleged insubordination have stirred up the mentality of the country and caused many thinking men and women to dig deep into the question and pass judgment from different view points. Sound Americans like good sportsmanship. To see a man stand by his guns, though the issue he champions be unpopular is, in the minds of "good sports", a thing to be commended and admired. A weakling has no place in this country. Emerson sagely said: "God will not have his work made manifest by cowards."

In the following excerpts from the newspapers of the country valuable lessons are taught. Obviously only a very small portion of press dispatches can be reproduced here. We are informed that the press of Holland and Switzerland and other European countries have taken up the matter. While TRUTH does not vouch for the soundness of all the opinions quoted, they are given to show the tendency and will be accepted for what they are worth.

At the preliminary hearing held at Kingman, Arizona, the three defendants, Price W. Johnson, Carling Spencer and Sylvia Allred Spencer, were bound over to the District Court, their trial coming up in December. The defendants are at liberty on bail. The position of the state and that of the defendants is succinctly covered by the following interviews, after which opinions taken from the press will follow.

Said E. Elmo Bollinger, county prosecutor:

> Section 21 of the Constitution of the State of Arizona, guarantees religious liberty, allowing all men to worship God as they choose, but forever prohibiting polygamy. Conditions here at Short Creek are an outrage; and so far as my jurisdiction goes I am going to clean up the foul situation. However, conditions have got so bad it is time that the Federal Government steps in and takes a hand.

Said Price Johnson, one of the Defendants:

> If I am to be tried and given a jail sentence for believing in polygamy, I am prepared to spend the rest of my life in the penitentiary. It is a divine principle and a basic part of my religion. As to the implied accusation of immorality: No human being can point to a single act in my life wherein I have wronged a woman, or had sexual association with any except my wife.

Said Carling Spencer, another Defendant:

> In living my life I have sinned against neither Gor or man, and if I am to be condemned for living the normal married life with a woman whose virtue and high ideals are beyond question, even though I may have another wife in another State, I am prepared to rot in jail before surrendering my faith.

Said John Y. Barlow, the presiding Elder at Short Creek:

> Plural or patriarchal marriage is a fundamental principle of the Gospel as revealed by the Lord through His Prophet, Joseph Smith; who not only introduced the practice as being essential to exaltation in the Celestial Kingdom of God but, in connection with his brother Hyrum, gave his life as a witness of the divinity of the principle. The establishment of this principle, which was a characteristic virtue in the life of Abraham, also of the other ancient patriarchs whom God loved and told the Saints to follow, has cost the best blood of this natin. If a person says he believes in the Gospel as revealed through Joseph Smith and does not believe in plural marriage as set forth in Sec. 132 of Doctrine and Covenants, he might just as well say he believes in Jesus Christ but not in his commandments. The right of people to worship God according to the dictates of their conscience is fundamental. The right is protected by the organic laws of the land, and men have no right to interfere with such worship. Polygamy as practiced by Latter-day Saints is conducive of large families, and polygamous children are noted for their high intellectual and physical standards. No people on the face of the earth can boast of a higher morality than is found among Latter-day Saint polygamists. The principle itself demands that of both sexes.

Said Susie Y. Barlow, wife of the presiding Elder, and who is mothering ten children of the family of nineteen:

> Children are a priceless heritage and we Mormon women do not believe in "birth control", but rather in lust control. Every child that heaven sends us is welcomed with a joy and pride known only to true womanhood. Our husbands are kind and considerate of our feelings, and we know of no principle that will exalt womanhood and establish in her life the highest moral ideals more than plural marriage as is practiced by Latter-day Saints. I am my husband's legal wife, but he has taken other wives (now deceased) with my full approval and co-operation. My sister wives were the peer of womanhood and we loved each other beyond the power of words to express.

Mojave County Miner, Published at Kingman, Arizona:

The article quotes J. W. Musser, who defended the alleged polygamists at the first trial, as saying:

> "We simply believe in the Mormon tenets in their entirety. Obviously if we throw away one basic principle as being no good, we should be consistent and throw away our entire religion as being equally bad. The point in this entire controversy is that we believe in the Mormonism of Joseph Smith, Brigham Young and John Taylor.

Quoting Justice of the Peace J. M. Lauritzen, the article continues: "Justice of the Peace Lauritzen, patriarch of the village, has his own view of the problem which confronts the community (of Short Creek). He said, "Personally, I consider it more of a social problem than a criminal one.

The question of arresting and convicting a few individuals is of small moment when compared with the larger task of finding a permanent solution."

The Los Angeles Examiner:

"Attaches of Prosecutor Bollinger's office admitted women of the colony had not offered the cooperation expected from them. Bollinger was said to have counted on playing the natural jealousy of a first wife against subsequent women in her husband's life—and thus gain valuable evidence for use at the trial. The women, however, have given no help to the state and have promised no assistance to the state in its efforts to send their husbands to jail for three years under the morals statute. In a trip to the love cult colony, this correspondent saw little to suggest the recent reign of illicit romance. The little village of Short Creek looked like anything but an alluring citadel of sin."

Los Angeles Herald-Express:

This daily quotes from the New and Everlasting Covenant of Marriage by J. W. Musser, in part as follows:

> **There are not enough men capable of assuming the responsibility of marriage and to care for all of the women of the (Mormon) Church, (which renounced polygamy in 1890). The women are either forced to remain single or choose husbands from among non-Mormons and forfeit their right to an exaltation in the celestial glory as taught by the gospel. In either event they lose their chance of exaltation; for, according to the word of the Lord, there is no marrying or giving in marriage in heaven. * * * Women have a right to marry and to become mothers. The desire is born in them. It is their duty to do so. They have a right, too, to designate a choice of husbands. And if a man who is attractive to two women and is attracted by them is willing to assume the responsibility, and the women are agreed and pure, whose business is it?''**

The same paper quotes at length from statements made by the Attorney for the defense, indicating a cooperative plan being lived by the main citizens of Short Creek, both polygamists and monogamists. Explaining that the "cult" has purchased a large tract of land and finished paying for it, the interview states:

> **They have built a sawmill and leased a lot of timber and are ready to produce lumber. An irrigation canal is nearly finished. They now get water from two wells and irrigate a little farm land. The colony owns about 200 head of cattle. A committee does all the receiving of moneys from what they produce and sell, and a different commmittee does all the purchasing of outside supplies. The benefits of their efforts are divided, share and share alike.''**

The New York Evening Journal:

This paper published in serial, five articles, on the Short Creek difficulties, from which we extract the following:

> **High in the purple mountains of northwestern Arizona nestles the picturesque little village of Short Creek, which today is the scene of one of the most unusual and bitter sociological controversies in America. There allegedly lives the last colony of polygamists in this country, and there Mojava County authorities have started a drive which they expect to result in mass prosecutions and mass jailing of men and women members of the cult.''**

Quoting Sylvia Allred, one of the defendants, the article states:

> **I have already given birth to four boys. They are the crowning glory of my life. I am praying that I may have more children so that my happiness through eternity may be greater.**
>
> **We who believe in polygamy are joyed at the role that the Lord has given us. Unlike so many mothers of today, we do not fear childbirth. We don't worry because of the extra expense that another mouth will bring. We know that the Lord will provide and care for us.**
>
> **Bringing children into the world is the main function of womankind. Everything else is subordinate.**

Quoting the wife of Justice Lauritzen, a monogamist:

> **I don't know of finer folks anywhere. My grandfather was a polygamist. He had ten wives and they all loved him dearly. They loved each other, too. Those wives would divide up the housework, help him with his missionary duties and watch and care for him.**
>
> **A carnal-minded world is always thinking in terms of sex, often accuse believers in polygamy of wanting more wives in order to satiate their lusts. This is a deliberate lie, the worst kind of trash.**
>
> **Every man I have known in the polygamist faith has lived morally honest. Most of them have been gentle and considerate of their wives and followed strict and wise rules in rgard to sex. * * * .**
>
> **Many people, especially women, don't understand how several wives can live and work in harmony and at the same time share the affections of one man. The trouble is they don't understand the religion of the polygamists.**

And what do women outside Short Creek, outside Arizona think of polygamy? Surprising as it may seem, they favor polygamy! At least, judging from the mail authorities have received here. One New York City woman writes:

> **The Bible teaches positively that polygamy is all right. I think that you should be ashamed of yourselves for disturbing these people. If more men only had as many wives, as they should have, and become fathers younger and more often, we wouldn't have so many sex crimes.**

A Los Angeles woman declared Mojave County officers "are meddling in a paradise where men and women have the courage to live life openly as nature ordained it for all human beings, without any veneer of civilization."

From Chicago came a letter from a school teacher asserting, "It is scientifically sound for a man to have from three to five wives, and man will never reach the physical strength of other days as long as he allows religion to throttle his natural inclinations."

"This is a kingdom of little children," states the correspondent, Mr. Gordon Gordon. "They are everywhere. Running and cavorting through the rocky mountainous countryside, flocking down the dusty streets, overflowing rickety porch steps of the little frame houses, they are the first persons to catch your eye as you come into town, and the last ones you see as you leave. All appear to be happy and extremely healthy, from the bronzed little roughnecks playing at cowboys and Indians to the pretty misses in their teens helping with the household work. * * *

"Zeal for children is part of the religion of the cult which rules this isolated colorful little town and this, members explain, is the basis for their belief in poygamy. * * *

"Although these people have little of worldly goods, they care for the baby as though he were a prince's son. Nothing they have is too good for him. As a result the youngsters—and every house overflows with them—are a happy lot. * * *

"As soon as they can talk they are tutored at home. The polygamists teach the philosophy of brotherly love, that quarreling is a sin. They stress intelligence. A father doesn't boast of his daughter's beauty; instead he regales his listeners with information on her accomplishments—what musical instruments she plays, how she cooks and sews, how she writes poems. * * * The girl as well as the boys will try to convince you of the merits of polygamy. They frankly tell strangers that when they marry they will insist their husbands take at least another wife. * * * The girls are taught to scorn powder and rouge as their mothers do. * * *

"Miss Nancy Thele, 25-year-old Mojave County superintendent of schools, who supervises an area larger than Rhode Island, using automobile and saddle-horse to get from school to school, is one of the town's few links to the outside world. Of the children there she says, 'The boys and girls are very intelligent. Many of them are above average ability in learning.'

Quoting Elder John Y. Barlow, a resident of Short Creek, the correspondent of the Journal continues:

> Abraham received wives and concubines, and they bear him children, and it was accounted unto him for righteousness * * * as Isaac also and Jacob * * * David also received many wives and concubines. * * * If any man espouse a virgin and desire to espouse another, and the first give her consent, and he espouse the second, and they are virgins, and have vowed to no other man, then he is justified * * * for they are given unto him to multiply and replenish the earth and for their exaltation in the eternal worlds, that they may bear the souls of men. (Doctrine and Covenants, 132).

"Since polygamy was enjoined upon the children of Israel by the law of Moses it cannot be adultery", Barlow declared. * * * "We dance to the beautiful old time dance tunes in the school house, every Friday night", he said. "We do not allow the modern sensuous dances or jazz music which is associated with sex-stirring dances. We swing about in the old schottiches and quadrilles. And we have as much fun as anybody. Naturally we are opposed to all methods of birth control, since we believe that the function of husband and wife is to beget children."

The Washington Post:

This issue of Sept. 29th devotes more than one hundred column inches to an article headlined as follows:

"POLYGAMY AGAIN CAUSES HALF-AMUSED, HALF-BITTER ARIZONA-UTAH FURORE. PRESIDENT OF MORMONS INVOLVED IN QUARREL. COURT RULING INCITES RELIGIOUS CONTROVERSY. CHARGES AND COUNTER-CHARGES FLY BETWEEN SECTS OVER PLURALITY OF WIVES IN COLONY AT SHORT CREEK. JUDGE FREED DEFENDANTS ON PLEA THAT 'BIG BUSINESS MEN ARE POLYGAMISTS UNDER CLANDESTINE SYSTEM."—By Alexander J. Wedderburn, Jr.

Besides producing a group picture of a polygamist family of nineteen children, together with their father, a cut of President Heber J. Grant and ex-Senator Reed Smoot is displayed.

Quoting from the article: "In a letter from Charles Kelly, prominent Salt Lake business man, Bollinger (the prosecution attorney) was told that:

> If you start stirring up this mess, there is no telling where it will end. It is well understood here in Utah that polygamists are to be strictly let alone. Kelly also said that relief investigators who refused relief to polygamist women in the State of Utah were replaced by other workers who were "not so particular."

"Bishop David A. Smith, of the Mormon Church, was accused by the editors of TRUTH, a magazine published (in Salt Lake City) in defense of polyamists principles, of 'running off at the mouth', when he announced that 'persons using the church as a cloak for such practices are bringing ill repute to us, and we are cooperating wherever possible in obtaining enforcement of the law.'

"Mormon President Enters Argument.

"At a general meeting of the Priesthood of the Mormon Church, President Heber J. Grant said:

> I have in my hands a letter which came to me. I am constantly receiving such letters Many of these letters come from people who, if they had their just dues would be in the penitentiary. They are raising families illegitimately, and they know as well as they live that it was not to raise posterity that they do this, but

to satisfy their own passions. This is the reason behind it all.

"Aroused by this statement, Musser, in an open letter to the President of the Mormon Church, quoting from the records of the District Court of Utah, accused the president of having been himself convicted of unlawful cohabitation in the year 1899. He then asked Grant if his 'wicked charges' were a reflex of his own life; 'was it passion that inspired you to marry the Stringham, the Winters and the Wells girls, and the others who have born you only daughters?'

"In a letter to the writer, Musser declares that the open letter to Grant, from which the above excerpts were taken had not been answered. * * *

"Polygamy was a basic principle of the Mormon religion. It was introduced by Joseph Smith, founder of the Mormon Church, in 1843, at Nauvoo, Ill. It became a tenet of the Church in the year 1852, after the Mormons had settled in Utah. In 1862, Congress passed the Cullom law prohibiting polygamy, which the Mormons resisted on the grounds that it was unlawful interference with religious belief and practices, and unconstitutional. This law remained practically a dead letter until 1882, when the Edmunds law was enacted. In addition to defiining the crime of polygamy this latter law made the living with more than one woman a misdemeanor. It was supplemented by the Edmunds-Tucker law enacted in 1887 which disincorporated the Mormon Church. This latter law was approved by the Supreme Court in 1890, following which the 'Manifesto' of 1890, prohibiting further polygamous marriages, was passed by the Mormon Church. Many of the Mormon people, such as the Short Creek colonists never accepted this manifesto.

"In a treatise on the Mormon religion, M. C. Vellinga, a Mormon evangelist, quoted Senator Reed Smoot as having said to the late Woodrow Wilson, 'Mr. President, polygamy is dead.' Vellinga asserted that in his estimation Senator Smoot could not have been more inaccurate, adding, 'for if polygamy is dead, Mormonism is dead. What is the need of covering things over? If polygamy is dead why do they teach it to the youth in the Mutual Improvement Associations, as we know they do?'

"The eye can see no more than the brain can comprehend; a wise man thinks well before he speaks and when he does he speaks but little."—I. W. Barlow.

CONVERTED

This is told on himself by an ex-army officer not given to lying.

He says he got into a discussion with a pacifiist the other night about preparedness.

He, naturally, believed in a strong army and navy, while the pacifist thought they ought to be abolished.

The argument waxed warm—so warm that finaly the pacifist pulled a most unpacifist-looking gun from his hip pocket and waved it under the ex-officer's nose.

"Well," says the ex-officer, "I had to agree with him that preparedness was all wrong. I didn't have a gun."

MODEL BEHAVIOR

(Berton Braley)

There was once a certain sculptor who used
mud instead of clay,
(For the clay was too expensive and he had
to do that way)
And this sculptor, as a model, used his active little son
Who was not a model model, but he had no
other one.

So the sculptor started sculpting, hoping
fondly for a prize.
But his model thought he'd model all the
figures into pies.
And the sculptor spanked him soundly, with
a loud and heavy thud,
Saying, "You're a naughty model when you
meddle with my mud.

I was hoping for a medal for the modeling
I did,
But my mud'll be a muddle from the meddling of a kid,
So my mad'll still continue till you learn
the lesson, Bud,
That a model mustn't muddle in the middle
of my mud.

—American Boy.

Senator Henry Gassaway Davis, West Virginia's Grand Old Man, at 92 was working as hard and hopefully as any man of the multitudes in his employ. He was an ardent Odd Fellow, and one day at 92—just a short time before his passing—he went out to the Odd Fellows' Home near Elkins, where he lived. On the porch of the home was a row of old men inmates. The senator shook hands with these men and one by one they rose from the bench to return his hearty greeting.

The last man on the bench did not rise. He helplessly looked up at the senator and said: "Senator, you'll have to excuse me from getting up. I'm too old. When you get as old as I am, you'll not get up either."

"That's all right. But, my man, how old are you?"

"Senator, I'm old in body and old in spirit. I'm past sixty."

"My boy", laughed Senator Davis, "I was an Odd Fellow before you were born."

FREEDOM AND EQUALITY

In the present day, when so much intolerance exists toward a class of citizenry whose religious beliefs are unpopular with the masses, and who, in consequence thereof, are threatened with imprisonment and other cruel and inhuman treatment, it is refreshing to have the voice of the country's Chief Executive raised in advocacy of religious freedom. In his address to the world, given at San Diego, California, October 2nd last, President Roosevelt voiced the following basic truth:

> Our national determination to keep free of foreign wars and foreign entanglements cannot prevent us from feeling deep concern when ideals and principles that we have cherished are challenged.
>
> In the United States we regard it as axiomatic that every person shall ENJOY THE FREE EXERCISE OF HIS RELIGION according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character.
>
> It is true that other nations may, as they do, enforce contrary rules of conscience and conduct. It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be indifferent, and we assert for ourselves COMPLETE FREEDOM to EMBRACE, to PROFESS and to OBSERVE the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison: "WE HOLD IT FOR A FUNDAMENTAL AND INALIENABLE TRUTH THAT RELIGION AND THE MANNER OF DISCHRGING IT CAN BE DIRECTED ONLY BY REASON AND CONVICTION, NOT BY FORCE OR VIOLENCE."

Religious tolerance was the keynote of the proclamation of the Prophet Joseph Smith to mankind. Said he:

> We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

And declaring his right to indulge such a belief, he further said:

> We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

Because of the unpopularity of his religious beliefs, Joseph was subjected to most shocking cruelties resulting finally in his martrydom. His beliefs were basic; he believed in revelation from heaven. No man ought object to such a platform—certainly no christian, and yet his life was forfeit for such a belief, and his followers driven into the western wilds completely out of the United States into an alien country, and strange as it may seem, the followers of this great Prophet (the descendants of those who were persecuted and driven), having reached prosperous conditions and a world popularity, as they think, have now turned persecutor. They are openly advocating the imprisonment of men and women—God-fearing, hard working, peace loving citizens, for daring to live the same religion revealed from heaven and for which their Prophet was martyred! This is being done at Short Creek, Arizona, where a few of the Saints are alleged to have a plurality of wives. Leaders of the Church and of the Stake in which these good people reside have, according to press dispatches, offered their services and the backing of the Church looking to their prosecution and imprisonment and the pauperizing of their wives and children. Is it possible that such a monsterous act is being committed by the leaders of Ephraim without the blush of shame coming over them? Men of reason—fair-minded men, are unstinted in their condemnation of such high-handed acts of intollerance.

Since the leaders of the Mormon people have seemingly become divested of reason and wholly lacking in the "milk of human kindness", it is fitting that he whom they term a "Gentile", the President of this great nation, should show the light they once professed having, by reiterating the fundamentals of constitutional government —that of the right of individuals **"to embrace, to profess and to observe"** such religious doctrines as may be basic with them, and which in no wise injures their fellow men. President Roosevelt is to be commended for the breadth of his vision and the purity of his Americanism as set forth. Would that the Mormon leaders could comprehend the truth he enunciated, turn from their evil ways, and stand by the right.

In connection with the above the following from former President Theodore Roosevelt is interesting:

"We have a right to ask our neighbor to do his duty toward God and man; but we have no business to dictate to him how he shall worship his Maker, and no business to discriminate for or against him because of the way in which he does it."—Theodore Roosevelt.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. DECEMBER 1, 1935 NO 7.

A CONFESSION OF FAITH

We are frequently asked our position with reference to faith in the Gospel as revealed through Joseph Smith and his successors in this dispensation.

> "We hear some in high places say", says one correspondent, "that those publishing the TRUTH magazine are apostates, and yet others in like positions commend your work and speak of you as true servants of the Lord. Would it not be appropriate at this time to define for the benefit of your readers, your position as it relates to the Church and its mission?"

Our correspondent is frank and we will endeavor to be just as frank. We are more than pleased to again register our testimony of the gospel plan with our many readers and friends. We are not blind to the fact that the writer and his associates are being held in both good and evil repute. Among those condemning us are many whom we have never met; few of them have read any of our works, and in most instances, as we are informed, their charges are based wholly upon the testimonies of others who themselves have been too prejudiced to read our writings. The almost total lack of charity toward this group of Saints reminds the writer of the homely verse from he gifted pen of Jacquin Miller:

> In men whom men condemn as ill
> I find so much of goodness still:
> In men whom men pronounce divine,
> I find so much of sin and blot
> I hesitate to draw a line
> Between the two, where God has not.

As the proof of the pudding is the eating of it, so should the Magazine itself be sufficient testimony (as it is to many) of our faith and integrity in the work of the Lord. As the title—TRUTH—implies, nothing short of truth is welcome to its columns; and we humbly invite any one to show wherein our course is not in harmony with this statement. In continuing our statement, let the reader know that we are not seeking the praises of men and much less do we feel to indulge in self adulation. To be right before God and to serve Him with an eye single to His glory is our full aim.

The writer has been in active service in the Church and the kingdom, for more than fifty years, having begun his labors when a lad of ten, as Secretary of his Ward Primary Association. From this position, he rose to President of his Deacons' quorum; Ward Teacher, Priest, Elder, President of Seventy, High Priest, Stake Clerk, Stake Supt. Y. M. M. I. A., Counselor in Bishopric, High Counselor, etc. His missionary labors, both at home and abroad, have been extensive. Never in his memory can he recall a moment when he doubted the divinity of Mormonism, nor did he ever hesitate to believe in the fullness of the gospel as it was taught him by the servants of the Lord and in His revelations. In speaking for himself, the writer has no hesitancy in including those of his associates who are assisting in the publications referred to.

We, without mental reservation, "believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

We not only believe these things, but hold to the necessity of living the fullness of every law and principle of salvation revealed by God in this dispensation. We take as our law guide the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, they being the standard works of the Church.

We know that many revelations have been given by the Lord which are not included in the standard works mentioned; and so far as these pertain to our conduct in life, we unreservedly accept them.

We hold that every principle of salvation revealed by the Lord in this dispensation, is in full force and effect, and MUST be lived

in order to obtain the blessings predicated thereon.

We hold with Joseph Smith and his successors, that the great economic law of heaven is comprehended in what is known as the Law of Consecration or the United Order (Order of Enoch). That the land of Joseph, embracing the American continent, cannot be redeemed and sanctified, short of a full and complete observance of this law; that God meant men to be equal in opportunity, and that there should be no rich and poor among them—all, through adherence to this law, being made rich in the things of eternity. We hold that unless this great legislative measure of heaven is adopted by mankind, the depression, with its consequent evils, will continue to increase in severity until the earth is made empty.

We hold that a companion law to the United Order, is the law of Patriarchal marriage, a necessary element of which is known as plural marriage—the law comprehending the eternity of the marriage relation; that this law of marriage was restored to earth through the Prophet Joseph Smith, and that its exactments are eternal—the only marriage law recognized as legal in the Celestial heavens, it being the law which our Father in Heaven and His Son Jesus Christ are adhering to. This is the great social law of heaven, through which eternal increase is awarded—the law that makes it possible for men to become Kings and Priests unto the Most High and heirs with Him to all eternity.

We hold that this law of eternal marriage was restored to earth by the Almighty through His Prophet Joseph Smith in this dispensation, never again to be taken away or suspended; that it is a law of the Holy Priesthood, over which the Church has no jurisdiction, further than to accept or reject the same, and to discipline its members with reference thereto.

We hold that the Manifesto of Wilford Woodruff of 1890, allegedly discontinuing active adherence to this law, was strictly a political measure, affecting only those who approved and accepted the same. It was addressed "TO WHOM IT MAY CONCERN" and was set forth as a declaration of the personal views of Wilford Woodruff, who signed it and promulgated it as his personal advice to the Latter-day Saints, that they "refrain from contracting any marriage forbidden by the laws of the land." This document, prepared as it was, by a group of both Mormons and non-Mormons can in no wise be classed as a revelation from God. Its issuance, if sanctioned at all, was a permissive act given in response to the demands of the members of the Church who were not willing longer to sponsor the divine law of Marriage against the opposition of its enemies; but we hold that such act of President Woodruff's and its approval by the Church had no effect on the validity of a law of the Priesthood, nor did it release any person from the necessity of living the law in order to receive the blessings predicated thereon.

We hold with the statement of President Heber J. Grant at the recent semi-annual Conference of the Church, that "The one and only thing for you and me, and for every Latter-day Saint to do, is to KEEP THE COMMANDMENTS OF THE LORD"—ALL OF THEM; and that it is "walking in obedience to the commandments" (D. & C., 89:18) that will bring salvation to mankind.

We hold that the Gospel of Jesus Christ embraces all truth and that every truth, as it is revealed by the Lord, MUST be accepted by those to whom it is revealed; and that while men have as an inherent right, their "free agency", they must assume full responsibility for the exercise thereof; and that no man is justified in doing wrong, even though in doing so, he may be following the counsel of his file leaders; that "All men will be punished for their own sins", and rewarded for their faithfulness; that salvation comes through individual effort and worthiness and not through the labors of others.

We accept the Church of Jesus Christ of Latter-day Saints, as organized, as the propaganda division of the Priesthood, or of God, having as a sacred trust the "proclaiming of the 'Gospel of the Kingdom' to mankind—of guarding and administering God's Holy ordinances necessary to the salvation and exaltation of man." The Church, though out of order, has not been rejected, nor will it be. The Prophet once said: "So long as there are a few people in the Church who are living the fullness of the Gospel, including the Patriarchal order of marriage. God will acknowledge His Church." At the same time, said Joseph Smith, "God will not acknowledge that which he has not called, ordained and chosen." We believe this. We want the Church to grow in strength and power, to be "clear as the moon, and fair as the sun, and terrible as an army with banners"; but in order to reach this glorious position it must first be purged of its false teachings—its fear of men—and with courage and resolution return to the fullness of the Gospel as restored to earth in this dispensation.

We hold that the 85th Section of Doctrine and Covenants, wherein it indicates the House of God will be out of order, and the Lord will send one "Mighty and Strong" to set it in order, notwithstanding the statement of the Presidency of the Church

published in the Deseret News, Nov. 11, 1905, to the contrary, is in full force and is yet to be fulfilled.

We accept the present General Authorities of the Church as being the choice of the people over whom they preside; and hold that insofar as they adhere strictly to the revealed word of God—the eternal laws of heaven—the Lord will bless them; but on the other hand, insofar as they attempt to exercise their priesthood powers or callings in the "least degree of unrighteousness", the condemnation of an offended God will overtake them. Joseph Smith said:

"Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles."

In harmony with this statement, we hold that the ceremonies pertaining to Temple ordinances and endowments, together with the pattern of the Garment of the Holy Priesthood, as introduced and taught by the Prophet Joseph Smith and continued on by Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, were revealed from heaven—that the same are eternal and not subject to change, surely not short of the same kind of a revelation that introduced and established them. This being true, we hold that the recent changes in the Garment and in the sacred ordinances pertaining to the endowments, are illegal, unmoral and wholly displeasing to the Lord and in no sense approved by Him.

We hold strictly to the written word of God, and that wherein any man teaches anything contrary to and in conflict therewith, such teachings are erroneous and MUST be rejected by the Saints.

We hold that the Saints should be encouraged to read, pray about and discuss all principles of salvation, and we agree fully with the Prophet Joseph Smith wherein he says: "I believe all that God ever revealed, and I never hear of a man being damned for believing too much; but they are damned for unbelief."

The Saints are specifically enjoined to—

> **Seek diligently and teach one another words of wisdom; yea seek ye out of the best books words of wisdom: seek learning even by study, and also by faith. (D. & C., 88:118)**
>
> **The Saints were to be taught of the Prophets of God—**
>
> **Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, etc.—Ibid 79.**

In no place in the laws of God do we find a prohibition aimed against study and discussion, having as their purpose the improvement of the mind and the strengthening of the spirit.

We hold with Elder Joseph Fielding Smith, that not all claiming membership in the Church—not all who pay their tithing and profess to keep the Word of Wisdom, will be recognized by the Lord as worthy of eternal crowns. Said Elder Smith:

> **Those who enter into the Celestial kingdom are those who are of the Church of the First Born. in other words, THOSE WHO KEEP ALL THE COMMANDMENTS OF THE LORD. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who SHALL NEVER BECOME MEMBERS OF THE CHURCH OF THE FIRST BORN, spoken of in the great revelation called the vision. (Sec. 76).**

Let the reader consider the above confession of faith and judge for himself if we have apostatized. What is apostasy? The Standard Dictionary says: "Desertion of one's faith, religion, party or principles. To forsake one's faith and principles."

Wherein, we ask, does the above statement indicate a forsaking of one's faith or principles? What principle of Mormonism have we forsaken? If it can be shown that we have forsaken any basic principle of the Gospel, any revelation of the Lord, we will hasten to repent and seek forgiveness of that sin; but if to devote one's energies in the defense of a principle of salvation, constitutes apostasy from that principle; if it spells apostasy to manifest a willingness, if necessary, to surrender one's good name, loved ones, friends and property, to advocate and support such a principle—and finally, if one may be rightfully branded an apostate for willingly and meekly offering his all, not reserving his life, for the principle involved, then we plead guilty to the charge of Apostasy, and rejoice in being thus stigmatized.

J. W. MUSSER.

A NON-MORMON'S VIEWPOINT

It is related that Judge Charles S. Zane, a federal Judge in Utah in territorial days when the polygamy question was at its height, while exceedingly stern and severe in his handling of polygamy cases that came before him, later became very friendly with the Mormon people. To one of the brethren who had been threatened with Church action looking to criminal prosecution because of his advocacy of the principle, the Judge said: "If I believed in polygamy as you do, I would see the United States in hell before I would surrender,—I would rot in jail before I would give the principle up." Many honorable men today feel a contempt for a leadership that will subordinate high and saving principles to the unsound and changing notions of society.

THE COMING CRISIS—HOW TO MEET IT

(Concluded from page 68)

You cannot know God without present revelation. Did you ever think of this most solemn and essential truth, before? You may have been accustomed to pray, all your life time, and as yet you, even you, do not know God. You may have heard many thousand sermons, with a sincere desire both to remember and practice them, and yet you do not know God. But it has been decided in the court of heaven, that no man can know the Father but the Son, and he to whom the Son REVEALETH him. Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old, the question still remains in full force—has he revealed him to YOU? A revelation to another man is by no means a revelation to YOU. For instance, God revealed himself to Samuel, and called him by name to be a Prophet. But the call to Samuel is by no means a call to YOU to be a Prophet. God called Abraham to kill Isaac, but that is no revelation to you to kill your son. God revealed the baptism of repentance unto John the Baptist, before Christ's death, but that is not a revelation to you. He revealed authority to Paul to preach to the Gentiles, but what was told to Paul is not told to you, nor is it required of you. Again, you need the righteousness of God to go where God is, and be happy—and how will you get it except it is revealed to you personally? You cannot get it in any other way. Hence the Lord says, "The righteousness of God is REVEALED from faith to faith." Don't say now, as some do, that revelation was anciently given in order to ESTABLISH the truth, and being once established it is no longer necessary to be revealed to subsequent generations of people. Don't say this for your life, for revelation is just as necessary to establish truth now as it was then. You need the ministry of angels now, just as much as people did then. They in past ages could not know God, nor say for a certainty, from personal knowledge, that Jesus Christ was the Christ, only by the Holy Ghost—and you are just as weak and dependent as they were. You most assuredly cannot call Jesus, Lord, only by the Holy Ghost. If the Holy Ghost is confirmed upon you, by the imposition of the hands of the true Priesthood, then you can know God for yourself. Why? Because the Holy Ghost teaches all things, even the deep things of God. This generation needs present revelations from heaven, as much as any other generation ever did, because they are quite as wicked as Sodom ever was. They practice as gross sensuality and beastliness, as glaring robbery and murder, as much treachery and lying, and are as ardent for war and bloodguiltiness, as ever the ancient Canaanites were. And among the many religions that have sprung up, calculated to confuse people's minds, there is, now, as much jargon and schism, contention and strife, and persecuting zeal, as there ever was before. Now, reader, you need present revelation from God to your own dear self, in order to help you out of this nasty, confused labyrinth, and to set your feet firmly upon the solid rock of revelation. Mere flesh and blood cannot help you now. It requires an Almighty arm to effect your deliverance. Therefore, put no more trust in man, for a curse rests upon him that will be guided by the precepts of man. I do not ask you to be guided by what I say to you, unless the Lord from heaven shall reveal to you that I speak the truth, even as it is in Christ. Although I know that I am declaring heaven's truth to you, in all sobriety, yet, my knowing it, does not suffice for you. You also must know it for yourself, and not for another. This is your right and your privilege. For God has made this promise to you, and not to you, reader, only, but to all others whom He calls to repentance. Now, go and get revelation for yourself. If you are penitently desirous with all your heart to get revelation from God to your own self, go to some one whom God has called and ordained to confer the Gift of the Holy Ghost upon men, according to His promise in the Acts of the Apostles, and I promise you in the name of Jesus Christ, whose I am both by covenant and by sacrifice, that you shall have the desire of your heart. Even so. Amen.

Reader, be resolute! This is a critical and trying moment with you. And this is God's call unto you. Don't refuse when he calls you! And if you are honestly, without prejudice, meditating upon what you now read, then God's Spirit is sweetly persuading you to believe what I say. The faint dawn of the Spirit is even now upon your mind. Now, reader, cherish this little dawn of light until the daylight of more truth shines more clearly upon your mind. Pray mightily for the Spirit of Revelation to rest upon you, that you may KNOW the things that are freely given to you of God. And follow the Spirit of revelation, as fast as you receive its whisperings, down into the

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EDITORIAL

TRUTH

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TRUE FELLOWSHIP

The true spirit of fellowship is reflected in many of the sayings of the early Prophets of this dispensation. Joseph Smith was not only loyal to the Lord and His institutions, but also to his brethren. If he entertained a hate at all it was toward hypocrisy and faithlessness.

> O ye Twelve, and ALL SAINTS! said the Prophet, profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon or Doctrine and Covenants, or any other that ever was or will be given and revealed unto man in this world or that which is to come. Yea, in all your kickings and flounderings, see to it that you do not this thing, lest innocent blood be found on your skirts, and you go down to hell!

Another choice bit of literature bearing pointedly on this subject is taken from the Millenial Star, 15:595. Joseph was teaching his associates the true spirit of fellowship, which might well be adopted by every Latter-day Saint in this day; in fact such is an indispensable qualification for eternal glory. Said he:

> I also stated to the Twelve that I did not countenance the harsh language of President Cowdery to them, neither in myself nor any other man, although I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you, and will hold you up with all my heart in all righteousness, before the Lord, and before all men, for be assured, brethren, I am willing to stem the torrent of all opposition, in storms and in tempests, in thunders and in lightnings, by sea and by land, in the wilderness, or among false brethren, or mobs, or wherever God in His providence may call us. And I am determined that neither heights nor depths, principalities nor powers, things present or things to come, or any other creature, shall separate me from you. And I will now covenant with you before God, that I will not listen to nor credit any derogatory report against any of you, NOR CONDEMN YOU UPON ANY TESTIMONY WHICH IS INFALLIBLE, UNTIL I CAN SEE YOU FACE TO FACE, and know of a surety; and I do place unremitted confidence in your word, for I believe you to be men of truth. And I ask the same of you, when I tell you anything, that you place equal confidence in my word, for I will not tell you I know anything which I do not know.

UNPUBLISHED TESTIMONIALS

(Under this heading, TRUTH will publish testimonials of a nature designed to encourage and build up the faith of those who are seeking light. Our readers are invited to submit their own experiences, or incidents coming within their knowledge, of the nature mentioned. Healings, fulfillment of prophecies and other spiritual phenomena will be edifying. Kindly make recitals as brief as possible (if possible have them typewritten and on one side of paper only) and let them tend primarily to the building and strengthening of faith in the Gospel of Jesus Christ.—Editor.)

ENEMIES FRUSTRATED

During the crusade against the Mormon people who were living the Patriarchal order of marriage: it was in the eighties when President John Taylor was secretly domiciled at the home of John W. Woolley in Centerville. Brother Woolley was intrusted with the duty of going to Salt Lake City for some important and confidential papers needed by the Presidency. In those days messengers, for the most part, rode horseback and well armed. When possible they chose unfrequented roads little known to the enemy. President Taylor and associates, including George Q. Cannon, were under the protection of their friends day and night.

On the return trip of Brother Woolley, and at a point about six miles from his home, of a sudden his horse became ill. Removing the saddle, the animal laid down, perspired excessively and shook as if with the ague. Nothing the rider could do (and he was an expert with horses) seemed to improve the situation; it looked as if the horse must die. Brother Woolley worked with it about an hour, when with no seeming effort and no apparent ill effects, the horse suddenly arose, and took its rider home.

Relating the incident to President Taylor, Brother Woolley was informed that Deputy Marshals had been lying in wait to intercept him for the documents he was carrying. The brethren, knowing the situation, had asked the Lord to frustrate their evil designs. After waiting nearly an hour for the rider to appear, the officers, evidently baffled, in disgust, rode off in another direction. The temporary illness of the horse, its recovery and safe return home, was the answer of the Lord to the prayers of the brethren.—From Journal of J. W. Musser.

COURAGE OF CONVICTION

In the Church Section of the Deseret News of November 2, 1935, appears the following article under the above heading:

> **The following leaflet was prepared under the direction of the presidency of Liberty stake:**
>
> **"Elijah came near unto all the people and said: How long go ye limping between the two sides? If Jehovah be God follow him, but if Baal then follow him." I Kings 18:21.**
>
> **One of the greatest evils among us today and one for which many even among the Latter-day Saints need to repent is the disposition to compromise with the evil, worldly influences about us.**
>
> **We have many milk and water Mormons, or, to change the figure, the Christianity of many is only skin deep.**
>
> **How deep are your convictions? Your religion calls for heroic service, not mere easy-going piety. It challenges you with such questions as these: Are you willing to put yourself out to serve your God or your fellow men? Will you stand openly for the inspired teaching of your Church at the risk of ridicule or some unpopularity? Have you courage to follow the course you believe is right when those about you would induce you to do otherwise? Can you master physical appetites and desires? Those who cannot answer such questions affirmatively are poor Christians.**
>
> **The Master said, "He that taketh not his cross, and followeth after me, is not worthy of me."**
>
> **There are those who weigh the theories of men as against the teachings of the Church as if a mere difference of opinion were involved. Such people do not yet sense that this Church is not preaching the opinions of men but the revealed word of the eternal Creator of heaven and earth With such truths we cannot quibble or compromise.**
>
> **Those who have been trained in the Gospel of Christ cannot find real happiness or satisfaction in compromising with evil, but unspeakable joy will be found by those who stand courageously as champions of truth and right.**
>
> **"As to trials, why bless your hearts, the man or the woman who enjovs the spirit of our religion has no trials; but the man or woman who tries to live according to the gospel of the Son of God, and at the same time clings to the spirit of the world, has trials and sorrows acute and keen, and that, too, continually."—Brigham Young.**

TRUTH is pleased to assist in broadcasting the gems of truth contained in this splendid article and, no doubt, our numerous readers will receive the same whole heartedly. The points mentioned have been contended for in the columns of TRUTH from the beginning of the publication, and we are glad that one of the Stakes in Zion has the courage to back up our efforts.

The article specifies as one of the greatest evils existing among Latter-day Saints, the "disposition to compromise with the evil, worldly influences about us." This vice has become alarmingly prevalent among a people once conspicuous for their religious consistency. Heber C. Kimball predicted that the time would come when a Latter-day Saint could not be distinguished on the street from a Gentile. His prediction is fulfilled. The Saints have surrendered so much of the Gospel and put forth such a strong effort to make friends with the "mammon of unrighteousness", that many of the distinguishing virtues heretofore separating them from the world have completely vanished. Thus we have, as the article states, "many milk and water Mormons" whose "Christianity is only skin deep." The article asks these pointed questions:

> **Will you stand openly for the inspired teachings of your Church at the risk of ridicule or some unpopularity?**

Mind you, this says "INSPIRED TEACHINGS" of your Church, not the uninspired teachings thereof. The "Inspired Teachings" are found in the Law Book of the Lord, the Doctrine and Covenants, and other of the standard works. Few of the Saints of this day appear to be willing to accept these "inspired teachings"; in fact, to accept them literally, or to even talk of some of them now, jeopardizes one's standing in the Church.

> **Have you courage to follow the course you believe is right when those about you would induce you to do otherwise?**

This is another vital point. "Milk and water" Saints have no such courage, and there being so many of them in the Church today, as the article indicates, the institution is weakening and is gradually surrendering to the enemy. Courage, the kind being dealt with, means that the full word of God will be accepted and literally followed, whatever the consequences be.

> **The statement continues: There are those who weigh the theories of men against the (inspired) teachings of the Church as if a mere difference of opinion were involved. Such people do not yet sense that this Church is not (or should not be) preaching the opinions of men but the revealed word of the eternal Creator of heaven and earth. With such truths we CANNOT QUIBBLE OR COMPROMISE.** (The brackets are the writer's.)

And yet to "quibble and compromise" is just what the Saints at the insistence of their leaders have been and are still doing. We have surrendered, in our practical worship, many of the laws and ordinances—"THE REVEALED WORD OF THE ETERNAL CREATOR OF HEAVEN AND EARTH'.' In fact the Saints and leaders alike have so much of the spirit of "quibbling and compromising" in their make-up, they have actually turned to persecuting those who are trying to live "the REVEALED WORD of the ETERNAL CREATOR."

Appropriately climaxing the article is this forceful statement, which we deem worthy of repetition:

Those who have been trained in the Gospel of Christ cannot find real happiness or satisfaction in compromising with evil, but unspeakable joy will be found by those who stand courageously as champions of truth and right.

Let the Saints who are trying to live the fullness of the Gospel give careful and prayerful heed to this splendid injunction. To champion truth means to join the fighting ranks of our Christ and King. One may not expect to find easy going in this course, but the final triumph will be most satisfying and glorious.

* * * *

Opposing this code of rules and admonitions from the Presidency of Liberty Stake, is a statement recently made by the President of the Los Angeles Stake. A singular unity of understanding and action was once the proud boast of the Mormon people. This distinguishing virtue—must it be admitted to our shame?—is now but a dim memory. On October 27, 1935, at a special Priesthood conference held in the above Stake, at which Lider Stephen L. Richards was present, representing the Quorum of Twelve, President Leo J. Muir is reported to have made substantially the following remarks:

> **There is a rapidly growing criticism of the policy of our Church and of the presiding authorities, which must cease. Another thing that is growing like an insidious cancer, destroying the very life of the Church, and characteristic of the worst type of disloyalty, is the increased TEACHING OF POLYGAMY, and its possible practice within our Stake. This is something which will have to be stopped. WE ARE GOING TO KILL IT, and we ask the cooperation of those present to ferret out such things and help us to KNOCK IT IN THE HEAD. The time has now come when those who will not abide by the counsel of the authorities of the Church (whether right or wrong), MUST GET OUT. No one can stand on the fence any longer. You must join one side or the other.**

The tirade was made, according to the reports, in a vehement and vindictive spirit—a spirit of hate, as is usual in such immoderate outbreaks.

So, according to President Muir, the principle of Polygamy, as restored by revelation through the Prophet Joseph Smith, to be practiced in this dispensation as a necessary principle of salvation, is now regarded as an "INSIDIOUS CANCER DESTROYING THE VERY LIFE OF THE CHURCH, and which MUST BE KILLED. Said the President: "WE ARE GOING TO KILL IT!" Quite a big job our friend has undertaken. We once heard of a man, somewhat inebriated by strong drink, challenging anybody in his district to a physical combat. Receiving no response he extended the challenge to take in the County. Emboldened by a continued silence on the part of his male audience, he boastfully cried, "I can lick any man in the State!" At this, a man walked up and knocked him down, giving him a sound thrashing. Regaining his feet and wiping the blood and grime from his face, and glancing at his antagonist, he humbly asserted: "I guess I took in too much territory."

We fear President Muir, in undertaking to "knock in the head" and "kill" a divine principle—an eternal law—will find that he has attempted to take in "too much territory." Others have tried this same thing, but have failed.

Back in 1903, the Rev. Charles Thompson, D. D., of New York, addressing a Presbyterian General Assembly, and referring to the Mormon Church, said:

> **It is not to be educated, not to be civilized, not to be reformed—it MUST be crushed!**

Dr. Thompson's remedy met with popular endorsement at the time, but his sympathizers were at a loss to find the agency that could "CRUSH" it. The Church still exists while the eminent Doctor is but a phantom memory. TRUTH commends this experience to the serious consideration of President Muir and we suggest that in trying to "KILL" either the practice or the belief in the Patriarchal order of marriage, the ax may fall upon his own head. Read in Acts 19:25-27, how Demetrius, the silversmith, sought to protect his craft in building false gods to sell to the people, by advocating the destruction of the Apostles. We also commend the words of Christ to the astute President:

> **The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; BUT ON WHOMSOEVER IT SHALL FALL, IT WILL GRIND HIM TO POWDER!**

Be careful, brethren, how you treat the principles of life and salvation, and see to it that you do not betray the revelations of the Lord.

President Muir, did it ever occur to you how inconsistent you and your kind are. You were born under the principle which you now condemn, referring to it as an insidious cancer. A certain President of the United States once referred to this principle as the "Twin relic of barbarism", the companion relic being slavery. He, like you, proposed to crush it after completing his job against slavery. But he did not live to accomplish the task. Was it a cancerous growth, a thing that should have been killed, that was responsible for your birth. You can hardly hold that polygamy was a pure and lofty principle in the days of Abraham, Jesus Christ, Joseph Smith and your father, but that it is vile and cancerous now. Think it over.

In proclaiming the fact that "The time has now come when those who will not abide by the counsel of the authorities (whether right or wrong) must get out, and that "no one can stand on the fence any longer", President Muir is but repeating that which TRUTH has been contending for all the time. We are pleased that he has made choice of the side of the fence he desires to stand on. We wish others would be frank and do likewise: they will soon be compelled to do so. It is unfortunate for the organization that its officials should be so far apart in their teachings. In Liberty Stake the Saints are taught that "real happiness and satisfaction" can only be attained by "standing courageously as champions of truth and right", living up in fullness to the "revealed word of the eternal Creator of heaven and earth"; while in the Los Angeles Stake, the leaders threaten to "KILL" such "revealed word", and "knock it in the head!" Get together, brethren.

* * * *

The differences above noted find their counterpart in certain outlines prepared for the auxiliary organizations:

Sunday School Lesson No. 3, published in the "Instructor" of November, 1930, on "Religious Liberalism", sets forth as follows:

> God's laws are all essential
> Man cannot improve on them.
> None of them can be disregarded with propriety.
> God's laws are unchangeable and will exist throughout eternity.
> Religious doctrines which come directly from God are beneficial AS LONG AS THEY ARE NOT CHANGED BY MAN.
>
> MOVEMENTS WHICH TEND TO CHANGE THE DOCTRINES AS THEY WERE REVEALED, WILL NOT PROVE BENEFICIAL.

The above is basically sound. No sophistry of man can change these fundamental truths. The Marriage Law of the Church (D. & C., Sec. 132) "came directly from God" and will prove "beneficial as long as it is not changed by man!" And yet man has endeavored to change it, even to the point of repudiation. In preparing what is frequently referred to as the "skimmed milk" edition of the Doctrine and Covenants, for use of the missionaries and Saints generally, the late Dr. James E. Talmage expurgated the entire text of Sec. 132, as being of no "general and enduring value", thereby destroying the only law on marriage revealed by the Lord in this dispensation and contained in His Law Book, the Doctrine and Covenants.

We have given the S. S. lesson published in Nov., 1930, showing that God's laws must be kept intact and not changed by man. We now refer to S. S. lesson No. 42, dated Dec. 9, 1934. Subject: Section 132—New and Everlasting Covenant. We quote:

> In the discussion of this subject there are some things which, for obvious reasons, we are not permitted to discuss. The discussion will, therefore, deal exclusively with matters which may with propriety be considered.

Whoever heard of a doctrinal revelation from the Lord, given for the salvation of His children, that could not or should not be discussed in the Priesthood or parent classes of the Church? What would have been the answer of the Prophet Elijah had King Jehu denied him the right to promulgate the word of the Lord? What would Joseph Smith or Brigham Young have said? The latter did say:

> **I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three-score years and ten, than to be deprived of speaking freely, or be afraid of doing so.—J. of D., 1:364.**

President Muir would have a hard time

CONSOLATION

Those of the Saints who, because of their devotion to the Gospel of Jesus Christ, are denied temple privileges, many of them being persecuted for conscience sake, will find comfort and direction in the following excerpt from the dedicatory prayer offered in the Salt Lake Temple, April 6, 1893, by President Wilford Woodruff.

"Heavenly Father, when Thy people shall not have the opportunity of entering this holy house to offer their supplications to Thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptation, and shall turn their faces toward this thy holy house, and ask Thee for deliverance, for help, for Thy power to be extended in their behalf, we beseech Thee to look down from Thy holy habitation in mercy and tender compassion on them, and listen to their cries. Or when the children of Thy people, in years to come, shall be separated, through any cause, from this place, and their hearts shall turn in remembrance of Thy promises to this holy Temple, and they shall cry unto Thee from the depths of their affliction and sorrow to extend relief and deliverance to them, we humbly entreat Thee to turn Thine ear in mercy to them, harken to their cries, and grant unto them the blessings for which they seek."

keeping Brigham Young from "teaching polygamy" which he referred to as an "insidious cancer", or teaching any other principle of salvation.

In these observations a valuable lesson is taught:

So long as man walks in the straight and narrow way he is safe and is entitled to the direct and continuous help of the Lord, and he will never go wrong; but so soon as he deviates from that path, "making lies his refuge, and under falsehood" tries to "hide", as spoken of by the Prophet Isaiah (28:15-18) he is bound to work himself into a tangled mixup, from which he will find it difficult, if not impossible, to extricate himself.

PERSECUTION LOOKED FOR

(Editor's note: A valued subscriber in California submits the following pungent quotations bearing on the subject of persecution. The topic is a live one and concerns every Latter-day Saint. It is particularly fitting now that certain of the Saints are being persecuted because of their adherence to principles of salvation. So long as the Prince of Darkness bears rule in the earth, the righteous MUST expect to meet with bitter opposition and hateful persecution. The President of the dominant Church recently remarked: I SHALL REJOICE WHEN THE GOVERNMENT OFFICIALS PUT A FEW OF THESE (Polygamists) IN THE COUNTY JAIL OR STATE PENITENTIARY. Certain of the Saints should themselves rejoice in being singled out as worthy such persecutions..)

"Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds and faint; for such has been, and always will be, the opposition in the hearts of unbelievers, and those that know not God, against the pure and unadulterated religion of heaven (the only thing which insures eternal life) that they will persecute to the uttermost all that worship God according to His revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will." * * *

"Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained WITHOUT THE SACRIFICE OF ALL EARTHLY THINGS."—D. & C., 6th Lecture on Faith.

"And again, thus saith the Lord: Let the work of my temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance and patience, and your works be redoubled; and you shall in no wise lose your reward, saith the Lord of Hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven."—D. & C. 127:4.

"And all who suffer persecution for my name, and endure in faith, though they be called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore fear not even unto death; for in this life your joy is not full.

Therefore care not for the body, neither the life of the body; but care for the soul and the life of the soul. And seek the face of the Lord always, that in patience you may possess your souls, and ye shall have eternal life.

When men are called to mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men; They are called to be the savor of men; therefore if that salt of the earth lose its savor, behold, it is henceforth good for nothing, only to be cast out and trodden under the feet of men.

Behold here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be chastened.

He that exalteth himself shall be abased, and he that abaseth himself shall be exalted. —D. & C. 101:35-42.

"Think not that I am come to send peace on earth: I am come not to send peace, but the sword.

For I am come to set a man at variance against his father and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.

He that loveth father or mother more than me, is not worthy of me; And he that loveth son or daughter more than me, is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. 10:34-38.

"And ye shall be hated of all men, for my names sake; but he that endureth to the end the same shall be saved."—Matt. 10:22; Mark 13:13.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets, which were before you.

Ye are the salt of the earth: and if the salt hath lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of man. * * *

Whosoever therefore, shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:10-19.

And Jesus answered and said, "Verily, I say unto you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or childen, or lands, for my sake, and the gospel's; but he shall receive an hundred fold in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first."—Mark 10:29-31.

"They shall put you out of the synagogues: yea, and the time cometh that whoso killeth you will think that he doeth God service."—St. John 16:1-2.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."—Acts 5:41.

"These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love its own: but because you are not of the world, therefore the world hateth you.

Remember the word that I said unto you, that the servant is not greater than his Lord. If they have persecuted me, they will persecute you."—St. John 15:17-20.

"Know ye not that friendship of the world is enmity with God? Whoso therefore, will be a friend of the world is the enemy of God."—James 4:4.

"Yea, and ALL that live godly in Jesus Christ SHALL suffer persecution."—2nd Tim. 3:12.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Mans' sake.

Rejoice ye in that day, and LEAP FOR JOY: for behold, your reward is great in heaven; for in like manner did their fathers until the prophets. * * *

Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6:22-26.

"When Mormonism finds favor with the wicked in this land it will have gone into the shade; but until the power of the priesthood is gone, Mormonism will never become popular with the wicked."—J. of D., 4:38.

"You may calculate when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and peeled, the Almighty is rolling on His work with greater rapidity."—Dis. of Brigham Young, p. 538.

"When the spirit of persecution, the spirit of hatred, of wrath and malice ceases in this world against this people, it will be the time when this people have apostatized and joined hands with the wicked, and never until then."—Dis. of Brigham Young, p. 171-2.

"The chief object of the crusade is to get the church to apostatize. That arrived at nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomplished they would be jubilant and hell would rejoice. What would be necessary to bring about the result nearest the heart of the opponents of 'Mormonism', more properly termed the Gospel of the SON of GOD? SIMPLY TO RENOUNCE, ABROGATE OR APOSTATIZE FROM THE NEW AND EVERLASTING COVENANT OF MARRIAGE IN ITS FULNESS. Were the church to do that as an entirety God would reject the saints as a body. The authority of the priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work must, according to his unalterable decree, go forward, for the time of the second coming of the Saviour is near—even at the doors. Therefore, the saints have no alternative but to stand by the truth and sustain what the HEAVENS HAVE ESTABLISHED AND PURPOSE TO PERPETUATE. This they will do come life or death, freedom or imprisonment, and there is, so far as we can observe no use to attempt to disguise the fact.

As already stated, were the step so much desired on the outside to be taken, there would be little need of further opposition, because the Church would be shorn of its STRENGTH, HAVING SURRENDERED ITS INTEGRITY BECAUSE OF EARTHLY OPPOSITION. ITS ADHERENTS WOULD NO LONGER BE DISTINCTIVE, BUT WOULD BE LIKE THE REST OF THE WORLD, WHOSE HATE WOULD TURN TO AFFECTION, BECAUSE OF THE LOVE IT HAS FOR ITS OWN. The Saints might have the meager satisfaction of having ALL MEN SPEAK WELL OF THEM, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation."—Des. News Editorial, April 23, 1885, also "Marriage"—Ballard, p. 70.

THE COMING CRISIS—HOW TO MEET IT

(Continued from page 84)

water where Jesus went, for the remission of your sins, and you will very soon become a witness to the one truth, and put your own seal upon it even as I have done. And you will not barely believe, and hope, and fear, but you will KNOW, from present and personal revelation, that the Lord is a God at hand, revealing Himself as freely as He ever did in Patriarchal days. Will you not, then be a happy man, O reader! and you a happy woman, O reader, to come into possession of the same gift of present revelation from heaven, that holy men and holy women enjoyed in ancient times? Yes, I know you will. You will then feel deep pity and sorrow for any one that says he don't need present revelation! You will then discover the pride of such an one's heart, and mourn over him as one that is blinded by the God of this world. But your peace will be great and your joy unspeakable. Although you can hardly believe me now, yet through your faithfulness, the Spirit of prophecy will in due time rest even upon you, O man! and also upon you, O woman! The Spirit of prophecy has rested upon many sons and daughters in as humble walks of life as you are, and they, according to "promise", have prophesied and dreamed dreams. Now when the promise is fulfilled in your experience, you will feel very glad and very happy. And you will feel thankful that you ever read this article with a humble, prayerful heart. And when you see the promised signs following your faith, as thousands have done in this day, then you will exclaim, Surely this is not merely the form, but also the power of godliness—this kind of gospel is in very deed the power of God unto salvation to every one that believeth! And then if you have money, which so many worship, you will not be afraid to give a tenth to rear up a Temple like Solomon's, in which God will place the ark of His covenant, and reveal His will, through His servants the Prophets, for the benefit of all the ends of the earth. When you yourself have the promised gift of discerning of spirits, then you will not have to ask your neighbor, who is an imposter and who is not—you will know from the fountain head all about it just as well as the next person. He that is spiritual judgeth all things. Many things are hard to be understood and reconciled, which the unstable and unlearned stumble at, even as formerly—he that is spiritual can easily judge all things, but he that is not spiritual can judge nothing correctly, for he is blind, and he cannot see afar off.

And further, when you see also the gross and beastly sexual abominations that are practiced and are increasing among all nations, without shame or fear, you will not marvel that God is determined to raise up a righteous seed and glorious branch, by re-establishing the Patriarchal Order, as in the days of Abraham, Jacob, David, Solomon, and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham. Why should you not marvel at their sneers? Because, we have been distinctly and emphatically forewarned that in the last days there shall arise scoffers, walking after their own hearts lusts, who shall speak evil of dignities and things that they know not, having men's persons in admiration because of gain. You would have more cause to marvel and disbelieve the scriptures of truth, if sensual men and women did not speak evil of the Patriarchal order of marriage, and if men that conform to the pure sanction and penal restrictions of that most holy Order.

Now there are several ways in which the pure and obedient get revelations. It will be your privilege in due time to become acquainted with these various ways. One way is, through the inspiration of the Spirit. The Spirit is given to every man to profit withal. All men have such a measure of the Holy Spirit as to enable them to make a porfitable use of the light and opportunities that they have and to obey the law under which they are placed. All the different methods of revelation are not probably given to all men now. God dispenseth His gifts severally as He will. The inspiration of the Almighty giveth understanding. Every various method of immediate revelation, however, always accords with the inspiration of the Spirit. If an holy angel talk with a man, what the angel speaks accords with the inspiration of the Holy Spirit. If the Urim and Thummin is consulted, it accords with the teachings of the Holy Spirit. An open vision or a dream, each accords with the inspiration of the Holy Ghost. Now one mark of a dream from God is, that it is distinguished for the clearness and simplicity of the impress that it makes upon the mind of him that dreams. A dream from the Lord being always true in all its legitimate bearings, will be so disembarrassed from error and uncertainty to him that has the Spirit of truth in lively exercise, that he will know it perfectly in distinction from all false hallucinations or deceptions of the mind. Reader, take your Bible and read the Bible account of dreams. There you will see that dreams from the

Lord, for any important end, are plainly distinguishable from all deceptive influences. When Jacob went toward Haran and lay upon his stone pillow, and dreamed of seeing a ladder reaching up to heaven, etc., after he awoke he knew, beyond a doubt, that the dream was from God. Hence he says, "How terrible is this place," etc. When Laban wanted to cheat Jacob out of his just wages, the Lord appeared to Jacob in a night dream, and told him how to increase the number of his cattle, so that he could get the advantage of the cheating employer. Jacob understood the dream perfectly, and so managed as to have the best of the increase fall to his share. When Joseph told the simple dream of the sheaves, his brothers all understood it well. And when he told the dream of the sun, moon, and eleven stars bowing down to him, his father Jacob felt the force of the meaning, although he rebuked Joseph. When God gives a dream to a wicked man, He makes him fully to understand it, unless he wishes to hide the meaning from him. Abimelech understood his two dreams from the Lord, concerning Sarah, Abraham's wife. The Lord gave Solomon wisdom, and riches, and dominion, in a dream, and yet Solomon knew the import of the dream, and that the Lord had appeared to him, in that dream. The Lord does not suffer wicked spirits to foul and blot and mar a dream, when he wants to communicate His mind and will in a dream. Foul spirits are rebuked and commanded to depart when God wants to indict the truth upon any one's mind. The angel of God guards the dreamer till a clear and a distinct impression is made. And that impression is of an unmistakable character, it cannot be misunderstood, any more than the light of the sun can be mistaken for the darkness of midnight. An open vision is another method of revelation. David saw an Angel of the Lord with a drawn sword, even the pestilence, standing between the heavens and earth. The Prophet having prayed that the eyes of his servant might be opened, showed him that the armies of heaven were more numerous than the host of his enemies. Another method of revelation is through the ministry of angels. An angel forewarned Lot to leave Sodom. Angels gave the Law to Moses, upon Mount Sinai. An angel opened a great iron gate that liberated the Apostle Peter. Again God reveals things by Urim and Thummin, and by burnt offerings, and by divers tongues, etc.

Now, reader, I entreat you to seek the aid of present revelations from God. You need them just as much as any poor creature ever did, that has been born into the world. Without them you never can know God, worlds without end. Don't flatter yourself that because others know God or have formerly known Him, you are any better off on that account, unless you know Him for yourself.

Are you poor and oppressed? Then you have the greatest need to receive revelations from God. There are very many poor people in these days, and in these lands. Even in England, rich men oppress you, and many cheat you, and defraud you, and keep back your merited wages—and you, who do the greatest part of the work that is done in the land, can hardly get an honest living, while your masters roll in pomp, and fare sumptuously every day. I have seen you and your little sons and tender daughters, hurrying off early in the morning to work for them, and returning late at night, poorly fed and poorly clothed often. And all the time that you are making others rich, they are keeping you in poverty and ignorance. And your daughters are often insulted and sometimes seduced by masters, and you are threatened with the workhouse if you don't grind for the oppressor, and you have but little time to see your own families, and bless them with comforts, and educate and train them up for usefulness and salvation. Now, if you knew how to take counsel from the God of heaven, as Jacob did, you would not have to submit always to such fraud and oppression. But God would help you out of your many difficulties, and your enemies could not help themselves. God has seen your afflictions, and has sent forth His servants to all nations to preach deliverance, for the acceptable year of the Lord has now come.

And ye rich men, the voice is to you. Gather up the poor and bless them, and your riches shall not waste, but increase fourfold, and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel of any priests or ministers who are hired and paid for preaching. God never hired any man to preach, nor did He ever authorize any man to hire himself out to preach for wages. Therefore beware of all such lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelation, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the Gospel.

L.

CHRISTIANITY'S INHARMONY

(The present state of inharmony existing among the churches of Christendom is aptly illustrated in the following news item of last February, handed us by a contributor. Since the clergy is so divided in its opinions of heaven and future life, it is little wonder there is no harmony among the masses. The world should learn that our Heavenly Father is not a God of confusion and search out the faith that is guided by living and continuous revelation.—Editor.)

Chicago, Feb. 8.—(INS)—Existence of hell as a real place was denied today by 69 of each 100 Protestant ministers in answers to a Northwestern university school of education questionnaire that disclosed many modifications in religious belief.

That "there is no devil" was the assertion of 54 per cent of the clergymen. A majority of the pastors were opposed to having children taught that so-called God-sent punishments such as earthquakes, fires and floods were punishments for sin.

Eighty per cent voted against teachings that "hell is a place of burning."

Of the 500 ministers who answered the questionnaire only 48 per cent said they would teach junior high school pupils that judgment day is really coming. Thirty-nine per cent said it would not come to pass.

The existence of heaven was doubted by 41 per cent who recommended that it be eliminated from Church instructions. Sixty per cent believed in angels.

All were virtually unanimous in their belief that "God still runs the world." On the question of a future life 92 per cent recommended teaching that those who die go right on living.

Nineteen per cent held that God keeps a record of the individual's bad deeds in a book, while 74 per cent disagreed. Seventy-two per cent supported the deity of Jesus Christ, while 26 per cent were in opposition.

SINCLAR ON THE DOLE

I tell the business men of America that if President Roosevelt took their advice and stopped the dole, it would not be thirty days before we had a revolution. And I tell them, more than that. I say that any President of the United States who might be elected next year on the Republican ticket no matter what he may have promised anybody, will do just what Roosevelt is doing because there is nothing else anyone can do and live.—Public Opinion.

PRIESTHOOD

If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.—Hist. of the Church, 5:424.

ACTION COUNTS

You have not done what no one else could do—
You have not even done what I have not;
Your brain is no more keen, your eye more true
Than mine, who now am envying your lot.

Some things you traffic with you learn't from me;
Some of your thoughts are vague, your lines are weak,
Sometimes in looking at your work I see
How much I could have bettered your technique.

I beat you friend in all potential art;
But I have lost in life and you have won;
I know the reason deep down in my heart—
What I have dreamed, you've gone ahead and done.

—Author Unknown.

KINDNESS TO ANIMALS

In pitching my tent we found three massasaugas or prairie rattlesnakes, which the brethren were about to kill, but I said, "Let them alone—don't hurt them! How will the serpent ever lose its venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child can play with the serpent in safety." The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird or an animal of any kind during our journey unless it became necessary in order to preserve ourselves from hunger.—Joseph Smith, Hist. of the Church, 3:71.

HIGH TAXES

"There is scarcely an economic ill anywhere in our country that cannot be traced directly or indirectly to high taxes. To increase that burden is to disregard the general welfare. Through constructive economy, to decrease taxes is to enlarge the reward of everyone who toils."—Calvin Coolidge.

What America needs today is * * * courage and patience. There is no result which is worth while that is not secured by hard work. Men need to dare to undertake what they can do; they need to have courage to refuse to undertake what they cannot do.

There is even a greater need of patience. What can be quickly won is without value. Character and stability come only as the result of long application."—Calvin Coolidge.

POVERTY

Poverty is not a life sentence. It is a challenge. To some it is more—it is an opportunity.—Winston Churchill.

ONE LITTLE SPOT

(The Author of ONE LITTLE SPOT is engaged in missionary work far away from her Utah loved ones. That the power in prayer and its wonderous consolations have been revealed to her innermost soul, is generously testified to in the beautiful poem which TRUTH is permitted to publish.—Editor).

There's one little spot in this house where I live
That's divinely sweet to me;
It boasts not what we class the beauty of of earth—
Its beauty the eye cannot see.
It has been the scene of battles galore,
Fought both by night and by day:
In this one little spot in this house where I live—
That place where I go to pray.

Oft-times in the midst of my work I stop
And seek this place divine,
Craving light on the things that trouble my soul—
That puzzle my heart and mind.
When my hands are busy with the toils of life
My thoughts stray to heaven above—
I ponder on mysteries to me unknown
And find hope alone in God's love.

When the struggle of life besets the calm
Of my days, and I grovel in pain—
When I need all the strength that mortals may have
To renew my faith again—
When the cares seem greater than one can endure
And I'm sinking in hopeless despair,
I go and seek God in this Holy spot
And comfort is given me there.

'Tis not trouble alone that guides me
To this place where I love to pray.
But the count of blessings many—
God's gift to me each day:
The thought of the wondrous future
And the beauties of life within.
Cause my heart to swell with emotion
And I go to share it with Him.

Joy, sorrow, pain and misgiving
Oft guide me to this sacred place—
Misunderstanding, envy, intollerance
And jealousy, too, come apace:
These faults I know are within me
And must be conquered e'er I can go on;
All come with a plea for forgiveness
And strength to reach out for a crown.

So to this sacred spot in the house where I live—
The place that only God and I share,
Do I take each emotion that comes to my heart
And place on the altar there.
I know that God in His infinite love
Will be waiting by night or by day,
In this one little spot in this house where I live
To give solace and peace when I pray.

—Lillie Howard.

TROUBLE

Out among the workers on the great highway
Never meet a trouble with a frown;
In the mighty struggle with the world each day
Never let a trouble get you down.
Many people trouble trouble
When a trouble's just a bubble
And they let a trouble double on the wing.
Never trouble with a trouble till a trouble is a trouble;
When you trouble trouble, trouble to sing.

When a trouble bubbles up along your way
Keep the little rebel on the run.
Trouble passes over like a cloud in May
Trouble's just a shadow in the sun.
You can make a trouble double;
Trouble stretches like a bubble;
You can make an inch of trouble reach a mile.
Never trouble with a trouble till a trouble is a trouble;
When you trouble trouble, trouble to smile.

—Theodore E. Curtis.

THERE CAME WISE MEN

Of old the world had foolish men,
Who rendered homage, here or there,
To all the gods folks worshiped then,—
Their altars calling everywhere.
Past every altar, every feast,
There came three wise men from the East.

Today are many altars raised,
To many gods, both new and old,
Whose names by foolish men are praised,—
The gods of passion and of gold.
Past every worldly shrine, though fair,
Wise men still go—Christ is not there.

Where Fashion gathers her devout,
Pleasure and Greed their devotees,
There is no room—these shut Him out,—
The Inn is closed by their decrees.
Past such all wise men have and hold
Their way, and find Christ, as of old.

—Elbert A. Smith, in Saints Herald.

CHASTITY

By Cardinal Gibbons

"Chastity of life is precious not only in the sight of God, but also in the sight of man: 'O how beautiful is the chaste generation with glory! for the memory thereof is immortal, because it is known both with God and with men. It is triumph crowned forever, winning the reward of undefiled conflicts.' The man of God who is proof against the allurements of the flesh, is regarded by the community as a superior being; for the greatest evidence of moral strength is self-control, and the highest manifestation of self-control is in the victory over the carnal appetite."

PSALM OF LOVE

If all who hate would love us
All all our loves were true
The stars that swing above us
Would brighten in the blue.
If cruel words were kisses
And every scowl a smile
A better world than this is
Would hardly be worth while.
If purses would not tighten
To meet a brother's need
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle
And those who languish laugh
The rose would rout the thistle
The grain outrun the chaff.
If hearts were only jolly;
If grieving were forgot;
And tears of melancholy
Were things that now are not;
Then LOVE would kneel to duty
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spoke to neighbor
As LOVE demands of all;
The rust would eat the saber,
The spear stay on the wall.
Then every day would glisten
And every eye would shine,
And God would pause and listen
And life would be divine.

—DELLA PEAL,
Los Angeles, Calif.

TRIUMPH

The life is not run that meets sorrow;
The stream does not cease that is dammed:
And glory awaits those tomorrow
Who will serve their God to the end.

Remorse has never brought surcease;
And wickedness never brings joy;
But love that is Christ-like brings peace
That darkness and death can't destroy.

—Allred.

"The perfect stature of a man in Christ is to fill a world."—Brigham Young.

FOUR-WHEELED DRAGONS

"Our Highways are still infested with four-wheeled dragons in many cases operated by hair-brained operators.

"If there were dumb animals in our land going up and down slaying people by the thousands and maiming them by the hundreds of thousands, we'd corral or kill them. Valuable dogs have been killed before now, because they have, after years of gentleness, merely bitten the hand of a girl or boy, yet these dragons of ours roar on, killing here, maiming there.

"In some cases pedestrians have invited death by walking on the highway at night. Such an act is suicidal, but in the majority of cases the automobile driver has been to blame and his chief sin is speed. * * *

"Every effort should be made by us all to reduce highway hazards. The very best method is to see to it that at least one car —our own—is at all times perfectly under control."—The Improvement Era.

Late figures indicate an appalling fatality caused by reckless driving. We are informed that in all the wars of our country from 1776 to 1935—159 years—(including, of course, the late world war) there were 244,357 Americans killed; while during the 14 year period—1920 to 1935—there were 388,936 Americans killed by automobile accidents; 27,781 annually!

This situation is without justification. That men will convert one of the most useful inventions known to the world, an essentially peace time vehicle, into an engine of destruction, testifies in tones of thunder how thin is the veneer of our present civilization.

HUNGER

"Hungry men and hungry women are the seed beds of all the fallacies that ever did exist, spiritual or otherwise; and I fear that blood will flow before the situation (present depression) is righted."—J. Reuben Clark.

These six things doth the Lord hate; yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood.

An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

A false witness that speaketh lies, and he that soweth discord among brethren.

—Proverbs, 6::16-19.

SAINTS SLOW TO UNDERSTAND

"But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.—Joseph Smith.

NOTICE TO SUBSCRIBERS

In response to a general demand, arrangements have been made with the Printer to punch properly distanced holes in this and future copies of TRUTH, so that the Magazine may be more conveniently filed and preserved for future reference. The issues will fit in the standard two ring covers purchasable at your school supply or novelty stores at 20c and up. Articles are appearing in TRUTH of incalculable value to the student of theology and history, as well as to the Saints searching for the simple truth, and this arrangement suggests an inexpensive and convenient method of preserving all the issues intact.

FLATTERY

"I hope and trust in the Lord my God that I shall never be left to praise this people, to speak well of them, for the purpose of cheering and comforting them by the art of flattery; to lead them on by smooth speeches day after day, week after week, month after month, and year after year, and let them roll sin as a sweet morsel under their tongues, and be guilty of transgressing the law of God. I hope I shall never be left to flatter this people, or any other people on the earth, in their iniquity, but far rather chasten them for their wickedness and praise them for their goodness."—Brigham Young.

TO YOU

Be true to your ideal. Cultivate your heart and brain. Follow the light of your reason. Get all the happiness out of life you possibly can. Do not care for power, but strive to be useful. First of all, try and support yourself so that you may not be a burden to others. If you are successful—if you gain a surplus, use it for the good of others.

Own yourself and live and die a free man. Make your home a heaven. Be good-natured, cheerful, forgiving and generous. Find out the conditions of happiness and then be wise enough to live in accordance with them. Cultivate intellectual hospitality, express your honest thoughts, love your friends and be just to your enemies.—Woodruff.

TROUBLES

Never throw your troubles into high gear until you know your brain is working.—Andy Gump.

WHAT'S THE MATTER WITH UTAH?

There is nothing the matter with Utah—Except—that entirely too many of us get up every morning at the Alarm of a Connecticut clock, and button a pair of Chicago trousers to a pair of Ohio suspenders, put on a pair of shoes made in Massachusetts, wash in a Pittsburgh tin basin, using Cincinnati soap, and a cotton towel made in New Hampshire from cotton grown in Georgia, sit down to a Grand Rapids table, eat pancakes made of flour from Minnesota, covered with Vermont maple syrup, and Kansas City bacon fried on a St. Louis stove, put on a hat made in Philadelphia, hitch a Detroit tin mule to an Ohio plow, and work like a beaver all day on a Utah farm covered with a New England mortgage, send out money to Chicago for supplies of various kinds, wondering why taxes are so high, and at night crawl under a New Hampshire blanket to be kept awake all night by a yellow dog, the only Home-Product on the place, wondering why ready money, and prosperity are not more abundant in this wonderful State of ours.—Contributed.

BOYS, LOOK OUT!

Press dispatches state the girls of the West Side High School are engaging in pistol practice as a part of their vocational training. If this sort of thing continues, what chance will the future husband have? It reminds us of the story of the Irish lady. A neighbor woman observed: "I see Pat hez had 'is 'air cut short." To which she indignantly replied: "Yes, the coward!"

JUST THE SAME

Admiral Hichborn, long the chief constructor in the navy, has a Chinese servant named Chow, whom he brought with him from the east. One day Chow asked permission to go to a funeral.

"All right," said the admiral. Then he added: "I suppose you will put a lot of food and sweetmeats on his grave, as they do in China?"

"Allee same China," Chow replied.

"Now, Chow," continued the admiral, "when do you think the dead Chinaman will come up and eat the food you leave on his grave?"

"Allee same time Melican man comes up to smellee flowers you leave on his grave," answered Chow, urbanly.—Selected.

HOW TO DO IT

A young gentleman with a very plain face was rather annoyed because his view of the stage was obstructed by the hat of a very pretty girl who was sitting in front of him in the gallery.

Wishing to get a glimpse of the performance, he plucked up courage and in a nervous voice he exclaimed:

"See her, miss, I want to look as well as you."

"Oh, do yer?" she replied in a rich Cockney accent, as she turned round and looked him square in the eye. "Then you'd better run home and change your face."—Tid-Bits.

"The difference between a rut and a grave is the depth."—Selected.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. JANUARY 1, 1936 NO. 8

EXCOMMUNICATION

(Mill. Star, 40:262-3)

In a revelation given May, 1831 (D. & C., 50:8-9) the Lord says:

> Wo unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

* * * * * *

Excommunication from the true Church of Christ is a very serious matter. It is spiritual death to those who are **rightfully cut off,** and **condemnation** to those who wilfully exercise the power of excision wrongfully. The caution given in the quotation we have made above has evidently a two-fold application. First, those who practice anything contrary to truth and righteousness must beware for except they repent they will be cut off, as shown in the Saviour's parable of the vine:

> If a man abide not in me he is cast forth as a branch and is withered and men gather them and cast them in the fire and they are burned.

The tree must be pruned of its dead branches and they are henceforth only fit for destruction, but they are in the Master's hands to do as seemeth Him good. The laborers in the garden or vineyard have nothing further to do with them when they are cast out.

Second, those who are entrusted with power to excommunicate MUST act in TRUTH AND RIGHTEOUSNESS in their official duties. They are not authorized to cut off any live branch or any inactive particle of the body which may be quickened or warmed or encouraged into life. Sin and transgression or positive discord with the system must exist before excommunication is justifiable. "Wo unto those who are cut off the Church!" and WOE UNTO THEM WHO CUT MEN OR WOMEN OFF the Church for private pique, or to exercise undue dominion, or for any reason not prompted by "truth and righteousness." All the acts of men, official or otherwise, will be reviewed and passed upon in the great day. Well may the caution embodied above be given to both offending member and executive officer. It is better to save than to destroy. There is more glory in winning the erring to repentance than in severing the least thread that holds them to the arteries of life. * * *

Sin, and sin only is the cause of real disfellowship. Where that abounds in any branch of the Church the fruits of the gospel will not appear, and therefore the work of purification must go on, but it must be conducted in wisdom, patience, brotherly kindness and charity.

> Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth that it may bring more fruit. So saith He who "spoke as no man spake."

The above pointed article copied by the Millenial Star from the Deseret News, should have a sobering effect on men holding Church positions and who deem it their duty to unrelentingly apply the ecclesiastical ax to the necks of all those who fail to see eye to eye with them, or with their superior officers. Questionnaires are being presented to the Saints throughout the Church, requiring answers, either YES or NO, that are difficult to respond to without explanation; but in most cases explanations are not permitted.

> Do you uphold and vote for Heber J. Grant, as Prophet, Seer and Revelator, and as President of the Church of Jesus Christ of Latter-day Saints?—Yes or no?"
> Do you uphold the practice of polygamy at the present time,—yes or no?"

In another Stake it was put in this wise:

> Do you declare and affirm, without any mental reservation whatsoever, that you will support the Presidency of the Church, and that you repudiate any intimation that any of the

Presidency or Apostles of the Church, are living a double life, and that you repudiate those who are FALSELY accusing them, and that you denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time, yes or no?

Failing to answer yes, and sign their signatures to it, twenty-one adult members were recently excommunicated from the Church in one of its branches. These members, for the most part were not engaging in the practice of polygamy, nor were they making false charges against the authorities or any other person. They simply refused to sign a pledge that they were not permitted to discuss or reason upon and were "handled."

Manifestly it is impossible for thinking, intelligent Latter-day Saints to answer "Yes" or "No" to some of the above inqueries without explanation or qualification. To the question involving the repudiation of those "falsely accusing" the leaders, one may readiy answer Yes,—and so every one should answer. But to the question of sustaining the President as a Prophet, Seer and Revelator: that question is susceptible of a conditional answer, and no true Latter-day Saint can intelligently answer "Yes" or "No", without qualification. To do so would be to stultify oneself. The sustaining of a man as a prophet does not make him such, but such sustaining impliedly binds the "Yes" man to regard all that the president does and says as prophetic and coming from the Lord. The President himself, has, on different occasions, disclaimed having had a single revelation, although he claims to have prayed fervently for revealed direction. It is as Elder B. H. Roberts once said: "We have prophets that have ceased to prophesy, seers that cannot see and revelators that do not reveal." To be compelled to accept such men, **UNCONDITIONALLY** as Prophets. Seers and Revelators, is a requirement that savors of the spirit of the "dark ages" when men were burned at the stake for resisting false teachings. Certainly every member of the Church should sustain its president as a Prophet of God if and when the Lord sees fit to prophesy to the Saints and the world through him; and when the seer stone or other agencies are in his possession with the gift of reading them, he may properly be sustained as a Seer and as a Revelator when the Lord uses him as such. The very fact that the Saints are compelled, under penalty of excommunication, to accept any man, unconditionally, as a Prophet, Seer and Revelator, proves to God, angels and man that such a person is not what he professes to be. He has sealed his own conviction. God's Holy Prophets do not compel conscience. Gregg's beautiful hymn correctly expresses the thought:

Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
THAT GOD WILL FORCE NO MAN TO HEAVEN.

He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
BUT NEVER FORCE THE HUMAN MIND.

Freedom and reason make us men,
Take these away, what are we then?
Mere animals, and just as well
THE BEASTS MAY THINK OF HEAVEN OR HELL.

* * * * * *

Nor does it help the situation out by having his coadjutors proclaim him a Prophet at each conference session; his own testimony that he has never received a revelation since becoming President of the Church is final. That he was chosen by direct Revelation to be an Apostle is certain, but that the Saints are compelled, on pain of excommunication, to proclaim him a Prophet of God, is another question. Brigham Young said:

Who called Joseph to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet, (and this is substantially what did happen when Bro. Grant was elevated to the Presidency; it was by the people and not by the voice of God) he would have been accountable to the people; but inasmuch as he was called by God, and NOT THE PEOPLE, he is accountable to God only and the angel who committed the Gospel to him, and NOT TO ANY MAN ON EARTH —His. of Church, 5:521-2)

Then why require faithful Latter-day Saints to answer "YES" or "NO" to such a proposition? The sentiments expressed in the above song are basically true. We have sung it in the missionary field for near a century, and yet by our present unrighteous actions we are negativing it and repudiating the truth it proclaims.

The next question is just as inconsistent: "Do you denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time—YES or NO? If not, excommunication follows.

The question classifies the issue as the **"declared principle of the Church"**, while to be consistent with truth, it should have been stated as the **"declared principle of the gospel."** Polygamy as introduced as a "Law of the Priesthood" in this dispensation, (See D. & C., 132:28, 58,61) is a "principle of the Gospel", pure and simple. It is not, nor has it ever been, a principle of the Church, in the sense in which that term is used in the question. It became a tenet or rule of the Church by the vote of its members in 1852, and begun to be rejected as such tenet or rule by the vote of the Church on the Woodruff Manifesto in 1890, the rejection being complete with the issuance of the "Official Statement" of the Church under date of

June 17, 1933, and its acceptance in the various Stakes and Wards of the Church,—wherein it, among other things, proclaimed:

> **Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage, are not synonymous terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, ARE CELESTIAL MARRIAGES.**

So, as a tenet or rule of the Church, the doctrine may be rejected by members of the Church, and still remain a principle of the Gospel—of salvation. As Elder Joseph Fielding Smith recently stated in a conference of Seventies:

> **Plural marriage is one of those irrevocable and unchangeable laws of the Gospel, but the CHURCH IS NOT TEACHING IT NOW.**

Shades of Lucifer! By what right or authority did the Church deliberately and acknowledgingly discontinue teaching an IRREVOCABLE and UNCHANGEABLE law of the Gospel? A law that cannot be REVOKED or CHANGED even by the powers of Heaven, (for God has so proclaimed)—a law necessary to salvation and exaltation, a law which God the Father and Jesus Christ the Son are living, and ARE COMPELLED TO LIVE!—and yet, the Church, having as a sacred trust, the responsibility of proclaiming the "Gospel of the Kingdom", including this principle of life, in almost brutal frankness, admits it has discontinued teaching it! The frank admission of Elder Smith—and he told the truth—is fatal to the idea that the Church is advancing in light and knowledge and in the power of God. It is as the Prophet of God said:

> **Hear it, ye Elders of Israel, and mark it down in your log books, the fullness of the Gospel is the United Order and the order of Plural marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and if they do, THIS CHURCH CANNOT ADVANCE AS GOD WISHES FOR IT TO ADVANCE.**

In that solemn declaration the voice of God, through the lips of Brigham Young, sounded the eternal principle: "The Church cannot advance if this principle is surrendered", for the fullness of the Gospel embraces it, and yet the Church has stopped teaching it, and in its venomous hatred, it attempts to excommunicate and imprison those who have the faith and courage to continue their belief and adherence to the word of God! The Prophet Joseph Smith, according to the record of William Clayton, his private Secretary, stated:

> **The doctrine of plural and celestial marriage is the MOST HOLY AND IMPORTANT DOCTRINE ever revealed to man on earth and that without obedience to that principle NO MAN CAN EVER ATTAIN TO THE FULLNESS OF EXALTATION OF CELESTIAL GLORY.**

And yet today Saints are being driven from the Church for believing in the doctrine and advocating the propriety of its practice!

Little wonder that no revelation has come from heaven to the Church since the issuance of the Manifesto in 1890, when the Church pledged allegiance to the Powers of Darkness, covenanting with the nation not to thereafter teach an IRREVOCABLE and UNCHANGEABLE Law, necessary to the salvation of man. The last revelation given to the Church was through Wilford Woodruff, in November, 1889, when the Lord commanded the Saints to continue on, make no pledges or promises to the enemy, and not to attempt to revoke that Holy Law of the Priesthood.

But since the Church has ceased to teach the law—and since it was foreseen by the Lord's mouthpiece on earth, John Taylor, that such would be the case, ample provision was made and it became incumbent on the Priesthood of God to "carry on", which we understand, is being faithfully lived up to. As shown later in the article, at least two members of the Quorum of Apostles, who were characterized by Elder Heber J. Grant, then a member of the Quorum,—one "as the most beloved of all apostles, by the people", and the other as the "Prophet of the Quorum"—prophesied "that the time would never come when polygamous children would cease to be born to the Saints."

So that which the Church has refused and failed to do, is being done independent of its blusterings and threats, by the faithful of the Priesthood—the principle being strictly a "Law of the Priesthood."

In answering "YES" to the question: "Do you denounce the practice and advocacy of plural marriage, as being out of harmony with the declared principles of the Church at the present time?" the faithful (?) Saints completely negative their answer "YES" to the question of sustaining Heber J. Grant as a Prophet, Seer and Revelator. Why? Because it is widely known that the President is now and has for years been living in the plural relationship, with at least one plural wife taken since the Manifesto; and that others of the General Authorities are doing likewise. To vote then, to sustain the President of the Church as a Prophet, Seer and Revelator, and yet repudiate his polygamous life, by denouncing all those now living in polygamy—characterizing the practice as wicked and adulterous, as the authorities have frequently done from the pulpit, is to vote a lie, and to require such a stultifying action, is positive proof that the Leaders are leading the flock astray. It is as the Prophet Nephi said:

> **For behold, at that day shall he (the devil) rage in the hearts of the children of men, and**

> **stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea Zion prospereth, all is well. and thus the devil cheateth their souls, and leadeth them away carefully down to hell.—2 Nephi 28:20-1.**

It will be seen then, that in answering "YES" to the first question, also "YES" to the second, the vote is entirely negatived and meaningless. For if one denounces the practice of polygamy now, he necessarily denounces certain of the general authorities who are living it, and all those who have been living it since the manifesto of 1890. The inconsistency is complete, and the Saints of Short Creek were well within their rights, and they bravely performed their sacred duty, in refusing to sign the iniquitious pledge in accordance with the demand of their stake officials, and for which refusal they were excommunicated, as far as an abortive and unrighteous action can excommunicate.

Good men and women have frequently differed with their file leaders; they have done it honestly and with righteous intention. Such differences do not spell apostasy. One of the Prophet's bosom friends, a man who was very near him and entirely loyal to him, took a very definite stand against the Prophet on the question of polygamy. This was Benjamin F. Johnson. He went so far as to threaten the life of Joseph if it should be shown to him that the Prophet was guided by lust in his advocacy of that principle. Joseph did not have him excommunicated as is being attempted today under less flagrant conditions. He loved him for his sincerity and promised him a testimony. The testimony came and Bro. Johnson accepted the principle and continued in the friendship of the Prophet and of the Lord.

Bishop Heber Bennion, tersely defining his position on the question of apostasy, expressed the following:

> **When men are cut off the Church for wickedness, they become reprobate and go from bad to worse, but when cut off without good cause the Lord will not forsake them. Nothing but our own sins can cut us off, or come between us and the Lord. THE PRIESTHOOD HAS NO POWER IN UNRIGHTEOUSNESS.**
>
> **Therefore, cutting people off the Church for believing that President Woodruff fulfilled the prediction of Isaiah regarding the 'covenant with death and hell', with the Manifesto, is equal to cutting people off the Church for believing that Joseph Smith fulfilled the prophecy, and sinned, by letting Martin Harris have the 116 pages of manuscript of the Book of Mormon. * * *—Gospel Problems, pp. 45-6.**

The bishop's position is sound. To refuse people membership in the Church and communion with the Lord through the Church, because they cannot endorse all the acts of its leaders, right or wrong, is an unrighteous act, and yet this is the very thing that is happening.

This same Heber Bennion (now deceased) was once a leading Bishop in the Church and later a member of the High Council of Granite Stake, a man of unusual intellect and stability, notwithstanding his efforts to reconcile the attitude and teachings of the various leaders of the Church on certain questions, he often found himself out of harmony with them. He and President Heber J. Grant married sisters, both were living in the principle of plural marriage. At times the objection of Bishop Bennion to the teachings and actions of his brother-in-law, were such that he expressed himself vigorously in opposition thereto. On one such occasion, Brother Bennion showed the writer a letter he had received from Heber J. Grant, in which the President stated: "Many people have asked me the question: 'Why isn't Heber Bennion cut off the Church for sending out circulars, presuming to tell the Saints what to do?' " Replying to this statement the Bishop said: "Now I am wondering what your answer is to this question. Is it that you are too tender in your feelings toward me? Do the ties of relationship interpose? If you feel that I should be cut off the Church, I would not have you neglect your duty and come in disfavor of the Lord on my account." (This was in March, 1931). In a previous communication from Bishop Bennion to his brother-in-law, Heber J. Grant (July 9, 1929) among other things the Bishop stated:

> **You say you think I would have been excommunicated had I assumed my present attitude in opposition to former authorities of the Church. Possibly so, as I had no brother-in-law at the head of the Church to shield me as now. But it seems even such a conjecture is far fetched when my present stand is still exactly THEIR STAND THEN. I could not have more effectively antagonized them than by adopting the PRESENT POLICIES OF THE CHURCH—opposition to Adam God doctrine, correct translation of the Book of Mormon, the gathering, Plural marriage, change of garments, etc.**
>
> **You suggest I turn a short corner or I may not sit down with my family with Abraham, Isaac and Jacob, etc. But if we hold fast to the word of God, the iron rod, then THERE WILL BE NO SHORT CORNERS TO TURN. The worldly people mocked and pointed the finger of scorn at Lehi, and part of his family, but he heeded them not, but kept straight on the path to the tree of life. It is not likely that we who believe as the old patriarchs did will be shut out and those who disbelieve will be admitted.**
>
> **I do not think it such a serious thing to differ in opinion with the authorities. Everything in this Church is supposed to be done by common consent, by vote and voice of the people. If we have no right to differ why vote at all? The right to vote carries the right to differ, or it is a fake and a fraud. I never lost by differing with authority.**

In March, 1931, writing to Elder Orson F. Whitney, Bishop Bennion stated:

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EDITORIAL

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HEBER J. GRANT GIVEN CAUSE TO REJOICE

Persecution of Arizona Saints Instigated by Church—Persecuted Turned Persecutor

At the term of the Superior Court of Kingman, Arizona, beginning December 9th, and during the four days following, the cases of I. C. Spencer and Price W. Johnson, charged with "open and notorious cohabitation"—a polygamous charge—were tried, Judge J. W. Faulkner presiding at the trial. E. Elmo Bollinger, County Attorney, conducted the case for the State, while Victor J. Hayek represented the defense, and, though having no connection with the Church, made a gallant fight in behalf of the defendants and their espoused religion. The trials were held before juries of twelve men in each case.

The evidence went to show that the defendants were living polygamously and raising children in that relationship. They were caring for their families; were good, substantial citizens, and bore good moral characters. They had never been accused of any crime, and in living their religion they had been following the dictates of their conscience. They had relied on the provision of the Constitution providing that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In conducting the trial a foundation was laid for an appeal of the case looking to a test of the constitutionality of the law.

In each case the defendants were adjudged guilty, and were sentenced to serve 18 months to two years in the penitentiary at Florence, Arizona. Bonds were placed at $1500 each, in default of which the defendants are in custody of the Sheriff of Mohave County, and are being kindly treated.

Judge Faulkner was eminently fair in his judicial rulings, and showed himself entirely free from animus in the matter. His attitude throughout the trial was that of patience and sympathy, being in definite contrast to that of the leaders of the Church, who were responsible for the instigation of the persecution.

Thus ends an incident that for its notoriety almost eclipses a national election. A half dozen men—married and unmarried—went to Short Creek, Arizona, to get work and provide for their dependents. A scare-howl was broadcast by the dominant Church, relayed by the officials of Mohave County, alleging that from 40 to 100 polygamous families, with children ranging from 6 to 30 to a family, were migrating from Utah into the "strip" country of Arizona, with the avowed purpose of confiscating the County. The sum total of the affair is the arrest and conviction, at an enormous expense to the State, of two old and substantial citizens of Arizona who haven't a real honest enemy in the world! The brethren should be proud of such a tremendous achievement.

On November 27, 1928, Heber J. Grant, in a signed statement, said: **"I shall rejoice when the Government officials put a few of these (polygamists who are adhering to the principle in this day) in the County jail or the State Penitentiary."**

At the April conference in 1931 President Grant pledged the resources of the Church as well as of the Saints, (having them ratify it by vote), to the prosecution and imprisonment of all those (out of favor with him) who were adhering to the law of Celestial marriage, among other things, saying:

"We have been, however, and we are entirely willing and anxious, too, that the offenders against the laws of the State should be dealt with and punished as the law provides. We have been and we are willing to give such legal assistance as we legitimately can in the criminal prosecution of such cases."

In August of this year, David A. Smith, of the Presiding Bishopric stated:

"We feel that it would be a good thing for the Government agents to take strong action against the offenders and make an example of them. * * * Persons using the Church as a cloak for such practices are bringing ill repute to us, and we are cooperating, wherever possible in obtaining enforcement of the law."

The above was stated when the arrest of Elders Spencer and Johnson had taken place at Short Creek, and President Grant in answer to a question as to his interest in the matter, said: "We ARE GOING TO SEE THIS THING THROUGH."

Claud Hirschi, President of Zion Park Stake, was evidently chosen to represent the Church in the persecutions. It was this man Hirschi and his High Council that attempted to excommunicate twenty-one adult members of the Church—practically the entire settlement of Short Creek—for refusing to subscribe to an oath that could do nothing short of stultifying any 100 per cent Latter-day Saint. It is related that as soon as action had been taken against these Saints, he transmitted the names to County Attorney Bollinger at Kingman, requesting that the civil authorities get after them and send them to prison; this notwithstanding, but few, if any of them were guilty of polygamous living, their offense being their refual to accept Heber J. Grant as a Prophet, Seer and Revelator WITHOUT RESERVATION or DISCUSSION, and also in believing the law of Celestial marriage to be a revealed law and that the Manifesto was NOT a revelation from God. Pledging his support to the County prosecutor, Hirschi expressed **"willingness of the High Council and the Stake Presidency to assist in any way possible to bring the accused parties to trial."**

The whole nefarious scheme was bared by Elder Melvin J. Ballard. In an interview published in the Kansas City Times of November 11, last, the eloquent orator is reported as referring to the Saints at Short Creek and that his old time missionary, John Y. Barlow, had gone there to engage in farming operations and to guide the efforts of the settlement in their agricultural pursuits, and ending with the statement: **"He (John Y. Barlow) was following his occupation as a farmer last spring, WHEN THE CHURCH AUTHORITIES URGED ARIZONA OFFICIALS TO ACT AGAINST HIM AND HIS FOLLOWERS."**

Thus the instigators of the present wave of persecution, culminating in the imprisonment of two of the back-bone of the northern Arizona wilds, is definitely and for all time fastened on the Church officials, the leader of whom, himself a law-breaker, once advised the Saints to ignore the law; he was arrested and fined for disobeying it, and fled to Europe to avoid a second arrest, proclaiming from the pulpit as follows:

"No matter what restrictions we may be placed under by men, our only consistent course is to keep the commandments of God. We should in this regard place ourselves in the same position as that of the three Hebrews who were cast into the firy furnace. If we are living in the light of the gospel we have a testimony of the truth, and we have but one choice, that is to abide the law of God, NO MATTER AS TO THE CONSEQUENCES. It is sometimes held that the Saints are in error because so many are opposed to them. But when people know they are right it is wrong for them to forego their honest convictions BY YIELDING THEIR JUDGMENT TO THAT OF A MAJORITY no matter how large.

The Church, once persecuted and driven from Missouri and Nauvoo across the trackless plains, by the hell-hounds of Babylon, has now teamed up with Babylon and is taking the lead in the present persecutions.

Who are these two men whose lives and families the Church is endeavoring to destroy?

ISAAC CARLING SPENCER, aged 55; father of 13 children. Son of Howard Spencer, himself having served time in the Utah penitentiary for living with three wives. The subject of this sketch is a grandson of the late Orson Spencer, whose inspired writings and teachings have done so much in bringing converts into the Church. I. C. Spencer is a pioneer. He helped colonize the Big Horn country; then he accepted a call into southern Utah, assisting in the building up of Glendale, and in building a telephone line through to Kanab. He took part in the operations of Lee's Ferry and in building the bridge that spans the Colorado at that point. There isn't a blotch on his life. Modest, unobtrusive and of few words, he is a man of valor and wisdom.

While being prosecuted for an infraction of the anti-polygamy laws, the incident is related that a few days before his trial and conviction as a felon, he voluntarily assisted Deputy Sheriff Black of Short Creek, in capturing a desperate character, a fugitive from justice, wanted by both the States

of Missouri and California. He risked his life to assist the State get rid of a desperate criminal and was probably responsible for saving the life of his companion, the deputy sheriff. This is the man Spencer whom the Church hates. When the verdict of "guilty" was brought in, he took the news stoically and remarked:

"I have no fear whatsoever of going to the Penitentiary. I have a clear conscience because I have been following the dictates of my religion and the commands of my God. My father went to jail for the same thing in Utah many years ago, and Joseph Smith was martyred for the religion that embraces this principle of marriage."

PRICE WILLIAM JOHNSON, 50, is the seventh child of a plural wife; the son of Warren Marshall Johnson, who, with his family and under call of Brigham Young, went to Lee's Ferry, Arizona, in the early days, settling that country and assisting people across the turbulent Colorado river. It is related that seven men were called to this mission at the time, only one of whom, the father of the defendant, accepting the mission and giving up all to comply. It was in this atmosphere that Price received his early training in pioneering and also received a testimony of the sacredness of the principle of Celestial marriage. He was brought up in the principle—it is an essential part of his life, and today one might as well expect to turn the mighty Mississippi up stream as to divert that man from the principle for which he is now suffering imprisonment. Price assisted in colonizing the Big Horn country, being there nine years. His first proselyting mission was to West Virginia, where he spent two years. He took up his father's work at Lee's Ferry and did yoeman service there, and in 1926, after entering into the principle of plural marriage, he accepted a second mission, laboring this time in the States of New Hampshire and Vermont, nothwithstanding he was lving in violation of the laws of the land and the rule of the Church at the time. He was called, blessed by the leaders and sent out to proclaim the everlasting Gospel, and today is receiving of their animus for living a law that he was living when they called him and blessed him!

Price W. Johnson was the second settler at Short Creek, where he now resides. He went there in 1913. He has eleven wonderful children, the mothers of whom are the peer of womanhood. He has harmed no man. His life, like that of Elder Spencer, has been a life of service, of sacrifice, of benevolence and of integrity. When the verdict of "guilty" fell from the lips of the clerk of court, he said:

"I shall feel it a great privilege to suffer imprisonment in the vindication of the Gospel. Christ said, 'All they who will live Godly in Christ Jesus MUST suffer persecution', and I do not feel that I am too good to suffer persecution for righteousness' sake. They may place me in bonds now, but God will vindicate me if I remain faithful."

Attention of the reader is called to the sublime contrast in the statements of the prisoners and that of Heber J. Grant, who said: "I shall rejoice when the Government officials put a few of these (polygamists) in the County jail or the State penitentiary." And how, in the light of the beautiful spirit of brotherly love and contrition embodied in the statements of these prisoners can one reconcile the spirit emanating from the lips of Elder Ballard in his confession that "THE CHURCH AUTHORITIES URGED ARIZONA OFFICIALS TO ACT AGAINST HIM (John Y. Barlow) AND HIS FOLLOWERS?"

One must be at a complete loss to understand the state of mind of a professed Apostle who acknowledgly rejoices in the suffering of his fellowmen—the suffering of women and little children who, in their innocence and the strength of their virtue, are willing to sacrifice all things in God's work. In contemplating this rare anomaly we are reminded of the belly-filled cat that gets greatest sport from watching the writhing agony of its tortured victim as it is slowly played to death. So the great leader has brazenly bared his unhallowed lust for vengeance by boldly proclaiming the thing that would most cause rejoicing to come to him,—he, himself, being a law-breaker in like category with those of his victims! Truly "man's inhumanity to man makes countless thousands mourn."

Isaac Carling Spencer and Price William Johnson are felons in the eyes of unconstitutional law; they are prisoners for Christ, being punished with stripes of ignominy; their children, among the purest and brightest the world has produced, for a season, are left fatherless, the mothers of whom must tread the stormy path alone. One of these mothers, herself under arrest for a like offense, is about again to "walk through the valley of the shadow of death", to bring another life into the world—she must do so with her husband behind prison bars for living the light God had given him. This sainted woman will again have the benediction of heaven pronounced upon her as in the words of the poet:

"Seest thou the soft sweet smile upon her face? She has been nigh to heaven's shining portal; and there, while life and death

stood watching by, has plucked, with trembling hands, a flower immortal."

These wives and children must "carry on". God will lighten their sorrows and make up to them in abundance that which they will now seem to miss and the benediction of God will fill the cup of their joys, while their traducers—their pretended friends—who professed being shocked at their pure lives, and so assisted in the persecution, will learn in sorrow **"that if the fire can scathe a GREEN TREE for the glory of God, how easy it will burn up the 'dry trees' to purify the vineyard of corruption."**

TRUTH

(From Times & Seasons)

"TRUTH is a knowledge of things as they are and were, and are to come."

All truth is independent in its own sphere, its laws are omnipotent, eternal, and unchangeable.

"Intelligence, or the light of truth never was created, neither indeed can be."

TRUTH is light—light is spirit—spirit is life.

TRUTH, LIGHT, SPIRIT, is the law of life and motion, by which all things are governed, and by which they move and have a being.

TRUTH will justify.

TRUTH will sanctify.

TRUTH will purify.

TRUTH will exalt to the throne of heaven and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get TRUTH, for this will give you everlasting life, and crown you with riches and honors, which shall never fade away.

From Erasmus of Rotterdam:

Wherever you encounter Truth, look upon it as christianity.

Let us go back to the well-spring of Truth; let us seek Truth there where she is divinely pure and not sullied by dogma.

From Luther:

TRUTH is mightier than eloquence, and faith is greater than erudition.

LIAR

A prisoner pleaded guilty, but the jury brought in a verdict of "not guilty".

"What do you mean?" said the judge; "the man has confessed his guilt."

"Yes", replied the foreman, "but he is the biggest liar in the county."—Exchange.

EXCOMMUNICATION

(Continued from page 100)

I am sorry to hear President Grant rant so much about polygamy. I believe if he would let it alone it would die out; and again, I am wondering if the Lord wants it to die out? I remember both John W. Taylor and Owen Woodruff (both Apostles) prophesying that it never would die out—that the time would never come when polygamous children would cease to be born to the Saints. I saw a letter of Bro. Grant's to President Smith (Joseph F.) from Europe speaking of Owen Woodruff as the most beloved of all the apostles, by the people, and of John W. Taylor, as the "Prophet of the Quorum." And you speak of him as foretelling your ordination to the Apostleship twenty years ahead. Truly "God moves in a mysterious way his wonders to perform."

In all these matters wherein the bishop differed with President Heber J. Grant and with Church policy he was not "handled" and he died in full fellowship in the Church, loved and mourned by a host of Latter-day Saints of both high and low degree. Why was he not excommunicated for his refusal to agree with the President, as dozens are being dealt with today? Echo answers—Why? And yet today men are being excommunicated from the Church for a tenth of the cause given by Bishop Bennion. One must accept the present leader, with all his acts, and without the slightest reservation, or stand in danger of being excommunicated.

To think such an act, opposed as it is to all the laws of reason and righteousness, will stand before God, is to suppose Him to be a monstrous tyrant, unjust, contemptible, shriveled up, and wholly guided by passion and prejudice.

Those today engaged in judging the Saints and excommunicating them, for believing in or living a divine principle, will surely come under the just condemnation of the Lord as pronounced in His decree as follows:

When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, IN ANY DEGREE OF UNRIGHTEOUSNESS, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to FIGHT AGAINST GOD.

And this is just what is happening. Saints are being excommunicated for worshiping the Lord as He commaned them to do, and such excommunications are followed with an effort on the part of the leaders, to relentlessly persecute the victims of their hate, such a persecution as was experienced in the days of Joseph and in the early Christian era.

The Post Office Department issues about 200,000,000 postal orders annually.—Haskin.

INCIDENTS IN THE LIFE OF JOSEPH SMITH

Taken from Y. W. J., Vol. 2, pp. 75-76; written by C. B. Huntington, Springville, Utah, October 15, 1890:

"I promised some time ago to give you a copy of a statement in my possession with regard to the ordination of Joseph Smith and Oliver Cowdery to the Melchisedek Priesthood:

St. George, Utah.
February 17, 1881.

Brother Oliver B. Huntington.
Dear Brother:

In answer to your request I will state that I heard the following conversation between Joseph and Hyrum Smith in the front of the mansion (Nauvoo) a few days before they were martyred.

Hyrum was telling Joseph that Wm. Law apostatized because Joseph believed in a plurality of Gods.

Joseph said, "Who told him I did? I did not." Joseph went on and said, "Now brethren, if you will prepare a good lot of seats on the stand, I will preach you a sermon on the plurality of Gods from the 5-6 verse of First Chapter of Revelation. (He was murdered before he had a chance to preach the sermon).

In the conversation between Joseph and Hyrum, Oliver Cowdery was spoken of—Joseph said, "Poor boy", and went on and said, that at Coalville, he and Oliver were under arrest on a charge of deceiving the people. When they were at the Justice's place for trial in the evening, all were waiting for Mr. Reid, Joseph's lawyer. And while waiting the justice asked Joseph some questions, among which was this: "What was the first miracle Jesus performed?" Joseph replied, "He made this world and what followed we do not know."

Mr. Reid came in and said he wanted to speak to his clients in private and that the law allowed him that privilege, he believed. The judge pointed to a door to a room in the back part of the house and told them to step in there. As soon as they got into the room, the lawyer said there was a mob in front of the house, and "if they get hold of you they will perhaps do you bodily injury, and I think the best way for you to get out of this is to get right out there." He pointed to the window and hoisted it. They got into the the wood in going a few rods from the house. It was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted; then Joseph helped him along, almost carrying him.

They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed, "O Lord, Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest and Joseph said, that at that very time Peter, James and John came to them and ordained them to the apostleship.

They had about seventeen miles to go to get back to Mr. Hales, his father-in-law, but Oliver did not complain any more of fatigue. Now, Brother Huntington, I have told you what I heard Brother Joseph tell, almost the only time I ever heard him talk. It is a source of satisfaction to have seen and heard the prophet of God.

Yours truly,

(Signed) ADDISON EVERETT.

PREJUDICE

"Yes, I will read your books, but they cannot change my mind."

So remarked an Elder in the Church whose mind was suffering from an overdose of prejudice. How true it is that—

There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION.

THAT IS DIFFERENT

When Napoleon escaped from Elba, and returned to France, the French newspaper, Le Moniteur, announced the event as follows:

First announcement, March, 1815—"The monster has escaped from the place of banishment; he has run away from Elba."

Second—"The Corsican dragon has landed at Cape Juan."

Third—"The tiger has shown himself at Gap. The troops are advancing on all sides to arrest his progress. He will conclude his miserable adventure by becoming a wanderer among the mountains; he cannot possibly escape."

Fourth—"The monster has really advanced as far as Grenoble; we know not to what treachery to ascribe it."

Fifth—"The tyrant is actually at Lyons. Fear and terror seized all at his appearance."

Sixth — "The usurper has ventured to approach the capital to within sixty hours' march.

Seventh—"Bonaparte is advancing by forced marches; but it is impossible he can reach Paris."

Eighth—"Napoleon will arrive under the walls tomorrow."

Ninth—"The Emperor Napoleon is at Fontainebleau."

Tenth—"Yesterday evening His Majesty the Emperor made his public entry and arrived at the Tuileries—nothing can exceed the universal joy."

HOBBIES

By President Joseph F. Smith

Continuing the subject of last month, in which it was sought to establish the value of dwelling sometimes on generalities, and not always upon detail, I wish now to call the attention of young men to the evil of having hobbies. That is another form of narrowness of mind. The man who has a hobby pushes it to the front on all occasions, appropriate or inappropriate, timely or untimely, until at last he becomes so subject to it, that all other things are as nothing to him. It swallows him, covers him up, controls his mind completely, even to the absolute exclusion of all other thoughts.

Hobby men are found in every settlement, and in all positions in the Church. Their themes are often good, sometimes bad; frequently, neither; but in any event, the tendency is to narrow the soul, and to shrivel up the man, as a flower is pestered by the desert wind. A few hobbies are mentioned:

The healer in the Church. People get an idea that only such a man can effectively be called upon in case of sickness. He travels far and wide to administer to the sick; people go long distances to get him; many doctrines are set aside or ignored by him—only healing is of any consequence. He neglects the Word of Wisdom and forgets his tithing. At last he feels called upon to travel from town to town, as if he alone possessed the power of healing, he and the Saints forgetting the commandment: "Is any sick among you? Let him call for the Elders of the Church; and let them (not any special one or two, etc.) pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord, etc. (not any special man, etc.) shall raise him up."

The man who keeps the Word of Wisdom: all other virtues are as dimmed stars; his star only, shines. He would not touch tea or coffee or meat or anything forbidden, a very commendable resolution, but he has no scruples in touching to his benefit, almost any other substance that he may lay hands on. He forgets his promise, his debts, his tithing, his prayers; has never called his family together to be taught the comfort in the truth that our Redeemer lives!

The tithe-payer: he dwells upon a vital theme, but the hobbiest allows even this to cover many sins. One cannot buy himself into the Kingdom of God. The moral life is not reached by travel on the path of gold. The latter is too hard. It should be softened by sympathy and fellow-feeling, and blessed by sacrifice. Such a hobby should be shattered by contemplating the condition of the poor and the struggling men among us, whose lives are a daily grind upon the steely wheel of necessity. It is a duty to pay tithing; so also is it that we love our brethren.

Then there is the doctrinal hobbiest, the man with one doctrine, one thought, upon which he bases his whole salvation. He pushes it upon audiences, upon Bishops, Presidents of Stakes, the General Authorities. It must be accepted. His construction of sentences, expressions, paragraphs in the scriptures, must be accepted, or the whole Church fabric is pronounced wrong. So crazy do such hobbiests become that they will permit themselves to be led down to destruction to be severed from the Church, rather than refuse to parade their hobby before the people. Here is one of the many that has been ridden lately—the alleged Book of Mormon expression, "Jesus is the very God." Actually there is a whole family—embracing several branches—that are working themselves out of the Church by it. They persist in judging all other doctrines by their interpretation of that. That, and their construction of it, is the paramount issue. Being subject to the Priesthood, and learning wisdom from its power, is considered as nothing. The whole work of God is "out of joint", because this new interpretation—no matter what it is—remains unheeded or neglected.

And so one might go on enumerating hobbies that people in the Church are riding. Boys, work diligently, study zealously, keep the commandments, but don't ride a hobby; **however, if you must have one, let it be so broad, so great, so magnificent, so general, that it shall cover the whole plan of salvation, the whole scheme of human ethics, the whole truth; "all that God has revealed, all that he does now reveal", and the "many great and important things pertaining to the Kingdom of God" that He will yet reveal.—Improvement Era, 5:471-3.**

PUBLIC LIBRARIES

It is interesting to know that, according to press dispatches, the juvenile readers of our community (Salt Lake City) received 250,000 volumes, from the Salt Lake City Public Library during the past year. There are 25,000 volumes in the Salt Lake City Library designed especially for children.

Twenty-two public libraries were established in Utah from funds contributed by the late Andrew Carnegie, the following towns being the beneficiaries: American Fork, Beaver, Brigham City, Cedar City, Ephraim, Eureka, Garland, Lehi, Manti, Mount Pleasant, Murray, Ogden, Parowan, Price, Provo, Richfield, Richmond, Salt Lake, Smithfield, St. George, Springville and Tooele.

UNPUBLISHED TESTIMONIALS

(As previously announced, under this heading, TRUTH will publish testimonials of a nature designed to encourage and build up the faith of those who are seeking light. Our readers are invited to submit their own experiences, or incidents coming within their knowledge, of the nature mentioned. Healings, fulfillment of prophecies and other spiritual phenomena will be edifying..—Editor.)

A REMARKABLE HEALING

As Related by Elder I. W. Barlow, 1858 South Fourth East, Salt Lake City

I was living at Farmington during the year 1924, working for a mining company. We had charge of several of the company's horses. One day while I was away, my sons Ray and Mack, took a ride on two of the horses. On the homeward trip, Ray ran his horse, which started Mack's on the lope and which, on turning a sharp corner near the house, threw Mack off, striking his head with tremendous force, on the cement walk. The blow mashed in the whole right side of the boy's head. He was carried unconscious into the house. Elder Martin Olsen, passing by at the time, administered to him, whereupon the lad regained consciousness for a short time. Upon my return home about 6 o'clock that evening, Brother Olsen and myself administered to him again. He again seemed better, but was very low all that night, his head swelling up to half again the normal size. Medical science pronounced him beyond recovery. We called in several of the brethren of the Priesthood. In anointing him and sealing the anointing the brethren placed their hands on the lad's shoulders, as it was felt they dare not touch his head. Elder John W. Woolley was mouth in sealing the anointing, commanding his head to come back to normal and promising him that he would immediately become sound and well; and it was done. Mack's head was healed instantly, the skull and face becoming as sound as before the accident. He has felt no pain or trouble since that minute as a result of the accident, and is now well, healthy and strong. Among the brethren who took part in the administration were John W. Woolley, Lorin C. Woolley, John Y. Barlow, Daniel R. Bateman, Joseph Jessop, Martin Olsen and myself, all excepting one of the brethren having been excommunicated from the Church for living or teaching the Patriarchal order of marriage, yet their Priesthood was acknowledged by the Lord.

The above is my solemn testimony, and I rejoice in the goodness of the Lord on this occasion. I am sure that no other power could have saved the life of my boy, and I am also sure that the healing gifts are with God's Priesthood in this day, for those of the Saints who believe and are willing to trust in the Lord.

FORGIVE ME, SON—I KNEW NOT

(A New Years Resolution)

Listen, son, I am saying this to you as you lie asleep, one little paw crumpled under your cheek, and the curls stickily wet on your damp, dirty little forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the living room, a hot, stifling wave of remorse and shame crept over me. I could not resist it. Guiltily I come to your bedside to ask your forgiveness.

These are the things I was thinking, son. I had a tough day at the office, I had been cross to you, I scolded you as you dressed for school because you gave your face merely a dab with the water and left all the dirt on the towel. I took you to task for not cleaning your teeth. I called angrily when I found you had left some of your things on the floor.

At breakfast I found fault, too, you spilled things, you would not eat the things that are good for you—you put your elbows on the table. You poured more syrup on your plate than you ate. You would not sit erect in your chair; as you started off to play and I made for my car, you turned and waved a little hand and called, "Good-bye, Daddy", and I frowned and said in reply, "Hold your shoulders back."

Then it began all over again in the late afternoon; as I came up the road, I spied you down on your knees playing in the dirt. There were holes in your good clothes—I humiliated you before your boy friends, by making you march to the house and take off your good clothes. "Clothes were expensive"—and "if you had to buy them you would be more careful." Imagine that, son, from a father. It was such silly, stupid logic. Do you remember, later, when I was reading, how you came in, timidly, softly, with a sort of hurt, hunted look in your eyes? when I glanced up over my paper, impatient at the interruption, you hesitated at the door. "What is it you want now", I snapped.

You said nothing, but ran across in a plunge and threw your arms around my neck and kssed me, again and again, and your little arms tightened with an affection that God has set blooming in your heart and which even neglect could not wither—and then you were gone, pattering to your room.

Well, son, it was shortly afterwards my paper slipped from my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I

did not love you, son. It was that I expected so much of youth. It was measuring you by the yard stick of my own years.

There is so much that is good, and fine and true in your character. You did not deserve my treatment of you. The little heart in you is as big as the trunk of the oak—all of this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness and I have knelt there choking with emotion, and so ashamed.

It is a feeble atonement, a poor apology—I know you would not understand these things, had I told them to you in your waking hours, yet, I must say what I am saying. I must burn sacrificial fires alone, here in your bedroom, and make free confession, and I have prayed to God to strengthen me in my new resolve. Tomorrow I will be a real Daddy! I will chum with you, I will play with you and fish with you. I will suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient, cross words come. I will keep saying as if it were a ritual: "He is nothing but a boy—a little boy."

I am afraid I have visualized you as a man, yet as I see you now, son, crumpled and weary in your little bed, I see that you are still a baby. Yesterday you were in your Mother's arms, your head on her shoulder. I have asked too much, too much of you, son.

Dear boy, dear little son, a penitent kneels at your infant shrine here in the darkness. I kiss your dirty little fingers and your damp forehead, and ask you—"Forgive me, son—I knew not."—Exchange.

A CYNIC

There was much of imagination in Henry Ward Beecher, that minister of the gospel and orator of fifty years ago. On one occasion he was asked to describe a cynic.

"A cynic", he answered, "is one who never sees a good quality in a man and never fails to see a bad one. He is the human owl, vigilant in darkness, and blind in light, mousing for vermin and never seeking nobler game."

EXAMPLE

An Arkansas clergyman who rides to his church in an automobile received an anonymous letter calling his attention to the fact that the Lord never rode to church in a car. The clergyman read it from the pulpit, and added:

"If the writer of this letter will come next Sunday properly saddled and bridled, I will be glad to follow the Lord's example and come to church as He entered Jerusalem."—News Item.

A LESSON ON FAILURE

(Contributed)

It wasn't the failure that hurt me;
It wasn't the sting of the blow;
I wasn't the cheers of the throngs in my ears
Or the smiling, victorious foe—
But the knowledge that I hadn't ventured to try
And had cravenly let the thing go.

They think that ill-luck had betrayed me;
They think by mischance I was thrown;
They would sooth my defeat with encouragement sweet—
But I know what to them is unknown:
I failed to live up to the best I could do,
And the blame for my loss is my own.

Now, looking back o'er the battle
And living the long struggle through,
I could take second place with a smile on my face,
Had I lost with the best I could do;
But what hurts me today is the half-hearted way
I fought with disaster in view.

And this is the lesson on failure—
It is this that we learn in the test:
Too often we lose by neglecting to use
The courage with which we're possessed;
And now that its done, though I might not have won
I could have lived up to my best.

MY DAILY CREED

(Contributed)

Let me be a little kinder, let me be a little blinder
To the faults of those about me; let me praise a little more;
Let me be when I am weary just a little bit more cheery;
Let me serve a little better those that I am striving for.

Let me be a little braver when temptation bids me waver;
Let me strive a little harder to be all that I should be;
Let me be a little meeker with the brother that is weaker;
Let me think more of my neighbor and a little less of me."

"So the doctor's trial marriage has been found out?"

"Yes, and he's been arrested!"

"What's the charge?"

"Practicing without a license."

TO MY SISTER-WIVES —

(TRUTH is permitted to publish the following poem from the gifted mind of a Sister devoutly true to the principle of Patriarchal marriage. From these simple lines the unbiased reader will be impressed with the soundness and the sanctity of the principle involved—THE ETERNITY OF THE MARRIAGE COVENANT. —Editor.)

On the southerly side of my cottage
I sat as a maiden, one day;
Like flickering beams of sunlight
My fancies began to play:
I dreamed that e're long thru the garden
A handsome young prince did stroll;
He paused to examine a flower—
In his hand he carried a scroll.

When he asked if he might pluck a blossom—
"Indeed", answered I in surprise,
And quickly arose to direct him
When a sparkle shone forth from his eyes;
Frank was his glance and observing,
Yet free as the wind was his air
As he said, "I'm sent forth to gather
The flowers that men find most rare.

" 'Twas my Father gave me an errand
To bring back the treasures, each one
Whose name on this scroll is listed—
I have till the set of the sun."
"Ah, surely", said I, "in the garden
Are flowers enough for a choice?"
"But the flowers I seek bloom eternal."—
Angelic I thought was his voice.

Then deftly unsealing the parchment,
He loosened one turn of the scroll,
When lo! I beheld there imprinted
My own name, in letters of gold!
He smiled, and in joy I accepted
The arm that he proffered me, then
Thru fields and o'er hill tops we rambled
To return to that cottage again.

It was there in the glory of summer
A lily in bloom he did take,
And together the three of us wandered
'Till we came to the shore of a lake.
Stately and fair like a seraph
A golden-glow smiled in the sun,
On the scroll her name was recorded,
And she to her prince had been won.

Oh! life is a meadow of flowers,
Some bloom for an hour or a day—
But some draw the nectar of Gilead
And blossom forever and aye!
The scroll of my prince holdeth many
A name, that is sealed 'till it's time—
When that flower is blooming and ready
For her prince with his message sublime.

When each turn of his scroll is completed
The prince will go back to his King;
His arms will be laden with blossoms—
How sweet the aroma they'll bring!
The King will receive him with gladness
And clothe him in robes of pure white,
With the glorious light of his Priesthood—
To sit on a throne at His right.

The prince will be given a kingdom;
The flowers he brought will be there;
In celestial loam they'll be nurtured,
Producing their kind—wond'rous fair;
Wafting eternal fragrance,—
Reflecting the sun in their hues,
Nodding their sweet affirmation
Of truth, which pervades like the dews.

Dear Lily and Golden-glow, harken;
A message I'm weaving in rhyme
To peal like the evening's soft vesper
And ring down the vista of time.
That Iris and grave Black-eyed Susan
And Lilac and Violet meek,
Will garner my thoughts that are inmost,
Contained in the words that I speak.

When Mary did roam through the garden,
Accosting her husband and Lord,
She hailed him as "Master,—Rabboni"!—
Heavenly truths are stored in that word.
Wives are like frail morning-glories,
The husband a strong trellis-tall;
The tendrils we spread are devotion
And Faith, be it ever so small,

'Twill grow from the strength of his Priesthood
To bloom in a beauty divine;
(The source of his strength is the Gardner)
The Ivy will over-run time,
Reaching and grasping the future,
Abounding as never before,
And crowning "our King" with her glory
In flower forever and more.

Arm in arm we shall follow
Our husband, our "Lord, and our King";
Shouting hosannahs to heaven—
Songs of devotion we'll sing.
What tho the way be rugged?
What tho the wind whistles by?—
When love in the heart is a'glowing,
There's nothing that faith will not try.

—Aunt Rhea.

BIBLES—BEST SELLERS

It is estimated that 21,000,000 Bibles, or parts of Bibles, were published by the British or Foreign Bible Society, the American Bible Society and two or three more of the large Bible houses of other countries, in 1934.—Haskin.

A NEPHITE'S VISIT

The following is related and signed by John Elmer Fisher, May 15, 1921:

"When a boy of nine years, I received the following testimony:

"During most of my mother's life, my mother had but little voice and spoke in a subdued whisper, and for which medical treatment gave no relief. Great-grandmother was 88 years of age, lived with us in Bountiful and continued to pray that mother would get her voice again.

"One day there came to our home an elderly gentleman of medium height, light in complexion, with gray hair, blue impressive eyes and a voice most angelic. I was playing at the side of the house when I noticed this gentleman's sudden appearance. I went quickly to my mother and told her that a sweet old gentleman wanted to see her at the front door. Just then he knocked and the sudden impression came to mother —'he is a Nephite, let him in quickly or he will be gone.' He came in, upon invitation, saying, 'Sister, I have come to bless you.' My mother assured him that she was blessed and in need of no blessing that she did not have. All this time she was whispering near his ear in order to make herself heard, which was a habit. The thought of over-coming her affliction seemed impossible, as for years she had been administered to by the Priesthood, and physicians, with no avail. 'Yes', he said, 'You have need of blessings you are not aware of'. Mother asked him who he was. 'I am a Mormon', he replied. She then asked where he lived. 'Away down south', was his answer in a sweet voice, with a most peaceful smile illuminating his countenance, both of which I shall never forget.

"After the first impulse that he was a Nephite, came a feeling of fear and doubt and mother was weak and pale. She asked the gentleman if he would eat. He said, 'Yes, sister, if it is not too much work'. Mother wanted an opportunity to be by herself before allowing him to place his hands upon her head, so she prepared him a quick lunch, and while he ate she prayed upon her knees in the pantry for the discernment of the true spirit of the visitor. The feeling came back that all was right and with much force the thought that she would be able to discern his influence as soon as he laid his hands upon her head. After finishing a fairly hearty lunch, he sat a chair in the middle of the room and asked my mother to be seated. He stood at the back of the chair, laid his hands upon her head and said, 'Sister, the prayer I pray no earthly ears may hear.' So saying, he went on, 'O God, the Eternal Father', and then remained quiet for a minute or so and said, 'Amen'. He then told us that he traveled the whole earth over, administering and bringing comfort to the saints in need. He told us many other things of interest to our family, of our people, our Church, etc., causes of certain atmospheric conditions, and stated in effect, that the full choiceness of this land was being withheld because the people of the world would desire it and get it away from us if it were to be permitted to blossom in fullness and that this was God's way of protecting the land for His work and His people.

"He spent an hour and a half with us. Then he prepared to leave, and as he did he asked God to bless us, our home and surroundings. Placing his hands upon the heads of us children, he said, 'These are tokens of God's love entrusted for a time to your care'. Mother and I followed this brother out upon the front porch to watch him depart. He went for about a hundred steps or so and then actually disappeared before our eyes, in the open road. Mother turned pale and had to lean upon the wall of the house for support. She asked me if I saw what happened, this time using a rich, full voice, and I called her attention to that fact, which added to her alarm.

"While this our brother had visited us a gentle shower fell in the vicinity of our home, so that to reassure ourselves, we traced his steps. They went to the spot where he disappeared, but no farther. Inquiry of the neighbors along the road failed to show that he had been seen after leaving our home.

"When we went back into the house,, Great-grandmother, who sat quietly rocking all the while, in an adjoining room watching what happened through an open door, said, 'I have lived to be 88 years of age and this day have had the privilege of seeing a Nephite'. We were all very much concerned over this matter and in relating our experience later to our neighbors, we were informed that on the previous Sunday, in Sacrament Meeting, Apostle John W. Taylor had spoken with much spirit* and bore a fervent testimony and then prophesied that before the week was over a Nephite should visit a home in East Bountiful and leave a blessing and that his testimony of the Gospel and the Gospel itself was true.

"It was unfortunate that none of our family were present at Sacrament Meeting upon the occasion, but we feel it a great privilege to bear witness of these things. My mother's voice has served her these seventeen years since, and for these things we are all thankful unto our heavenly Father.

"I bear testimony and am a witness that the above is a brief account of the truth

as I know it to be the truth. I pray it may help others as not a few of our people have had such visitations, but perhaps not all so impressive as this which we have had."

(Signed) JOHN E. FISHER.

May 15, 1921.
Salt Lake City, Utah.

*It is related that Apostle Taylor was in attendance at a Priesthood conference meeting at Bountiful. He bore testimony of all the principles of the Gospel and said that one-half of the people under the sound of his voice would apostatize from some of the principles; and as testimony of the truth of this prediction, one of the three Nephites would visit a home in the settlement and in consequence of such visit some person would receive a great blessing.

KEY TO WORLD PEACE

According to the United States News, edited by David Lawrence, whose opinions on national and international problems are broadly accepted, the economic key to world peace is held by the United States, British Empire and Russia; and yet the question arises in the mind of Mr. Lawrence: "Can concentration of control of materials prevent another war, or does it provide an incentive for war? The paper notes the following developments:

Italy is pushing into Ethiopia in search of new raw materials, and threatens a bigger war if her sources of essential supply are interfered with.

Japan is pushing further and further into China to obtain new raw materials.

Germany is preparing to demand her place in the raw material sun.

In other words, the nations owning the materials out of which civilization is made may have to fight to keep them. Then the diplomats say concentration of control could become a cause rather than a cure for war.

According to this informant the leading nations in the world production of raw materials essential to war are:

	First Place	Second Place
Cotton	U. S.	Br. Emp.
Petroleum	U. S.	Russia
Coal	U. S.	Br. Emp.
Pig Iron	U. S.	German
Manganese	Russia	Br. Emp.
Sulphur	U. S.	Italy
Nickel	Br. Emp.	France
Rubber	Br. Emp.	Netherlands
Tin	Br. Emp.	Bolivia
Asbestos	Br. Emp.	Russia
Wool	Br. Emp.	U. S.
Chrome	Br. Emp.	Russia
Lead	Br. Emp.	U. S.
Zinc	U. S.	Belgium
Copper	Chile	U. S.

Statesmanship and diplomacy will speculate on causes and prevention of wars, but the power to prevent or allow these great war movements towards world destruction rests in other hands than those of mortals. The Christ came with a remedy for all ills. In three years time he taught the world the laws of righteousness, giving an infallible prescription and setting up the machinery that, if adopted by the world, would effectively prevent all wars, not only those involving human animosities, but also wars between the animal kingdoms and between the elements.

The holy Prophets have long seen that mankind would be so blinded to the truth, that only the judgments of wars, diseases, storms, floods, earthquakes, etc., will suffice to clear the atmosphere and return mother earth to a position where she may receive her "paradisiacal glory." And a future war, which will all but depopulate the world—it will consume the wicked who will not repent—is inevitable. The Saints should put their houses in order and fail not to stand at all times in "holy places."

THE HUMAN BODY

"Your body is the most wonderful and complicated chemical factory in the world." According to an exchange, a graphic chart would show a body of about 115 pounds to contain:

Ten gallons of water
24 pounds of coal (carbon)
¼ ounce of iron
7 pounds lime
1.8 pounds phosphorus
1-5 ounce of sugar
1-8 ounce Salt
About 10 ounces of other elements, including potassium, fluorine, sulphur and magnesium
It contains about—
66% water
3.1% nitrogen
2.1% hydrogen
15.8% carbon
2.5% calcium
1.2% phosphorus
6.7% oxygen
Equivalent of 1-10 of one drop of tinct. of iodine.
112 cu. ft. oxygen; 60 cu. ft. nitrogen and 651 cu. ft. hydrogen.

It is esimated that at current prices, the body elements would bring approximately 79c on the market.

DON'T BE TOO CRITICAL

It is easy to kill the initiative of any boy or girl by being too critical of their efforts. The fear that they will make a mistake and be the recipient of criticism often smothers their initiative. It is many times better to allow a child to go ahead and spoil a few batches of biscuits or a cake or two than to stand guard over them and prescribe every movement. The greatest training one can give a child is to teach it to think for itself. With such a foundation well laid most of life's problems will be correctly solved.—Davis County Clipper.

PUNGENT PARAGRAPHS

Gossip is the chief hell maker.—Jensen.

It is love that lightens labor.

Silence isn't always golden—sometimes it's just plain yellow.—Readers Digest.

What this country needs is a grapefruit that can yell, "Fore!"—Judge

Cleanse the fountain if thou would'st purify the stream.—A Bronson Alcott.

'Tis the stainless soul within that outshines the fairest skin.—A Hunt.

A bridle for the tongue is a necessary piece of furniture.—Steele.

Man's extremity is God's opportunity.—Broadbent.

Before a candle goes out, it flutters up into a steady flame.

It isn't will power that a girl needs nowadays, but WON'T power.—Readers Digest.

True physical happiness must follow true spiritual happiness.—John Gass, D. D.

The Indian once lived to satisfy his wants; the white man lives always to increase his desires.—Navajo.

Marriage used to be a contract; now many seem to regard it as a 90 day option. —Irvin S. Cobb.

It may make a difference to all eternity whether we do right or wrong today.—James Freeman Clarke.

Hating our enemies is waste of energy; it neither helps us or hurts our foes.—Nephi Jensen.

Square thyself for use; a stone that may fit in the wall is not left in the way.—Persian Proverb.

Very few people go to a doctor when they have a cold. They go to the theatre instead. —W. Boyd Gatewood.

Ed Wynn explains the return to curves: I'd rather marry 200 pounds of curves, than 100 pounds of nerves.—Readers Digest.

I wholly disprove of what you say but will defend to the death your right to say it.—Voltaire.

Speaking much is a sign of vanity, for he that is lavish in words is a niggard in deed.—Sir Walter Raleigh.

No matter how little we have, if we only quit frettin' about our misfortunes and start countin' our blessings, most of us'll find we have a heap to be mighty thankful for.—Ma Green.

Hint to husbands: Wife says she would rather have a poke in the nose, if I thought it up myself, than a diamond necklace she had to ask for.—Readers Digest.

Without certitude, christianity cannot exist. A Christian must be sure of his doctrine and his cause, or he is no Christian.—Luther.

He who is destined to create the greatest thing imaginable has at once and the same time to tear into shreds a part of his own life.

In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.—George Washington.

I cannot find words to express the delight I feel when voyaging full sail across the Holy Scriptures, and how everything which keeps me away from them annoys and disgusts me.—Erasmus of Rotterdam.

The more conscientiously he sets himself to the task, the more acutely does he feel within his own heart the cleaverage he had brought into the ordering of the world. This is the hidden wound, aye, the feeling of compunction, which invariably accompanies every world-shaping thought.—Zweig.

REVOLUTION VS. POLITICIANS

Some day there will be a revolution in America against the politicians. It will take the form of a house-cleaning in which Republicans and Democrats alike will suffer. Some day the American people will demand that only people without political back ground will be elected to office as an insurance against exploitation.—David Lawrence.

POOSHEMUP TONEY!

I cranka da car,
Bawt she won't run
Theese automobile
She's a sawn of a gun!
Shea stop in da middle
Of da street upa town,
I look in da carburetor,
But shesa no drown.
I pusha da clutch,
Shaka da wheel,
Knocka da brake,
Da horn I feel.
I look in da tank,
Wot I see—yas!
Sawn of a gun!
Shesa outa da gas!

—Exchange.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. FEBRUARY 1, 1936 NO. 9

THE COMING MILLENNIUM

Millennial Star, 42:584

IN a recent issue we treated upon the coming of our Lord, the coming Millennium is a kindred theme. The two subjects are intimately interwoven, the one being properly a continuation of the other. In expressing our views in the former article, we confined our enunciations for the most part, to revelations and prophecies which have been brought to light in our own generation through the instrumentality of Joseph Smith, the great Seer of the Latter-days. So marvelously flooding is the volume of light shed by him upon the past, present and future of our race ,that the facts and principles he produced present an almost inexhaustible field for theological reflection and research. We propose to, more or less, confine our thoughts in the present instance to the same radius—information concerning the Latter-day Prophet, the work he performed, and the principles he advanced and advocated being meagre, compared with the knowledge people have been able to acquire concerning the prophets composing the Old and New Testaments.

It appears that the Most High has not only refused, so far as we are informed, to make known the day or hour of the coming of the Lord in his glory, and the consequent opening of the Millennial reign, but has so arranged conditions as to prevent man reaching an infallible or even definite conclusion in reference to it. Were it known beyond a possible doubt, the exact time when the sixth thousand years of the existence of man on the earth would close, an exceedingly close approximation could be reached on the subject. The following, or seventh thousand years is to be the Sabbatic era, during which the earth will rest, and Christ reign over his Saints. Consequently he will come in power, to hold dominion, either immediately before the close of the sixth epoch or at the opening of the seventh. As it is, there is a dispute regarding the chronology of the world; it is a matter of uncertainty which cannot yield to present sources of information. This being the case, the day and hour of the opening of the reign of peace and rest must needs remain in obscurity, unless the lord shall see fit to reveal it through the channels of his everlasting Priesthood. That we are near the close of the world's Saturday night is borne out by powerful evidence, but just how near is the proximity does not clearly appear.

The Key to the Revelations of St. John, given through Joseph, the Seer, about the 1st of March, 1832, explains the meaning of the book sealed with seven seals that was seen by the ancient apostle. It contains the mysteries of the economy of God concerning the earth during the seven thousand years of its temporal existence, each seal representing a thousand years—a day with the Lord—from the first to the seventh. The design of the Creator is to let the earth remain in probation one week, according to his own reckoning of time, six days in a state of commotion, under the partial dominion of the powers of evil, and one day—the seventh—free from turmoil and strife, that it may be prepared to die, undergo the process of purification and become a celestialized body. It will then be the habitation of resurrected beings who, by a process of sanctification by righteousness, inherit the promise of Jesus who said that all that his Father hath should be given them.

When Christ comes to assume the **personal presidency** of the earth and all its affairs, he will come in his glory. Before that time he may appear in the midst of those of his Saints who purify their hearts before him. He gave this promise conditionally in in the Kirtland Temple. Should his people

fulfill their part the Lord will not be slow to perform his portion of the covenant. This promise is agreeable with the prophecies of Malachi, 3rd Chapter, 1st verse: "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple."

Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. **Such a body will evolve from those called Latter-day Saints,** who, as a Church, possess the fullness and power of the pure plan of Salvation. Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the **nucleus or foundation from which will spring the righteous millennial population of our globe.** The other branch of preparation will be the partial depopulation of the earth, by cutting off from this life those who are not in harmony with the laws of God, and consequently not fit to perform his will. This destructive work, made necessary because of corruption and wickedness, will be somewhat gradual, but, as time increases, will extend the area of it operations. It operates at the **House of God First,** plucking out whatsoever is offensive and detrimental to the purification of the Saints, going forth with sweeping devastation over the corrupt and abominable nations of the earth.

In the revelations given through Joseph the Seer, the character of the destructive agencies which are to fall upon this generation is portrayed with unmistakable clearness. Perhaps a passing allusion to some of them might serve as a warning to a few souls who may peruse this writing that they may know by these appearances that this age has had the benefit of the services of one of the greatest prophets that ever lived, who sealed his testimony with his blood, having been slain by the enemies of truth. It may serve also to admonish some that the day of prevalence of wickedness is soon to have an end, and lead them to repent.

This generation shall be visited by an overflowing scourge. Of the precise nature of it we are not informed. It shall pass over the nations night and day. The effects of this visitation will be so direful and calamitous that the reports of its terrible ravages will fill all people with vexation. The operations of this fear-inspiring and destructive agent will contnue until the appearance of the Lord in his glory.

Some of the judgments are definite as to locality. As an instance may be cited the approaching disruption of the United States of America. One of the horrors announced by the prophet upon that Nation is now a matter of history—the war of the Rebellion. Another and more appalling condition awaits that ill-fated people. It shall fall upon them like the visitation of a whirlwind, sweeping the country like a mighty flood. **The populace will be divided into innumerable factions,** and blood, carnage and woe will be rampant among them, filling the hearts of the more peacefully disposed with fear and dismay. Many may laugh at such a prediction, but, unless the people repent, it will come as surely as night follows day. **Weakened and powerless from internal broils and disturbances,** the nation will become a prey to the remnants left of the aboriginal inhabitants, who will be filled with vengeful rage at the wrongs that have been perpetuated upon them and furiously spread destruction in every direction.

That portion of the Spirit of the Lord which has rested upon the nations will be withdrawn from them and, with the flight of that subduing influence, peace shall take wings and depart from the earth. All the affairs of men will be in continual and increasing commotion. The masses will be a prey to cunning and unscrupulous demagogues, and statesmen will perpetuate such egregious blunders, increasing the evils they aim to obliterate, that they will loose the confidence of the people, who will be swayed hither and thither with the agitations of the hour, as sheep without shepherds. National and international complications and jealousies will be so inextricable and bitter, that nation shall rise against nation and kingdom against kingdom, for, as the Lord said, through Joseph: "I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints shall hardly escape."

Some of the phenomena that will appear in these days of tribulation will be of a very remarkable character. In these may be included a great hailstorm, during the prevalence of which the icy pieces will be of unusual size and weight, causing the destruction of the crops of the earth. Groanings and fearful noises will be heard proceeding from the earth's interior, while the globe itself will be so violently shaken as to cause men to be unable to stand. Some of the diseases that will appear will have no precedent in the knowledge of mankind, and be produced from unheard of causes. Peculiar flies of a most noxious character will make their appearance and will settle

upon men, causing maggots to come upon them and putrefaction of their flesh to ensue, until it shall drop from their bones and their carcasses be devoured by beasts and birds of prey.

The Lord, has in the Latter Days, cursed the waters, so that great destruction shall be upon their face. Marine disasters will become so overwhelming and navigation so dangerous that, in course of time, no living soul will be safe upon the oceans, neither upon the navigable rivers. Even of those who go up to Zion upon the waters, none shall be safe except those who are upright in heart. Nor shall the land be free from the fury of the waters, for tidal waves, "the waves of the sea heaving themselves beyond their bounds", shall rush over large tracts of country, devastating them of people and property.

We might elaborate much further upon the great afflictions that await this generation, but perhaps sufficient has been elucidated to serve our present purpose, and the subject is not a pleasant one. It is one that cannot be contemplated by a sympathetic nature, who realizes the character of the times, without some degree of pain at the prospect of such an overwhelming amount of human suffering and woe that are at the doors. The Lord does not delight in the discomfiture of his children, but when they get beyond the point when repentance is possible by their own volition, in the use of their free agency, he decrees that they shall not remain on the earth to perpetuate iniquity; therefore they are cut off, root and branch. This consummation was necessary in the days of Noah, so is it in the days of the coming of the Son of Man, to usher in the order of heaven on the earth. Those destructive agencies which have been enumerated, and which the Prophet Joseph Smith has predicted to fall upon this generation, are only precursors to a more universal cleansing process. This will be cotemporary with the Lord's second advent, when the final abolishment of the wicked will be produced by their consumption by means of fire, that none but the righteous may remain, to be organized into the glorious kingdom of Christ, and live submissive to its laws, that the reign of peace may be established.

During the Sabbatic era, the seventh and last day of the temporal existence of the earth, the work of redemption will proceed until, at the end of the glorious epoch of peace, all the ordinances pertaining to the salvation of the teeming hosts of mankind who have had an existence in this probation will be attended to. The earth will, at or near the close of the thousand years, be ready for the letting loose of the powers of evil again, for a little season, that whatever of dross may be remaining intermixed with the pure and the sanctified, may be purged away in the last and final conflict between the powers of light and darkness, and the victory of the former be complete and the eternal banishment of the later secured. Then the earth and those yet in mortality who will have the privilege of dwelling upon it in its sanctified state, will emerge into celestial and eternal glory.

THE ORIGIN AND DESTINY OF WOMEN

(The following article appeared in the MORMON, a publication issued in New York City under the editorial management of the late John Taylor in the fifties. Date: August 29, 1857. It has been reproduced in the columns of the Deseret News):

The Latter-day Saints have often been ridiculed on account of their belief in the preexistence of spirits and for marrying for time and all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since (a member of the church) to answer the following questions, we could not consistently refuse—viz: "Where did I come from? What is my origin? What am I doing here? Whither am I going? And what is my destiny after having obeyed the truth, if faithful to the end?"

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the preexistence of spirits, and in marrying for time and all eternity.

Lady—Whence comest thou? Thine Origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not that thou are a spark of Diety, struck from the fire of his eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits, in the spirit world, among the Gods? That is, thy spirit beheld the scenes transpiring there, and thou growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, took upon them tabernacles, died, were resurrected, and received their exaltation on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain

a body, a resurrection and exaltation also, and having obtained permission, thou made a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also chose a kindred spirit whom you loved in the spirit world (and had permission to come to this planet and take a tabernacle), to be your head, stay, husband and protection on the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed and thou prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fell from where it was first organized, near the planet Kolob. Leave thy father and mother's bosoms and all thy kindred spirits, come to earth, take a tabernacle, and imitate the deeds of those who had been exalted before you.

At length the time arrived, and thou heard the voice of thy Father, saying, go daughter to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire here; but you must go and become one of the most helpless of all things that I have created, while in your infancy; subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; then intelligence shall illuminate your mind, and shed its lustre in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful in your second estate, keep it as faithful as thou hast thy first estate.

Thy spirit, filled with joy and thanksgiving, rejoiced in thy Father, and rendered praise to His holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits. Thou bade father, mother and all farewell, and along with thy guardian angel, thou come on this terraqueous globe. The spirits thou had chosen to come and tabernacle through their lineage, and your head having left the spirit world some years previous, thou came a spirit pure and holy, thou hast taken upon thee a tabernacle, thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou has chosen him you loved in the spirit world to be thy companion. Now, crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is opened for thee to return back into the presence of thy Heavenly Father, if thou wilt only abide by and walk in a celestial law, fulfill the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be pemitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods. To be a priceless queen unto thy Heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear their tabernacles in mortality), while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord." "That man is the head of the woman, and the glory of the man is the woman." Hence, thine origin, the object of thy creation, and thy ultimate destiny, if faithful. Lady, the cup is within thy reach, drink then the heavenly draught, and live.

FORE-ORDAINED

The very winds that blow
The fleecy clouds that go
Seem to call you mine;
The mighty oceans' beat,
Yon sun, in radiant heat
Tells me you're mine.

I know you are my own,
My heart has always known
You were to bear my name;
Out from the teeming world,
Out of its chaos hurled,
Into my arms you came.

In heaven above, I know
They told you when to go
And prepare to meet me here;
I've sought to be good and true;
I know I was meant for you,
And you for me, my dear.

Out of the ages past,
Into this world at last,
Reserved by those who knew,
Came an angel of God sublime
To link to this soul of mine:
That angel, my darling, is you.

—Allred.

EDITORIAL

TRUTH

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REFUGE OF LIES

Isaiah was a Prophet of God. His words have both encouraged and condemned mankind. He spoke as one having authority. Jesus Christ, after His resurrection, and while instructing the Nephites and establishing His Church among them, definitely placed the seal of approval on the ancient Prophet's words. Said He:

> And now behold I say unto you, that ye had ought to search these things (the words of Isaiah). Yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah.
>
> For surely he spake as touching all things concerning my people which are of the House of Israel; therefore it must needs be that he must speak also to the Gentiles.
>
> And all things that he spake HATH BEEN AND SHALL BE, even according to the words which he spake.—3 Nephi, 23:1-3.

One prediction of Isaiah follows:

> Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: FOR WE HAVE MADE LIES OUR REFUGE, AND UNDER FALSEHOOD HAVE WE HID OURSELVES.—Is. 28:15.

This noted passage has been variously interpreted; some of the leading brethren attaching it to the signing of the Woodruff Manifesto which claimed as its purpose the doing away with plural marriages in the Church. Bishop Heber Bennion was pronounced in this view. His writings, though broadly circulated, have never been officially refuted by the Church leaders, nor was the author disciplined. It is related that when the greatly beloved and venerable Church leader, Wilford Woodruff, placed his signature on the document—the Manifesto—which has caused so much controversy and ill-feelings among the Saints, he exclaimed: "My God, what have I done!" And one of his counselors standing at his side, replied: "President Woodruff, you have signed an agreement with death and hell, as Isaiah said would be done." Whether the incident is correctly quoted or not, that very thing did happen, and that, too, to the great chagrin and sorrow of the Church in succeeding years.

The Manifesto, being a political document—so pronounced by its principle author, Charles W. Penrose—and not a pronouncement of heaven, as would naturally be expected, has embroiled the Church in great difficulties. Shortly after issuing the document, the leaders were forced to place an interpretation thereon, in which interpretation the Manifesto officially discontinued the practice of plural marriage in the Church, both as to new marriages and the cohabiting with wives taken in the plural relation before the Manifesto was issued. This interpretation was definite; there were no ifs nor ands about it. The action is a matter of public record.

In a petition to the President of the United States, dated Dec. 19, 1891, praying for amnesty and signed by the Presidency of the Church and the members of the Quorum of Twelve, the following statement appears, which tends further to show the intention of the Manifesto as given above:

> We the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg to respectfully present to your Excellency the following facts:
>
> We formerly taught to our people that polygamy or Celestial marriage as commanded by God through Joseph Smith was right: That it was a necessity to man's highest exaltation in the life to come.
>
> That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to September, 1890. * * *
>
> To be at peace with the government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and the people, our people have voluntarily PUT ASIDE SOMETHING (plural marriage) WHICH ALL THEIR LIVES THEY HAVE BELIEVED TO BE A SACRED PRINCIPLE.

The Manifesto attempted to stop the plural relationship. And yet, as is current knowledge, polygamy did not stop among the Saints and, judging from other actions of the leaders, it was not intended that it should stop. It is a well authenticated fact that Apostle Abraham H. Cannon entered the principle, with approval, after the Manifesto; and he was only one of hundreds of similar cases. In a recent statement made by President Heber J. Grant, the leader clearly shows that plural marriages were sanctioned in the Church, until the prohibition issued by President Joseph F. Smith in

1904—fourteen years after the Manifesto; and it is general knowledge among Bishops and Stake Presidents, that they were not to go back of 1910 and, in some cases, as late as 1914, in their investigations of these cases—over 20 years after the interpretation above referred to.

This situation seems clearly to fulfill the latter part of Isaiah's prediction,—"for we have made lies our refuge, and under falsehood have we hid ourselves." This phase of the subject is treated in greater detail in Chap. 4 of Supplement to the New and Everlasting Covenant of Marriage, by Musser and Broadbent, under title: Subterfuges, Camouflages and Twistings, from which we extract the following:

> It may be said that the issuing of the Manifesto by Wilford Woodruff was an act of expediency. The brethren sought through it to save the property of the Church from government confiscation and to preserve to the Saints their civil rights; having in mind the obtaining of Statehood, when laws suitable to the cause of religious liberty could be substituted for the iniquitous anti-polygamous laws then in existence. But once having rejected the Lord's instructions and resorted to human devices, circumstances forced the leaders of the Church to make statements and to assume positions leading to a maze of contradictions and subterfuges.

The entire chapter may be read with profit.

To falsify the truth one must prepare to cover each falsehood with a greater one and to keep from back pudding one must have a perfect memory, else he is apt to repeat the same falsehood with serious alterations; while to tell the truth requires no such deceptive qualities. The Lord is Truth; He cannot lie; His word can be relied upon. In inspiring His servant Isaiah to record the prediction quoted, the Prophet was also inspired to say:

> Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, AND YOUR AGREEMENT WITH HELL SHALL NOT STAND; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Here we have the "hail" of judgment sweeping away "the refuge of lies", and the cleansing "waters" of truth "overflowing the hiding place." Is this not now being done? Is not the "hiding place" of deception being revealed by the light of truth? Is not the "refuge of lies" being swept away by the Lord working through the courageous band of Priesthood whom the Church is seeking to cast out and send to prison because of their belief in an eternal law? To the above questions, from informed and intelligent people, there can be but one answer.

WHAT BECAME OF A LIE

First, somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
'Till they got it outside;
When the crowd came across it
It never once lost it,
But tossed and tossed it,
'Till it grew long and wide.

From the very small lie, sir,
It grew deep and high, sir,
'Till it reached to the sky, sir,
And frightened the moon;
For she hid her sweet face, sir,
In a veil of cloud-lace, sir,
At the dreadful disgrace, sir,
That happened at noon.

This lie brought forth others,
Dark sisters and brothers
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.

And so, evil-boded,
This monstrous lie gloated,
'Till at last it exploded
In smoke and in shame;
While from mud and mire
The pieces flew higher
And hit the sad liar
And killed his good name!

—Selected.

Anent the above: In a recent interview given by Elder Melvin J. Ballard of the Quorum of Twelve, to the Kansas City Times (Nov. 11, 1935) the Elder is quoted as definitely fixing the responsibility for the recent persecutions of Latter-day Saints in Arizona, culminating in the imprisonment of Carling I. Spencer and Price W. Johnson. Said he, speaking of John Y. Barlow, now a resident of Short Creek, Ariz.: "He was following his occupation as a farmer last spring (1935) when the authorities (of the Church) urged Arizona officials to act against him and his followers." The purported interview is liberally punctured with falsehoods, clearly indicating that the Church orator is still trying to "hide behind a refuge of lies." However, it is another phase of the interview we desire to notice at this time. Elder Ballard said:

> John Y. Barlow, the leader of the cult at Fredonia, Arizona, (he meant Short Creek) was once a missionary under my supervision when I had charge of the northwestern states Seventeen years ago, I discovered he was teaching polygamy out there among my missionaries. I asked him about it and he defended the idea so vigorously that I said to him: "If you are

such a strong advocate of it, you must be practicing it.'' Barlow said, ''That's just what I've been doing.''

Elder Barlow was dishonorably released and sent home, and the interview goes on to tell how Elder Ballard acted as a witness against him in the excommunication proceedings.

According to the teachings of the Church, its Ambassadors of Christ to the world—Mormon missionaries—are supposed to be called by the Lord. Certainly under Mormon dictum, the calling of an Elder into the field to be a special witness of Christ, must be inspired of the Lord, for what man would presume to call and qualify an Ambassador of the Lord without His approval?

Elder Barlow, in accordance with instructions given him by one having authority, is presumed to have entered into the practice of plural marriage. After this and while living in that principle and teaching it, he was regularly called to fill a mission for the Church. Those claiming to be Prophets, Seers and Revelators, placed hands on his head and set him apart for the mission, blessing him in the name of the Lord. He was then sent out bearing the following certificate, which he still holds:

No. 9380

MINISTER'S CERTIFICATE

TO ALL TO WHOM THIS MAY BE PRESENTED:

This certifies that the bearer, Elder JOHN Y. BARLOW, who is in FULL FAITH AND FELLOWSHIP with the Church of Jesus Christ of Latter-day Saints, has been duly ordained a minister of said Church, with authority to preach the Gospel and administer in all the ordinances thereof pertaining to his office and calling. And WE INVITE ALL MEN to give heed to his teachings as a servant of God, and to assist him in his travels and labors, in whatsoever things he may need.

(Signed) JOSEPH F. SMITH
(Signed) ANTHON H. LUND
(Signed) CHARLES W. PENROSE

First Presidency of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Utah, April 9th, 1918.

Over the signature of the Presidency of the Church, those sustained as Prophets, Seers and Revelators—claiming to be the mouthpiece of God, John Y. Barlow was certified to as being in "full faith and fellowship with the Church of Jesus Christ of Latter-day Saints", and "all men" were invited to "give heed to his teachings as a servant of God."

In calling Elder Barlow, blessing him and setting him apart and providing him with the above certificate, were these men lying, or were they deceived and did they act under deception? Elder Barlow has been called an adulterer and his children born of the union referred to are dubbed "bastards" by the present leaders of the Church. Prophets of God are not deceived into calling, blessing and certifying God's Ambassadors from among men who are living in adultery and bringing "bastard" children into the world. Such men would be wholly unfit for the work and a real servant of God would not be deceived into making such a choice.

Elder Barlow had entered into a sacred law—a law upon which salvation is predicated—the same law that the President of the Church today, Heber J. Grant, entered into, and that after the Manifesto above referred to. The difference is: The one being a high dignitary in the Church has never been disturbed in his relations by his file leaders; while the other, being only an humble Elder in the Church, was sent home, excommunicated, driven from pillar to post by his traducers, until, as admitted by Elder Ballard, the Church finally found him working on a farm, making a living for his wife and children, and "urged Arizona officials to act against him and his followers!" John Y. Barlow is 62 years of age. Working on a farm nowadays, without proper implements, is hard labor, yet, man that he is, he preferred doing that to receiving government aid; and still, to bring rejoicing to the heart of the Church leader, Arizona officials were urged by the Church to have him apprehended and prosecuted and sent to prison! And these leaders claim to be Christians! Since no legal grounds could be found on which to base an action against this humble farmer, and deeming a victim necessary for the record's sake, the minnions of the law pounced on two old and respected citizens—two of Arizona's pioneer sons—and placed them behind prison bars, thereby answering a prayer of the Church leader, Heber J. Grant, wherein he said over his signature, "I shall rejoice when the government officials put a few of these (polygamists) in the county jail or the State Penitentiary." Is it President Grant's policy to run with the pursuers, crying "catch thief", in order to divert attention from his own acts?

But returning to the theme: What right had Elder Ballard to question the qualifications of the missionary Barlow and send him home under suspicion, when the Lord called him and had His servants bless him and send him into the world with a certificate of good standing? He had done noth-that his leaders before him had not done, or that the present leader had not, (so far as adhering to plural marriage is con-

cerned.) Did the Lord not know John Y. Barlow's family affairs before calling him? Was God deceived when He prompted his servants to bless Elder Barlow and declare to the world, that he was in "full faith and fellowship with the Church", inviting "all men to heed his teachings?"

Hundreds of such cases exist. Price William Johnson, one of the men the Church acknowledges helping to persecute and place in jail, in order to bring rejoicing to the heart of the Leader, received a similar call and certificate in 1925. He was sent into the States of New Hampshire and Vermont to proclaim the everlasting Gospel. He was at the time he received his call from the Lord, living the same law of salvation that the President of the Church was living, and for which he (Johnson) was recently convicted of a felony and sent to prison.

These matters are disturbing. Isaiah saw them and testified of them. In trying to hide behind a "refuge of lies" the Church has brought upon itself the odious sneers of the world. Its very act in endeavoring to cater to the world and become one with Babylon, has heaped upon it the hatred of all honorable non-members who are acquainted with the situation. The work of the Lord in washing away the "refuge of lies" and revealing the "hiding place" of corruption, should be welcomed by all good men.

At the trial of the brethren at Kingman, the prosecution injected into the controversy this thought: That while the constitution of the United States says, "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof", yet men may claim under this provision to be living their religion while depriving their fellow men of their civil rights or even their lives, as in the case of Mohammedans who allegedly cannot qualify in their faith until they have killed at least three Christians. Such an argument, of course, is too puerile to require second thought from intelligent minds and yet the juries at Kingman were evidently swayed by it. The constitution guarantees the right of all men to worship God according to the dictates of their conscience so long as such worship does not trespass on the rights of other men. To deprive a man of his property unlawfully, or to take his life, is clearly a trespass on his rights and is specifically prohibited by the provision of the constitution declaring that no person shall "be deprived of life, liberty, or property, without due process of law." Polygamy, with the sanction of all parties concerned, trespasses on no man's rights. The eternity of the marriage covenant, which is an essential part of the religion of the Latter-day Saints, makes polygamy a necessary element in marriage. The Saints hold that the marriage relation if properly entered into and maintained continues after death. Thus if at the death of a wife a man marries again, he must necessarily contemplate the having of at least two wives in eternity. If polygamy is all right in eternity, why not here? If to go where Abraham is one must do the works of Abraham, (he was a polygamist) why should Christians in this age object to the system, especially when it encroaches on no man's rights?

The Saints Herald, in its issue of December 31, 1935, treats the subject of polygamy under the heading of "Polygamy Not a Dead Issue". The article calls the attention of the leaders to the folly of attempting to treat the question as settled and as obsolete as long as the Elders in the missionry field sustain the principle as some are continuously doing; and it is foolish to try and prohibit the Elders from upholding the principle so long as the revelation commanding its practice is a part of the law book of God. Says the article:

> **In actual practice polygamy seems to remain a live issue. These people just mentioned may have been expelled from the Church and may now be under its hammer of disapproval; but the fact remains that they are doing the thing that they were taught by the Church to do—and more to the point, the thing that they are yet taught to do in the books of the Church, for the Book of Doctrine and Covenants as published by the Utah Mormon Church still goes out through the mails carrying a purported revelation from God commanding the practice of polygamy and condemning to damnation those who refuse to hear and heed its admonitions.**

This is sound reasoning and should be accorded proper consideration. Be consistent; either delete from the statute books of the Church the law compelling the practice of polygamy, or cease fighting those adhering to its requirements.

This is another case where the "refuge of lies" as spoken of by the Prophet Isaiah is a live issue.

> **A false witness shall not be unpunished, and he that speaketh lies shall perish.—Pro. 19:9.**

The accumulation of all the powers, legislative, executive and judicial, in the same hands, whether of one, a few, or many, and whether hereditary, self-appointed, or elective, may justly be pronounced the very definition of tyranny.—JAMES MADISON.

SECRETS

Three may keep a secret if two of them are dead.—Franklin.

YOUTH'S SOLEMN PROTEST

As time goes on the policy of the Authorities of the Church in attempting to excommunicate those not fully in harmony with present conditions, becomes more glaringly brutal and nauseous. One naturally expects from the Shepherds of Israel a spirit of forebearance, tolerance, of love and charity; that only dead branches be cut off and destroyed. But such is far from the facts. At the present time men are being threatened with excommunication for even exercising their free agency in attending meetings not having the endorsement of the Church leaders. TRUTH has recounted the action of the officials of Zion Park Stake in going through the motion of excommunicating twenty-one adult members from the Short Creek, Arizona, branch of the Church—practically the entire settlement of active members. The grounds for the actions taken lie wholly in refusal of the members to sign the following oath of allegiance demanded by the officials without explanation or discussion:

Short Creek, Arizona, Sept. 7, 1935.

To the Stake Presidency and High Councils of Zion Park Stake and To Whom It May Concern:

I, the undersigned member of Short Creek Branch of the Rockville Ward of the Church of Jesus Christ of Latter-day Saints, declare and affirm that I WITHOUT ANY MENTAL RESERVATION WHATSOEVER, SUPPORT THE PRESIDENCY OF THE CHURCH, and that I repudiate any intimation that any of the Presidency or Apostles of the Church are living a double life, and that I repudiate those who are falsely accusing them, and that I denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time.

No trial was held as the commands of God make necessary; no testimony taken, no hearing given. Justice had no part in the proceedings. It was a question of, "We don't like you nor your independent attitude, and you will either sign that paper or get out!" As stated, twenty-one "GOT OUT." Western frontiersmen, descendants of early pioneer stock—men who have dedicated their lives to the cause of freedom and their faith, are not the kind that sign pledges blindly and weakly submit to gross injustices. The following protest addressed to the Authorities, and signed by a group of young men and women, children of Elder Elmer Johnson, is self-explanatory. It eloquently testifies to the sublime faith of youth, coupled with a brave determination not to be forced into unrighteous situations. TRUTH regards the document as unique and one worthy the careful consideration of all freemen:

To Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints; Claud Hirchi, President of Zion Park Stake, and All Others Concerned:

The undersigned, having been called before the High Council of Zion Park Stake to be excommunicated from the Church because we refuse to sign a paper denying God's law of Celestial marriage, and being informed by the Stake Presidency that no trial will be held, as the law of God directs, giving us a chance to defend ourselves; and knowing from former words and actions of the Authorities that judgment according to the written word of God is to be denied us, do not feel under obligation to appear, but since we are determined to have our part and viewpoint in this matter recorded, we have chosen to answer in writing.

We class ourselves with the "youth of Zion", and as such feel that we have been betrayed: that the present authorities of the Church are trying to compel us to accept false doctrines, not only by robbing us of our rights in the Church, but that you—President Grant—have pledged the resources of the Church to persecute, in the civil court, our parents, ourselves and all other Latter-day Saints who dare believe and uphold the word of God in relation to this matter. All our lives we have been taught to be honest, clean and virtuous; none of us know the taste of tea, coffee, tobacco or liquor. Profanity is unknown in our family. From infancy we have been taught to pray, and family prayers, night and morning or oftener, is part of our lives. We consider the virtue of both men and women more precious than life; and God being our helper, we will not join with you in holding that our parents who taught us these things are lecherous, adulterous and wicked people; on the contrary, it now appears to us that you—President Grant—and some of your associates have deliberately betrayed us and have done and are doing all in your power to offer us, the youth of Zion, as a sacrifice to your greed for the good will and applause of Babylon, and yet we are told that "when we see the time",—a future time—"that we can willingly strike hands and have full fellowship with those who despise the kingdom of God, know ye then that the Priesthood of the Son of God is out of your possession." And you, Brother Grant, not only strike hands with them but have taken up the fight where those whom you used to call the enemies of God laid it down; you now use the same civil laws that you once fought against and paid a fine for breaking, except now they have been made more vicious; practically the same words are used by you that the persecutors of the Saints employed up to the time that President Woodruff signed the Manifesto. This, of course, is to be expected, as it is apparently the same spirit that has actuated in both instances.

We have long tried to feel that there

was some other reason for your apparent opposition to the law of God, but we are now almost compelled to believe that you have actually apostatized, and are determined in your effort to compel us to believe that God and the Devil have changed places in the fight and that the Devil has succeeded in his efforts to force unearned blessings upon us, for, as Brother Ballard claims, we can now get the blessings without obeying the law of God, since the law of the land, or in other words, the law of the Devil oppose it. Such doctrine sounds silly and foolish unto us. We do not expect a blessing except as we obey the law on which the desired blessing is predicated, and we refuse to accept a blessing at the hands of Satan, for if his opposition to these higher laws mean that we can now enjoy the blessings without living the law, then Satan is the author of our salvation.

President Grant, you say, "We will see this thing through", meaning the persecution of certain of the Saints at Short Creek, Arizona. We also say, **"We will see it through", and if our lives should be required we freely offer them in the cause of truth.** We know these people you are so viciously slandering and persecuting to be men and women of God; we know them to be virtuous and clean, the sole aim and object of their lives being to live according to the laws of God, given for the exaltation of mankind.

We believe that in opposing this thing you have started something that is already beyond your control and the spirit of mobocracy, vilification, falsehood and, of course, if unchecked, the spirit of murder to which you have appealed, may yet claim the lives of some of us, and probably the liberty of many of us; even should it come to that, we pray God to make us equal to the trial; **and may the sand of the desert in which we live, drink the last drop of our blood before any of us shall deny our God or any of His laws.**

We pledge our lives to the vindication of the principle of marriage which brought us into mortal being and, God being willing, we will teach it at every opportunity, hoping that some day we will be permitted to enter this law and live it in its fulness. We love our father and both our mothers, and thank our Heavenly Father for the privilege of being born in the New and Everlasting Covenant, in very deed.

Very respectfully,

MELVIN E. JOHNSON
VERA JOHNSON
LYDIA JOHNSON

Dated at Short Creek, Arizona,
October 7th, 1935.

UNPUBLISHED TESTIMONIALS

(As previously announced, under this heading, TRUTH will publish testimonials of a nature designed to encourage and build up the faith of those who are seeking light. Our readers are invited to submit their own experiences, or incidents coming within their knowledge, of the nature mentioned. Healings, fulfillment of prophecy and other spiritual phenomena will be edifying.—Editor.)

Editor TRUTH: In accordance with your invitation, I submit the following personal experience:

In the fall of 1925, I was called by the Authorities of the Church to fill a mission in the Eastern States. I wish to bear my humble testimony that I received spiritual blessings on this mission that far exceeded anything I had ever experienced before. The following incident is but one out of many remarkable experiences that came to me while on this mission: In the Spring of 1926 I was laboring in the city of Burlington, Vermont. One evening my companion and I were called on the telephone and asked to go to the home of Sister LeGrange whose family of six or seven were all members of the Church.

When we arrived at the home of this sister, we found that one of her children—a girl of about nine years of age—while playing by the side of the house, had been struck on the head by a piece of ice which had fallen from the roof. The doctor had pronounced the injury a very serious skull fracture, and expressed a doubt that the child could recover. My companion, a very humble young man, anointed the injured child and I sealed the anointing. The next morning we called at the home and found the child playing in the yard. To the astonishment of the doctor and the neighbors, she had been instantly healed by the power of the Holy Priesthood.

We felt to praise the Lord for this manifestation of His goodness, and went our way rejoicing.

PRICE W. JOHNSON,
Mohave County Jail,
Kingman, Arizona
Jan. 3, 1936.

The above healing incident is of particular interest, since it occurred after Elder Johnson had entered the Patriarchal order of marriage in violation of the rules of the Church. It clearly shows that the power of the Holy Priesthood is not taken from an individual because of an infraction of man-made and unrighteous laws. Upon returning home from his mission, Elder Johnson was excommunicated from the Church for the act committed before he was called, blessed and set apart for his mission. And now he is suffering behind prison bars for this infraction of man-made laws, the same Church

authorities who called him and blessed him, now admitting having urged Arizona officials to prosecute him and send him to prison as a felon!

This sweet spirited and humble testimony, voiced from behind prison bars, will go down in sacred history along with those uttered by Abinadi, Peter, Joseph and scores of others, who fought and suffered for the principles of righteousness, and against whom were arrayed the powers of darkness. God said:

> **"Cursed are all those who shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them."**

Price William Johnson is one of the Lord's anointed.

COOPERATIVES

One development coming from the "depression" is that of cooperatives. People are beginning to see the necessity of combining interests and standing together for mutual protection against the present day vicious and ruinous commercialism. Greed, in large measure, is at the foundation of modern business life, and capital and labor are at death grips. In the great world melee the weaker, though generally the more honest and worthy, is fast succumbing to the stronger, resulting in disheartening and chaotic conditions. This is as the Prince of Darkness designed it.

Cooperation has always been a fundamental teaching with the Saints. Brigham Young consistently and persistently taught the principle and inaugurated movements based thereon among the people in his day. In large measure, however, the early ideals in these matters have been lost sight of by later generations. Still efforts are occasionally put forth looking to a return to fundamentals. These efforts, as a rule, while fostering a worthy ideal, fail because of personal interests being allowed to predominate. Selfishness and jealousy are ruinous factors and are responsible for much of the failures in life.

A movement is now on foot to cooperatively carry out the original plans of the Lord as expressed in the life and actions of Brigham Young in the early history of this people, after arriving in Utah. This movement has the ear-marks of success. Under the management of Charles H. Owen, a "SERVICE EXCHANGE" system has been set up, with a temporary distributing depot at corner of 2nd South and 8th East, Salt Lake City. This movement, as the name implies, has as its purpose the intelligent exchanging of one commodity for another—labor for goods, etc. It is designed to eventually reach the point where money will be largely, if not wholly, eliminated as a medium of exchange. The institution starting out only a few days ago, is already supplying to its members groceries, bakery products, coal, lumber, and other goods, at lowest possible prices, in most cases eliminating the "middle man" and, in large measure, the wholesaler—dealing directly with the "jobber" or "producer." Membership fees are low and become a sound investment. The service rendered is based strictly on HONESTY and DEPENDABILITY. The elimination of salaries and exorbitant over-head expenses is a commendable feature of the system and augurs ultimate success of the movement.

Those wishing to contact the Management of the SERVICE EXCHANGE, may reach Mr. Owen at the Depot mentioned or by phone, Hyland 7849.

TRUTH regards the undertaking as well timed and noteworthy—one that is rightfully entitled to the confidence of the public. It is a step towards the United Order when there shall be no rich and no poor in the land and the brotherhood of man shall prevail.

BRIGHT MOMENTS IN GREAT LIVES

Benjamin Butler, one of New York's greatest lawyers of another generation, was in Boston during a bitter campaign delivering speeches in favor of Democratic candidates. During the course of one address, a heckler in the rear of the hall jumped up and shouted: "How about the spoons, Ben?"

Unruffled Butler grinned at the man and said: "Let's overlook that, please. You know I was a Republican when I stole those spoons."

WHERE THE HAIR CAME FROM

"Look here", said the guest, "things around here are just about as they make them. When I went to lunch today I found hair in the ice-cream, hair in the honey, and hair in the apple-sauce."

"Well," exclaimed the genial proprietor, "the hair in the ice-cream came from the shaving of the ice. And I suppose the hair in the honey came off the comb. But I don't understand about the hair in the apple-sauce. I bought those apples myself, and everyone was a Baldwin."—Selected.

SHEPHERDS OF ISRAEL

Shepherds of Israel, where are my sheep?
Wounded, scattered, while you lay asleep.
Where's the pasture, I gave them to feed—
Food for their hunger, balm for their need?

Where 're my lambs, have you gathered them in—
Into the fold from sorrow and sin;
Have you gone out the lost ones to seek,
Bound up the wounded, strengthened the weak?

More precious to me than land or gold
Are sheep that strayed away from the fold;
Shepherds of Israel, can it be so,
My lambs are forsaken,—nowhere to go?

Their bleatings I hear, from thirst and cold;
Driven away, no shepherd, no fold;
The sick, the helpless, poor and the lean.
Hungering, thirsting, for pastures green.

Yea, Ye have claimed the fat of the flock—
Kept for yourself the best of the stock:
The poor and sick, you've driven away,
Caring but little where they might stray.

But soon I will come, my sheep to feed,
No more they shall cry to heav'n in need.
Pastures you've trampled under your feet
Soon again shall be fresh, green and sweet.

The water you fouled, so they couldn't drink,
Again shall be pure, not one shall sink.
David, My prince, their shepherd shall be,
I'll pluck my wee lambs away from thee.

There'll be one flock, one shepherd to guide;
They shall feed by the river's green side.
All shall be gathered into the fold
Ne'er again to cry from hunger or cold.

Woe unto you who fed not my sheep,
But caused them to stray—you fell asleep—
For soon I will come, my sheep to claim,
I'll cast you out and put you to shame.

Fear not, little flock, soon I shall come
To gather you, my little ones home,
Into a land with pastures green,
No more you will be hungry or lean.

Soon you shall drink the waters of life
Away from the goats, turmoil and strife,
David your shepherd, the same as of old,
Jesus the Christ shall master the fold.

Hail then your shepherd, you'll know his voice,
Ensign of Israel he then will hoist.
Lift up your voices, praises now sing,
To Jesus your Savior, Shepherd and King.

—Ethel Cooper.

ARIZONA PRISON RULES

Word from our brethren who are in the penitentiary at Florence, Arizona, is re-assuring. They were very kindly and courteously treated by the officials and citizens generally, while wards of the County jail at Kingman. They were removed from Kingman to the State penitentiary, a distance of about 350 miles, on January 7th. Their post office address is now Box B, Florence.

According to recent advices, while the rules of the penitentiary are necessarily irksome to men of the caliber of these prisoners, they gratefully acknowledge the kindness of the prison officials toward them. As a reward for their honesty and trutsworthiness they have already been made trusties, and are employed on the truck farm of the institution, an occupation much in keeping with their mental desires and physical needs.

Price W. Johnson has the prison No. 10153, while Isaac C. Spencer has No. 10154.

For the benefit of those desiring to communicate with these Brethren, by mail or otherwise, TRUTH presents herewith a copy of the prison rules:

ARIZONA STATE PRISON
FLORENCE, ARIZONA

Persons corresponding with Prisoners are requested to observe the following: NAMES and ADDRESSES of senders MUST be placed on OUTSIDE of envelopes.

In addressing envelopes, write plainly. Prisoner's NAME AND NUMBER should be used. Prisoner's number will insure delivery to right persons, as we often have prisoners with similar names. IN SENDING MONEY use post office money orders or checks. Sender is liable for all losses where currency is sent in letter.

VISITING HOURS

Saturday afternoons—One to Three o'clock.
Sundays—Nine to Eleven A. M. and One to Three P. M.

A. G. WALKER, Supt.
Ariz. State Prison.

Written communications should be couched in respectful language, that in no sense reflects discredit on the Commonwealth of the State of Arizona, nor on its laws or officials. The cases are being appealed to a higher tribunal and will doubtless receive proper judicial consideration.

TRUTH joins with the large host of sympathizers and friends of these two men—suffering imprisonment for the practice of a religious belief—in commending the officials of the State of Arizona for their humane treatment of these citizens of their State. Arizona, while small in population, is big and strong in Western chivalry; and while the law must claim its own the finer elements of mercy and charity, among the citizenry are not lacking.

BIRTH CONTROL

Rhea A. Kunz—August, 1935

A recent newspaper article has taken my attention and thought. I shall quote it in full:

> **Lincoln, England, July 20, (AP).—Lady Astor struck a personal note in a lecture to an assembly of teachers on birth control when she asserted her family would not have been so large if she had known what she knows now.**
>
> **Recalling one of her sons told her the other day that she did not take enough interest in him before he was seven years old, the noted member of parliament said:**
>
> **"My reply was, if I had known as much as I do now I should not have had you at all."**
>
> **She has abandoned the theory that a mother is the best person to bring up a child. Lady Astor said:**
>
> **"Take a child away from a nursery school and a child from its dear protecting mother's side, and you will find the child from the school has all the things that the mother longed to give her child and cannot."**

This woman wields a stupendous influence upon the public mind. Many English educators cite her as authority. Great is the influence her lectures have upon the intellect of a nation—yes, many nations. Even in the pedagogical ranks the mind is frequently swayed more by the opinions of a "notable" than by the process of reason. Evidently Lady Astor's whole lecture was devoted to the subject of "birth control." This large assembly of teachers will diffuse the lecturer's ideas among thousands of younger intellects. These students look to their acknowledged superiors for their very thoughts. The greatest of inconsistencies are often taken for truth by the student. Not until years of experience are added to his shoulders—sometimes tragic, life-wrecking experiences—does he realize his mistake.

That news article is brief in words but in it is contained the life's history of an individual; alas! for the poor son of the peeress. He was born to wealth and distinction. He has received a much coveted education. He has likely known all of outward pleasures, and yet he has been stripped of his birthright—one of life's fairest gems—a mother's love. For shame, Lady Astor, that you should flaunt the bleeding heart of your son before a feelingless public, and for what purpose—that you may have your silly maudlin joke! His life's history is all too plain, too glaringly written in the red of his heart's blood on the pages of a mother's selfish fame. He has been offered like a lamb on the altar of pagan egoism and distorted duty.

In this item of history I see a small child taken to a prison—a nursery school. I see him clinging to his mothers skirts, actuated by vague, but real, fears—apprehensions of an intangible something that he cannot comprehend—pleading, crying, "Mother, don't leave me!" She hushes him with the promise of a bicycle or horse-back ride; finally he turns away hopeless and downcast, to his books; and she, smiling and radiant, leaves him that she might attend to her duties of State. When she returns, weary from the grind of the day; the evening visit, all too short, is devoid of a mother's feeling and love.

Well might this boy covet the experiences of an urchin raised in the slums, who has nestled in his mother's arms and slept under the charms of her evening lullaby. Perhaps the voice of the singer was weak and untrained, but that voice was angelic; it was mellowed by mutual love and understanding. Well might the son of a peeress envy the boy who learned to utter his first prayer of thankfulness, with his tousseled head buried in his mother's lap. Well might he yearn for the memory the poor boy has of the first song mother taught him—a simple childish song, perhaps "Up, up in the sky", or a sweet poetic song, breathing inspiration, such as—"Down in a green and shady bed a modest violet grew." Memories! Precious memories; powerful as a potter's hammer in moulding character, yet gentle and refined as the touch of a seraph.

A few more pages are turned; I see a youth who has come to a full realization that his mother has made a mistake—that mother who, in his childish fancy, was infallible. Childish trust had always closed the doors to his "whys" and "wherefores". Now his youthful reasonings take the form of resentment and protestation. Still he has the clinging hope his mother will yet make up to him the experiences for which his soul has yearned. Oh! that she might express a word of regret! He could forget the neglect of the past—forget and forgive and bestow the fullness of a son's love upon the idol of his affections. But that mother—was she heartless, was she thoughtless, or was she bound by tradition?—that mother flung the poisoned spear that tore the love and hope from his heart. He still walks, eats, drinks and talks to his friends, but his life has gone. That smile, when she utters those fateful words: "Had I known what I know now I should not have had you at all", still poisons his memory. Was it the grin and jear of the maniac? Oh! to efface that memory, that terrible picture and that mocking laugh. Lifes aim; life's joy and hopes are extirpated and you, cruel, selfish mother, have robbed and beaten the soul of your son to satisfy your vain ambition. May God and your conscience have mercy on you—and your son!

The writer of the above excellent article has treated a theme which is of vital impor-

tance and far reaching significance. The question of "birth control" is engaging the attention of the civilized world and, as is usually true, it is being considered from the wrong viewpoint. We have merged into the "control" era, hence we have "birth-control", "crop control", "gold control" and what not. (Pity more men do not study "lust control'—"self control".) Advocates of small families are before the foot-lights. "Quality, not quantity", is the cry and, to a nation that prefers to follow the course of least resistance, the modern message is easily put over. As a rule, those who preach "birth-control" are the ones who are looking for an excuse to have no children at all. Ease and comfort are the coveted blessings of the day; yet such may not be blessings, but the opposite. Ease and comfort purchased at the cost of duty—of nature's inexorable laws—become bitter and destructive. It is a serious thing to tamper with the well springs of life.

God, who organized our bodies, and made all things perfect, certainly knew that which would bring the greatest blessings and joys. His first great commandment was: "Multiply and replenish the earth, and subdue it." That law is eternal. It applies to earth, man and beast alike. Nature meant its offspring to increase; and to those who increase normally and in righteousness, are the blessings of health and happiness vouchsafed. No real growth, no lasting pleasures, no permanent joys, can be expected from any other course.

If "quality" be wanted, who can say where endeavor should stop? Often the highest quality in progeny appears well down the line of a large family. For instance, Henry T. Fink, the great music critic, furnishes us with the following information:

> Franz Schubert, the greatest of all song writers, was the **FOURTEENTH** of fourteen children born to his mother. Guiomar Novaes, greatest of women pianists, was the **SEVENTEENTH** of nineteen children born to her mother, and Caruso was the youngest of nineteen children.
>
> What happiness the world owes to the mothers that created those three great musicians. You can imagine how often those mothers were asked: "Why do you have so many children. Why aren't you satisfied?" If Caruso's mother had stopped at eighteen children, or Schubert's mother at thirteen, the loss for the world would have been great.

A recent inquiry addressed to a newspaper syndicate by a twenty-one year old girl is illuminating: She speaks of having attended a friendly gathering, at which a heated discussion arose over the wisdom of having large families. "We were each asked to present some reason aside from religious convictions, why large families should be encouraged", said the correspondent. Following is a continuation of her query and the response from "Miss Page":

> Everything seems to be against the question, economics, over population, condition of the world politically, and just the general mess that life is in now. If you can give one or two reasons why more human beings should be brought into the world, to further clutter things up I should greatly appreciate it. Most young folks feel just as we do about this subject.
>
> TWENTY-ONE.

ANSWER:

> When two fine young persons marry, and back of each is a long stretch of fine sound ancestry, there is a mighty strong point, in favor of the large family, especially from the viewpoint of society. Did you ever hear of the Arkwright and Wedgewood families? If they had stopped with 12 children the world would never had known of Richard Arkwright, of the exquisite artistry of Joseph Wedgewood. For each was the 13th child of his family. If the Franklin family had stopped at nine children there would have been no farsighted Benjamin Franklin in American history, for he was the tenth child. Thanks to the Wesley family the world had the leadership of John and Charles Wesley. John was the 15th and Charles the 18th child. If the Scott family had stopped with eight children our libraries might never have been stocked with the writings and the great literary spirits of Sir Walter Scott's novels. He was the ninth child. What a wealth of loveliness would have been withheld from humanity if the Bach family had only had seven children,, for Johann Sebastian Bach was the eighth one of their family.
>
> It is perfectly natural that young men and women of today should question very seriously this matter of large families, but there is wisdom in the thought that in having only one or two children the world may be robbed of some possible genius. Likely the germs of that genius are flowing down an ancestreal stream into the very beings of the young people who are in such a gathering as yours. The ignorant and the masses will go on having children in great numbers, and it is a rather deplorable outlook, that those who have fine ancesters do not have large families.

The words of Brigham Young on this subject should appeal strongly to this age. Said he:

> There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—to prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles **FOR ALL THE SPIRITS THEY CAN.** —Disc. of B. Y. 305.

On another occasion this great Prophet said:

> The unnatural style of living, the extensive use of narcotics, the attempts to destroy and dry up the fountains of life, are fast destroying the American element of the nation. it is passing away before the increase of the more healthy, robust, honest, and less sinful class of the people which are pouring into the country daily from the old world. The wife of the servant man is the mother of eight or ten healthy children, while the wife of his master is the mother of one or two poor, sickly children, devoid of vitality and constitution, and, if daughters, unfit, in their turn, to be mothers, and the health and vitality which nature has denied them through the irregularities of their parents are

not repaired in the least by their educatien.—Disc. of B. Y., 306.

Contemplating this ever increasing human wreckage, one is all the more impressed with the inspired lines of Joaquin Miller:

And oh, for prophet's tongue or pen
To scourge, not only, and accuse
The childless mother, but such men
As know their wives but to abuse!
Give me the brave child loving Jew,
The full sexed Jew of either sex,
Who loves, brings forth and noth'ng recks
Of care or cost as Christians do—
Dulled souls who will not hear or see
How Christ once raised his lowly head
And, as rebuking, gently said,
The while he took them tenderly,
"Let little children come to me."

Try as they will, mankind will never discover a sounder philosophy as pertaining to the family tree, nor a purer or greater source of happiness, than are coached in the homely words of the Psalmist:

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

MIND YOUR OWN BUSINESS

There are thousands of individuals in these valleys, and I may say thousands within this city, men, women and children, who are constantly minding their own business, living their religion, and are full of joy, from Monday morning until Saturday night.

On this account, they do not obtrude themselves and their acts upon the notice of the public, hence, they are known but by few. Probably my beloved Brother Vernon, who has spoken to you this morning, is not known by many of this congregation, for since his arrival in our midst he has been quietly and industriously practicing the principles of our religion. For this reason a formal introduction of Brother Vernon to the congregation might by some have been deemed necessary, but with me "Mormonism" is, "Out with the truth", and that will answer our purpose, and is all we desire.

But Brother Vernon is almost entirely unknown, because he has lived his religion, kept the commandments of God, and minded his own business. So it is with many of this city, they are known but by few, they live here year after year, and are scarcely known in the community, because they pay attention to their own business.

They live their religion, love the Lord, rejoice continually, are happy all the day long, and satisfied, without making an excitement among the people. This is "Mormonism". I wish we were all so, I should then indeed by very much pleased.—Brigham Young, J. of D., :254-5.

A SERVANT OF GOD

Isaac Carling Spencer, now doing time in the Arizona State penitentiary, for adhering to a principle of salvation, may be regarded a chip off the old block. He is a grandson of a pioneer, Orson Spencer, one of the early stalwarts of the Church. His father, Howard Spencer, served time in the Utah penitentiary for adhering to the higher order of marriage—the order that Father Abraham lived. These men have never flinched in standing for the truth. We clip from the Los Angeles Examiner, January 5, the following statement given out by prisoner Spencer, from the County jail at Kingman, Arizona:

"Kingman, Ariz., Jan. 4.—I have believed all my life in the doctrine of plural marriage as a divine revelation from the Lord. I was taught that principle as a little boy by my father and mother, who were also polygamists, as were my grandparents.

I have never denied my beliefs to anyone during all of these years. I am proud of them and that is why I took the witness stand in my case and told the jury honestly that Silvia Allred Spencer is my plural wife. I consider that in so living I have been following the commands of the Lord and that I will be rewarded in Heaven

My one great hope is that my case may eventually pave the way for true religious freedom in this country and that I and my people will no longer be harried from place to place as they have been for so many decades

I am proud of those who are numbered among the polygamists. They are the ones who conquered the waste lands and wildernesses of this West. Almost every city in Utah and Arizona was founded by them.

I am a pioneer myself, having always lived on the last frontiers of this country, working from sunup to sundown to clear the ground and raise crops. I consider myself a good, law-abiding citizen. I have never before been brought into court on any charge. And that is true of almost all the polygamists. They are good, loyal citizens and as splendid morally as any people."

The present Mormon Church leader stated over his signature: "I shall rejoice when the government officials put a few of these (polygamists like the prisoner Spencer) in the County jail or the State penitentiary." And Melvin J. Ballard, of the Quorum of Twelve, is quoted in the Kansas City Times as stating that "He, * * * was following his occupation as a farmer last spring, when the **Church authorities urged Arizona officials to act against him and his followers.**"

Will any fair-minded man—any true Christian—after reading the above touching and straightforward statement of prisoner Spencer, conclude that he is a bad man and should be confined behind prison bars and his children (the youngest scarcely a month old) be deprived of a father's care?

OLD PROVERBS

A witless head makes weary feet.

A word before is worth two behind.

Accusing the times is but excusing ourselves.

All are not hunters that blow the horn, and all are not Saints that go to Church.

An ape's an ape though he wears a gold ring.

An ass is but an ass though laden with gold.

Art hath an enemy called Ignorance.

A crooked stick will cast a crooked shadow

A rogue always suspects deceit.

A quiet conscience sleeps in thunder.

A lie stands on one leg, truth on two.

A little leak will sink a great ship.

A good beginning is half the battle.

A courageous foe is better than a cowardly friend.

A fox is not taken twice in the same snare.

A wager is a fool's argument.

A tocherless (dowerless) dame sits long at hame.

A well bred dog gaes oot when he sees them preparing to kick him oot.

A wise man will make more opportunities than he finds.

Man's work lasts till set of sun, woman's work is never done.

A word and a stone let go can not be recalled.

A wound never heals so well but that the scar can be seen.

All good comes to an end—except the goodness of God.

An ounce of practice is worth a pound of preaching.

A mouse must never think to cast a shadow like an elephant.

A thief passes for a gentleman when thieving has made him rich.

A thrush paid for is better than a turkey owing for.

A thread will tie an honest man better than a rope a rogue.

A secret is your slave if you keep it, your master if you lose it.

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.—Solomon.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.—Solomon.

IT DOES HAPPEN

The typographical error is a slippery thing and sly,
You can hunt till you are dizzy, but it somehow will get by.
Till the forms are off the presses it is strange how still it keeps;
It shrinks down into a corner and it never stirs or peeps,
That typographical error, too small for human eyes.
Till the ink is on the paper, when it grows to mountain size.
The boss he stares with horror, then he grabs his hair and groans;
The copy reader drops his head upon his hands and moans—
The remainder of the issue may be clean as clean can be.
But that typographical error is the only thing you see.

—Knoxville, Iowa, Express.

A child with four thumbs has been born in faraway Catalonia, in Spain—seemingly nature's effort to evolve a crossroads hitchhiker.—News Item.

Some fifty years ago a polygamist up for sentence told the court he would obey the law "if his wives would let him." The same situation presents itself to some others who never thought of polygamy. — Mohave Miner.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. MARCH 1, 1936 NO. 10.

MASS EXCOMMUNICATIONS

Millville Saints Refuse to Surrender Free Agency

OFFICIALS ATTEMPT THEIR EXTIRPATION

Religious Liberty Assailed

The following correspondence between the Presidency of Hyrum Stake of the Church of Jesus Christ of Latter-day Saints, and eight members of the Church residing at Millville, Utah, is self explanatory. By permission, TRUTH presents the data (with names omitted) for the enlightenment of our many readers:

HYRUM STAKE OFFICE
Hyrum, Utah
Jan. 22, 1936.

Sister .....
Millville, Utah.

Dear Sister .....

You are hereby requested to appear before the Stake Presidency and High Council Court of Hyrum Stake, Feb. 2, 1936, at 10 A. M., in the Hyrum Stake Office, at Hyrum, Utah, to answer to the charge of insubordination to the rules and regulations of the Church in refusing to sign a statement pledging your support to the General Authorities of the Church of Jesus Christ of Latter-day Saints. This statement was delivered to you by the Stake Presidency Jan. 19, 1936.

In case we do not receive your statement properly signed, prior to Feb. 1, 1936, this summons will be considered binding by the Stake Presidency and High Council.

Sincerely your Brethren,

(Sig.) DANFORD M. BICKMORE
(Sig.) JOHN A. ISRAELSEN
(Sig.) JOHN C. BRENCHLEY
Hyrum Stake Presidency.

STATEMENT PRESENTED TO BE SIGNED

HYRUM STAKE OFFICE
Hyrum, Utah
Millville, Utah, Jan.

TO WHOM IT MAY CONCERN—

I, the undersigned member of the Millville Ward of the Church of Jesus Christ of Latter-day Saints, solemnly declare and affirm that I, without any mental reservation whatever, support the Presidency and Apostles of the Church; that I repudiate any intimation that any one of the Presidency or Apostles of the Church is living a double life; that I repudiate those who are falsely accusing them, that I denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time; and that I myself am not living in such alleged marriage relationship.

Signed .....

REPLY AND DEFENSE OF THE EIGHT MEMBERS ADDRESSED

Millville, Utah, Jan. 28, 1936.

To the Presidency and High Council of Hyrum Stake of Zion, Hyrum, Utah:

Dear Brethren:

We refer to your summons of the 22nd, citing the undersigned to appear and answer a charge of insubordination before your

body. In lieu of a personal appearance and in order to avoid being excommunicated from the Church, you request our signatures to the following document and the same returned to you prior to the date of the trial:

> I, the undersigned member of the Millville Ward of the Church of Jesus Christ of Latter-day Saints, solemnly declare and affirm that I, without any mental reservation whatever, support the Presidency and Apostles of the Church; that I repudiate any intimation that any one of the Presidency or Apostles of the Church is living a double life; that I repudiate those who are falsely accusing them; that I denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time; and that I myself am not living in such alleged marriage relationship.

We most respectfully and very deeply regret that we cannot subscribe to the above pledge, as you require, "without any mental reservation whatever", or without the privilege of making explanation and a proper defense of our position. We keenly sense the position you brethren are placed in in being forced to proceed with the proposed trial and we choose to believe that you bear no personal feelings or ill will toward us. To us the gospel of Jesus Christ, as revealed through the Holy Prophets and contained in the law books of the Church, is true in every detail; and we can conceive of no alternative to a strict adherence to the fullness thereof, to the extent and as fast as the Lord sees fit to make it possible for us to do.

Under the circumstances, our reaction to the questionnaire submitted, as near as we have the language to express it, is as follows:

1st. We are perfectly willing to "support the Presidency and Apostles of the Church", as the leaders thereof; and, so far as their actions, counsels and instructions conform to the laws of righteousness—to the Gospel as revealed—we will sustain them and do what we can, in reason, to inculcate this principle of obedience in others.

2nd. To this proposition, viz: "That I repudiate any intimation that any one of the Presidency or Apostles of the Church, is living a double life", we cannot give answer, since we are not in a position to either affirm or deny charges publicly made against some of them, and which have not, to our knowledge, been disproved. That question, we take it, is a matter for the Lord to deal with, and one that does not concern us nor does it involve the right to challenge our membership in the Church.

3rd. "That I repudiate those who are FALSELY accusing them" (the Leaders). We affirm that we are not in a position to know of any "false" accusations being made against these brethren but we unhesitatingly repudiate and condemn any one who knowingly accuses another "falsely". We will not knowingly hold fellowship with "false accusers" whosoever they may be, or whatever rank in church or state they may hold. To this question, then, we answer in the affirmative.

4th. This proposition: "That I denounce the practice and advocacy of plural marriage, etc.", is not so easily answered. We would like to harmonize our faith and ideals with those of our file leaders could we do so without stultification. The question involves a principle of conscience, and to conform to the requirements of the Church means a repudiation of a faith and belief dearer to us than life itself. With us plural marriage is an eternal law to which ALL MEN must subscribe in order to regain the presence of their heavenly Father. It is a law of the Holy Priesthood; one that God himself, and His Son Jesus Christ, were forced to subscribe to and live. In the face of this belief, to "denounce" those adhering to this divine law, would amount to no less than a repudiation of our Lord. Through His Prophet, Joseph Smith, the Lord said to His worthy Saints: (See D. & C., 132:4-6)

> * * * I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory and he that receiveth a fullness thereof, **MUST** and **SHALL** abide the law, or **HE SHALL BE DAMNED**, saith the Lord God.

We hold, in the circumstances, that we have no right to sit in judgment upon this law, nor to condemn or in any way to embarrass its adherents: that to do so would be, to say the least, unmoral and an attempt to regulate heaven—an act of blasphemy against God.

Thus you see, dear brethren, that while we hold our standing in the Church as a most precious endowment, and regard fellowship with its members, together with their love and confidence, as among the greatest enjoyments in life, to take the position demanded of us by your council would only tend to stultify our consciences and bring upon us the just condemnation of our Heavenly Father who has proclaimed that "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Having the above facts in mind you must act, and whatsoever may be your decree, we hope the Lord will restrain us from

feelings of animosity or vindictiveness toward you or any other mortal being, and we pray that the blessings of wisdom may guide you in your actions.

Sincerely submitted,

As indicated in the Church "summons", and since the parties involved refused to sign the statement without proper qualifications, action was taken against them and they were excommunicated from the Church, and the notice of excommunication published in the daily papers of Logan and Salt Lake.

Four brethren and four sisters were thus "handled"; two are unmarried and none of the eight, as TRUTH is informed, have entered into the principle of plural marriage. They were among the most active and faithful in the Ward in which they reside. Three of the sisters are the mothers of 9, 11 and 14 children, respectively, and no suggestion of taint has ever attached to the lives of either of them. Action was taken against these Saints for no other reason than that they refused to sign a statement, the truth or falsity of the major portion of which they were in no position to judge.

We are informed that the statement presented to the eight members was not generally circulated throughout the wards of the Stake, it being confined to a select few and therefore is discriminatory and of course, wholly unjust. Thus another example is provided of officials of the Church attempting to use their Priesthood authority in unrighteousness, casting people out for believing in a divine principle—one that is clearly set forth and sustained in the law books of the Church, and which has always been recognized by the Saints as a direct revelation from God.

TRUTH looks upon the defense Statement presented by the accused Saints, protesting the threatened action against them, as classic in the clarity of its wording, in the soundness of its argument and in the humility breathed in every line. It should go down in history as a document rivaling in richness of spirit and breadth of purpose, the famous address of the 16th century reformer, Martin Luther, to the "Christians and Nobles of Germany", and which brought forth the celebrated papal bull against him, containing forty-one theses. The defense of Martin Luther then was, in principle, the defense of these accused Saints today. Said he:

> **Unless I be convinced by scripture and reason, I neither can nor dare retract anything, for MY CONSCIENCE IS A CAPTIVE TO GOD'S WORD, AND IT IS NEITHER SAFE NOR RIGHT TO GO AGAINST CONSCIENCE. So help me God. Amen.**

It is understood that the Stake Presidency, in this case, acted under positive instructions from the leaders of the Church, but against their personal feelings and promptings. The instructions were to either compel the victims to sign the "test oath" or "cut them off!"

And this circumstance reminds us of the "test oath" of a similar nature in many respects, prepared by the United States Government in the early days of Utah. The oath pledged the Saints against a belief in the principle of plural marriage or any condoning of the practice. Refusal to subscribe to the oath disqualified the person from exercising his rights as an American citizen. In the State of Idaho the oath went so far as to exclude members of the Mormon Church, whether they believed in polygamy or not, from citizenship rights. The denunciation of the unjust and un-American oath by our leaders at that time, one of whom—**the present Church leader**—is now advocating a similar oath to be signed under penalty of excommunication, was most pronounced.

And the action of today prompts the question: What is the president of the Church afraid of? Is his conscience troubling him? Is he trying to out-Nero Nero. He once proclaimed to the world:

> **The Church is definitely and fully Christian in every possible interpretation of that characterization. It proclaims itself to be the Church of Jesus Christ and is so denominated. The Christian virtues constitute the standards of living for its members. It advocates no COMPULSION BUT ONLY PERSUASION THROUGH KINDNESS AND LOVE.**

How can the author of that splendid statement reconcile his present ungodly, unchristian and wicked attempt at "compulsion" and force against these humble, faithful Saints of Millville? If the Church then advocates no "compulsion but only persuasion through kindness and love", how can such an arbitrary, un-American and immoral action, as above outlined, be justified?

The oath clearly compels its signers to sustain the authorities of the Church as Prophets, Seers and Revelators, whether they are such or not—sustain them whether right or wrong. What self-respecting citizen of the Kingdom of God would stoop to such a servile position? Only the weakest kind of a sycophant will attach his signature to a pledge like that. We know what the answer of weaklings is: "We will do as we are told, and if in so doing we commit sin, the leaders will have to take the blame." What a feeble, sickly, childish position! Would our former leaders have submitted to such a monstrosity? This is their

position, as published in the Mill. Star, 14:594-6:

> Willing obedience to the laws of God, administered by the Priesthood, is indispensible to salvation; (but) none are required to tamely and blindly submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, IF THEY KNEW IT WAS WRONG: but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. * * * * Others in the extreme exercise of their Almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do BY THEIR PRESIDENTS, they should do it without asking any questions.
>
> When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people it is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong and wish to use the cloak of their authority to cover it with, lest it be discovered by their superiors, who would require an atonement at their hands.
>
> We would ask for what is the Priesthood given unto men? IT IS THAT THEY MAY HAVE A RIGHT TO ADMINISTER THE LAW OF GOD. HAVE THEY THEN A RIGHT TO MAKE VOID THAT LAW? VERILY NO. * * * None can revoke the decree but Him by whom it was given; neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed. * * *
>
> If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him. * * *
>
> Some have supposed that the more authority men have in the kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea.

This article published in 1852 with Church approval, forcefully and correctly states the case. To assume the position of being willing to "follow counsel" RIGHT OR WRONG —counsel that clearly contravenes the written word of God, is an assumption of weaklings—being so bereft of individuality and the sense of agency, that they are compelled to motivate entirely with the intellectual and spiritual powers of others. Such will inherit a glory, if indeed they are entitled to enter a kingdom of glory at all, far below that glory where God and His Son reside and in which mansions are being prepared for the faithful Saints who live the fullness of the Gospel.

Those who entertain the thought that their leaders cannot go astray, are reminded of the case of King Saul, the anointed of the Lord; of Eli, the High Priest whom Samuel was sent to reprove, and scores of others. Joseph Smith once stated that of the Twelve whom he helped to choose and ordain, there were only two that did not lift up their heal against him, and consequently against God. Those two were Brigham Young and Heber C. Kimball (John Taylor was not then a member of the Quorum.) Hear what Brigham Young, one of these valiant servants said: (1857)

> How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves. That is your privilege.—J. of D., 4:368.

And again:

> I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful (lest) they settle down in a state of SELF-SECURITY, TRUSTING THEIR ETERNAL DESTINY IN THE HANDS OF THEIR LEADERS WITH A RECKLESS CONFIDENCE THAT IN ITSELF WOULD THWART THE PURPOSES OF GOD IN THEIR SALVATION, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not.—Disc. of Brigham Young, p. 209.

To be compelled to vote for or sustain any man in any position, (RIGHT OR WRONG) without mental reservation is to be a slave. A slave is one whose free agency has been taken from him, or voluntarily surrendered by him. No slave can enter the Celestial Kingdom of God. God has no use for men or women who voluntarily become slaves. President John Taylor once stated:

> I was not born a slave! I can not, WILL NOT be a slave. I WOULD NOT BE A SLAVE TO GOD! I'd be His servant, friend, His son. I'd go at His behest; but would not be his slave. * * * I'm GOD'S FREE MAN: I will not, cannot be a slave.

The words of Emerson are in point:

GOD WILL NOT HAVE HIS WORK MADE MANIFEST BY COWARDS!

The late beloved President Joseph F. Smith, the present leader's predecessor in office, clearly opposed the position of the leaders today. Said he:

> We desire that the Latter-day Saints will exercise the liberty wherewith they have been made free by the Gospel of Jesus Christ; for they are entitled to know the right from the wrong, to see the truth and draw the line between it and error; and it is THEIR PRIVILEGE TO JUDGE FOR THEMSELVES AND TO ACT UPON THEIR OWN FREE AGENCY WITH REGARD TO THEIR CHOICE AS TO SUSTAINING OR OTHERWISE THOSE WHO SHOULD EXERCISE THE PRESIDING FUNCTIONS AMONG THEM.—Gospel Doctrine, p. 60.

That position is fundamental. It does not sound like the blustering threat, "You must

(Continued on page 135)

EDITORIAL

TRUTH

Devoted to Questions — Political, Social Economic and Religious

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THOUGHTS ON "COMING MILLENNIUM"

In our last issue of TRUTH we published an article from the Millennial Star titled: The Coming Millennium. There is much in this article to commend it to the careful and serious consideration of the Saints today. The writer of the article, under divine inspiration, gave a graphic picture of present-day conditions—conditions immediately preceding the beginning of the millennial year. One statement in the article we are prompted to repeat here, with some added comments:

> Before the great day of the Lord shall come, and the day of righteousness and peace dawn on this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. **SUCH A BODY WILL EVOLVE FROM THOSE CALLED LATTER-DAY SAINTS**, who, as a Church, possess the fullness and power of the pure plan of salvation. Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the **NUCLEUS OR FOUNDATION FROM WHICH WILL SPRING THE RIGHTEOUS MILLENNIAL POPULATION OF OUR GLOBE.** The other branch of preparation will be the partial depopulation of the earth, by cutting off from this life those who are not in harmony with the laws of God, and consequently not fit to perform His will.

It is significant that each of these processes are active now. The partial depopulation of earth is in progress. One cannot in the least degree keep abreast of the signs of the times without serious misgivings for the future. The daily press is filled with calamitous conditions: wars, rumors of wars, storms, earthquakes, tornadoes, floods, fire and disease, are wasting the nations—they are rapidly gaining momentum and before the present destructive holocaust is ended, the vision of the Apostle John, wherein he saw one-third of the men of the earth slain, will be realized.

When mankind reaches a point, (or any great portion of the population do so), where the gift of repentance has permanently left them, on account of their wickedness, in mercy the Creator permits the powers of destruction to end their mortal career—hence "the wicked slay the wicked", and the elements run riot in the orgy of destruction. This merciful process is now going on.

Meantime a people is being prepared from the body of those called Latter-day Saints. These, by every conceivable test, are proving themselves. Many of them are being ostracized by their brethren, "handled" and "cut off" the Church, as it is known today; but the Lord has not forsaken them, and His hand is gently guiding them to a safer mooring. They are being prepared and tried in the furnace, as fine gold, until it can be said of them: "Well done thou good and faithful servant, enter into my rest."

This subject bore heavily upon the minds of the leaders in the days of Brigham Young. He begged the Saints to serve God, but they would not. Said he:

> I have had visions and revelations instructing me how to organize this people so they can live like the family of heaven, but I can not do it while so much selfishness and wickedness reign in the Elders of Israel. * * * There are many great and glorious privileges for the people, which they are not prepared to receive.

The Saints were stiffnecked; they were worldly; they fashioned their dress, desires and habits after babylon. The "leeks and onions" of their old life appealed to them. They would not yield to counsel. And as late as 1872 Brigham Young proclaimed, that it was only through the leadership of the people remaining faithful to the revelations of God, that kept the Church from going to destruction. The people "wanted a king" and to be as others. In this circumstance Heber C. Kimball, in pathetic sorrow said:

> There are hundreds and thousands of men in this Church today who have a plurality of wives, which will be taken from them and they can not help themselves, because they do not keep the Celestial law. * * * * There are many here today who, unless they repent, will never see my face again after my eyes are closed in death. * * * I have not one word of reflection to make against you, yet you are living at a poor dying rate.

Those great leaders knew how impossible it was for the generation in which they lived, to yield to the direction of the priesthood. But they could see in the future a people "evolving" from the institution that would obey God and prepare for the fullness of light. In 1865 President Kimball again remarked:

> But the time will come when the Lord will

> choose a people **OUT OF THIS PEOPLE** upon whom He will bestow His choicest blessings.

And later, in 1875, President Daniel H. Wells, was led to state:

> Many will doubtless make shipwreck of their faith, and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another, **BUT A PEOPLE WILL COME FORTH FROM AMONG US**, who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in His ways, and who will walk in His paths.

A people will be chosen "out of this people"—"A people will come forth from among us"—"Such a body will evolve from those called Latter-day Saints," etc. Many of the Saints are acquiring an understanding of these momentous happenings; they are undergoing a purification, while they are being sneered at and ridiculed by those whose eyes are blinded. And even today when the judgments of God are being poured upon the earth as an avalanche, it is as Elder Joseph Fielding Smith said:

> The Lord is not pleased with this people. His anger is kindled against us. He is going to punish us unless we repent.

And again:

> Plural marriage is one of those irrevocable and unchangeable laws of the Gospel, but the Church is not teaching it now.

The people will not receive the truth. "The Church is not teaching it now." How sad! How disappointing! The Saints have so entangled themselves in the habits and delicacies of Babylon, that they cannot, as a body, endure "sound doctrine", and those professing to be Apostles of the Lord Jesus Christ, ambassadors of God to earth, cannot teach an "irrevocable and unchangeable law of the Gospel" upon which salvation is predicated! How truthfully Elder Smith set forth the situation in saying:

> Those who enter into the Celestial kingdom are those who are of the Church of the First Born; (of Jesus Christ) in other words, **THOSE WHO KEEP ALL THE COMMANDMENTS OF THE LORD.** There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall **NEVER BECOME MEMBERS OF THE CHURCH OF THE FIRST BORN**, spoken of in the great revelation called the vision.

There is a preparation constantly going on. Latter-day Saints whose eyes are single to the glory of God are awakening. The Spirit of the Lord is infusing light into them. They are returning to the original faith. They are beginning to sense the meaning of the first great commandment,—to **"multiply** and **replenish** the **earth** and **subdue it"**, and the necessary process of subduing themselves and bringing their restless natures under "self control" is making substantial headway, and the Lord is pleased with them. They are a part of the mass body of Latter-day Saints, but they are coming out of Babylon and accepting the fullness of the Gospel as far as it has been revealed. To them a new meaning attaches to life and they are preparing for the fullness thereof.

A FRIENDLY CRITIC

An esteemed friend—a prominent Church official—recently conversing with the writer on the wisdom of the fight being waged in TRUTH for a return to fundamentals, while frankly acknowledging the justness and soundness of our contentions yet felt strongly that our efforts are untimely. Said he: "I don't believe in washing my dirty linen before the public."

We frankly confess the general soundness couched in that trite remark and wish it were practicable to adhere to our friend's suggestion. Our reply however is that when linen gets so soiled it cannot longer be used without washing and there is no other place to attend to the unsavory job, but before the public, then common decency and plain duty must prevail and the cleansing go on in spite of the shock to social proprieties.

In the present instance, any one differing with the Church leaders on certain phases of the revealed word of God, no matter how logical the differences may be, are commanded by the high potentates of the Church to either keep still or get out. There is no alternative. If men are not permitted to fight for the much needed reforms within the organization, they must carry on their contentions from without.

We must not lose sight of the fact that this is the Church of Jesus Christ and not of any man or set of men. It is our Father's work, and we, as His children and servants, are in duty bound to use our strength and wisdom to the utmost in contending for His laws and commandments. The Prophet Abinadi gave his life, as have thousands of others, in carrying on just such a work. Hence, while we get no personal pleasure from opposing the present Church leaders, and would that it were possible for us to sustain them in all matters, since they are not willing to listen to our cause in the orderly and proper manner which the Lord has provided, we are compelled to approach the situation by another route. This may seem to many that we are "washing our dirty linen before the public", but the system adopted seems imperative. TRUTH welcomes the time when this expedient will no longer be necessary. Meantime we are approaching the task in accordance with our best judgment, and with a sincere faith and desire that permanent good will come of it.

MASS EXCOMMUNICATION

(Continued from page 132)

sustain me, right or wrong", "without any mental reservation whatever", or I will cut you off and you will be damned!"

The Lord told Oliver Cowdery, "All things must be done in order and by COMMON CONSENT in the Church, by the prayer of faith." Why vote at the conferences if one is compelled to vote affirmatively? If all things are to be done "by common consent", how then can a few be singled out and forced to sign a statement of acceptance, without qualification or explanation? The present attitude of the leaders is that of the modern "gangster", "you may use your inalienable right to vote as you see fit, but you must vote for me."

Let us remind the Saints who hold to the common fallacy that a President of the Church will not be permitted to lead the people astray, of their error by again quoting from the Prophet Brigham Young, speaking at a conference held in Provo, shortly before his death:

> **BRETHREN, THIS CHURCH WILL BE LED ONTO THE VERY BRINK OF HELL BY THE LEADERS OF THIS PEOPLE, then God will send the one MIGHTY and STRONG spoken of in the 85th Section of the Doctrine and Covenants, to save and redeem this Church.**

Does that sound like because a man becomes the leader of the Church by the voice of the people, he is infallible? Is any man infallible? To compel the Saints, on pain of threatened excommunication, to sustain oneself, right or wrong, and without "mental reservation", is in itself an admission of wrong doing; it is a cowardly act—an act that cannot be condoned by heaven. The Prophet Joseph Smith said:

> **If anything should have been suggested by us, or any names mentioned, except by COMMANDMENT, or THUS SAITH THE LORD, WE DO NOT CONSIDER IT BINDING.**

And again:

> **I want the liberty of thinking and believing as I please, it feels so good not to be trammelled. IT DOES NOT PROVE THAT A MAN IS NOT A GOOD MAN BECAUSE HE ERRS IN DOCTRINE.**

The answer of the eight pre-condemned Saints, the subject of this article, to the demand that they "without any mental reservation whatever, support the Presidency and Apostles of the Church", is unassailable. They said: "We are perfectly willing to support (them) as the leaders of the Church; and, so far as their actions, counsels and instructions conform to the laws of righteousness—to the Gospel as revealed—WE WILL SUSTAIN THEM and do what we can, in reason, to inculcate this principle of obedience in others." What more could they promise as servants of the living God? What more could be asked of them in righteousness? Their answer was the answer of valiant Saints—of free men.

And the next proposition to which they were asked to give an affirmative reply: "That I repudiate any intimation that any of the Presidency or Apostles of the Church, is living a double life." The answer is equally sane and sound. How could those Saints, isolated as they are, know who among the brethren may or may not be living a double life? Why force them to subscribe to an act of blindly "whitewashing" their leaders? If the leaders are leading a "double life", they will likely be doing so in strictest secrecy, without the possibility of the body of Saints knowing it. God will know it, and it is for Him and not the individual Saints to judge; and the eight signers of the answer to the Hyrum Stake Presidency, were well within their rights in their response to the query in question, and in their statement that the question at issue does not "involve the right to challenge their membership in the Church."

But what do the leaders mean by the term "double life"? If it has reference to their living in the principle of plural marriage while denouncing others who are supposed to be doing likewise, there is sufficient evidence that at least some of them are living a "double life." TRUTH has repeatedly pointed to the fact, as attested by credible witnesses and from circumstances of an irrefutable nature, that the present leader of the Church has continued to live in the polygamous relation both before and after the Woodruff Manifesto and that he is now living in that relation, and that with a wife or wives taken since the Manifesto. To this specific charge there has been no open denial made by the party or parties involved. Certainly in face of these facts, the Saints at Millville, far removed as they are from the seat of ecclesiastical government, are in no position to know the true status of affairs, and they cannot be expected to certify to the innocence of their leaders. It is ridiculous and wicked to attempt to force them to do so, as the present movement contemplates.

Again, and coming to the last proposition—"That I denounce the principle and advocacy of plural marriage, etc., and that I myself am not living in such alleged relationship": To the latter part of the freak oath we are credibly informed each of the eight members could answer that they are not living in such relationship, two of them never having married at all. But to answer the whole query in the affirmative, as intimated above, and as affirmed in a previous issue of TRUTH, would be a di-

rect repudiation of some of the present Church leaders. TRUTH specifically charges that to compel the Saints to "support the Presidency and Apostles of the Church", as men of God, and at the same time "repudiate" and condemn the polygamous lives some of them are living, is a brazen inconsistency—one that if subscribed to, would live to plague the signers for all time. To ask the Saints, much less demand of them, to thus compromise and stultify their intelligence and plain sense of duty, is no less a heinous attempt to enslave them and destroy their hope of salvation. The effort to do so is conclusive evidence of either an utter lack of intelligence on the part of the leaders, or of their wholly wicked designs. It is for them individually to choose the end of the horn of dilemma they prefer.

As indicated above the attempted act at excommunicating those eight faithful Saints, was performed against the personal feelings and the native sense of right of the Stake Presidency, and doubtless some members of the High Council. It is understood and admitted the action against their neighbors and fellow worshipers, was taken in compliance with the demand of the leaders of the Church. But, as pointed out in a previous issue of this publication, officers acting, or attempting to use their Priesthood calling in any degree of unrighteousness, come under very severe condemnation of heaven. Says a previously quoted Church article (TRUTH No. 8, p. 97):

> Those who are entrusted with the power to excommunicate **MUST** act in **TRUTH** and **RIGHTEOUSNESS** in their official duties. They are not authorized to cut off any live branch or any inactive particle of the body which may be quickened or warmed or encouraged into life. * * * * Wo unto those who are cut off the Church for sinning! and **WO UNTO THEM WHO CUT MEN OR WOMEN OFF THE CHURCH** for private pique, or to exercise undue dominion, or for any reason not prompted by **TRUTH** and **RIGHTEOUSNESS**. All the acts of men, official or otherwise, will be reviewed and passed upon in the great day. * * * Sin and sin only is the cause of real disfellowship.

The brethren who took part in excommunicating those Millville Saints, have assumed very serious responsibilities in so doing; they are guilty of the pharisaic attitude of "I am holier than thou", and they must not, short of a speedy and complete repentance, expect to escape the chastening hand of a just God. They are guilty of a crime against heaven and must assume the full consequences thereof. "It must needs be that offences come, but woe to that man by whom the offence cometh!" A thousand times more manly would it be for the brethren to resign their positions, as some have done to their eternal honor, than to be forced into the position, as Saul of Tarsus was, of condemning Saints for acts which God approves of.

It has not been many years since a President of the Church, with several other leading Church officials, testified in the Reed Smoot case in Washington, that they were living in open defiance of both the RULES OF THE CHURCH AND THE LAWS OF THE LAND. One of them, President Joseph F. Smith, pleaded guilty in the Courts to such infraction of law and paid a fine for so doing. This is also true of the present President of the Church. He was arrested once and fined and escaped a second arrest for a similar offense by fleeing to Europe. And this all happened long after the Woodruff Manifesto. No attempt was made to have these brethren sign a statement repudiating the act of which they were admittedly guilty; then why, in the name of reason and common sense, compel Saints in this day, who are not guilty of such infraction of the laws of the Church or the land, to sign a statement of repudiation? One would think that a becoming modesty would restrain the present leader from making such a demand especially inasmuch as his own life has led along such deviating lines. Hypocrasy is the only explanation. As shown, the present leader of the Church is guilty of the very act the Saints are forced, on pain of excommunication, to repudiate. It is demanded of them in the one statement to both "support" and "repudiate" these men. How in the name of common sense do the leaders expect to get away with such a raw deal?

This is the second attempt at mass excommunication, by Church officials in recent months. At Short Creek, Arizona, twenty-one, practically the entire Branch, were handled for refusal to sign an oath of "white-washing", and now eight of the Saints at Millville have received the ax.

Many individual members have received like treatment. All honor to those faithful Saints who refused to violate their consciences and high sense of duty in order to please a recreant and tyrannical leadership.

HONESTY NECESSARY

"I will says, at once, not prolonging my remarks or multiplying words, that if my brethren and sisters do not walk up to the principles of the holy gospel of life and salvation they will be removed out of their places, and others will be called to occupy them. Elders of Israel, high priests, seventies, high counselors, presidents, brethren and sisters, no matter who, if you have an idea that you are going to take Babylon —I use the term, because it is well understood that Babylon means confusion, discord, strife, folly and all the vanities the

world possesses—if you have the idea that you are going to take Babylon in one hand, and with the other cling to the Savior and drag yourselves into his presence, you will find yourselves mistaken, for he will DROP YOU, and YOU WILL SINK. You may just as well believe this today, and shape your lives accordingly, as to betray yourselves."
—Brigham Young, April Conference, 1873.

moved in line with nature. They had a firm hold on the few virtues for which civilization has never found a substitute.

They were industrious, economical, temperate, honest. These virtues still abide. In Utah they are the rule, not the exception.

Victor Hugo once said: "Shakespeare needs no monument—he has his plays."

The Mormon people need no defense.

Special Announcement

OUR READERS generally know that two of the Brethren, Isaac C. Spencer and Price W. Johnson, are in the penitentiary at Florence, Arizona, for the alleged crime of polygamy. Their case is being appealed to the Supreme Court of the State of Arizona, for the purpose of testing the constitutionality of the law. We are of the opinion —and many leading lawyers so hold —that the state laws of Arizona conflict with the organic law of the land as expressed in the constitution of the United States, viz: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

These convicted men and their immediate friends, while rich in spirit and motive, are poor in this world's goods; and we are asking the readers of TRUTH, who desire that justice shall prevail to assist in providing money for this defense. If each reader will pay a few cents or a dollar or two, sufficient funds will be provided to carry the case through to the higher courts, without forcing an undue sacrifice on the part of these prisoners or their families. The cause is just, and we feel the Lord will bless those who contribute to the same.

> **Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took ye in? Or naked and clothed thee? Or when saw we thee sick, OR IN PRISON, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME.—Matt. 25: 40.**

TRUTH will gladly receive contributions in any amount, every cent of which will be applied to this righteous cause.

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HUBBARD AND POLYGAMY

(It is interesting to revert the mind back to earlier days in Utah, when the Saints were at liberty to live the fullness of life in accordance with their ideals. The noted writer and philosopher, Elbert Hubbard, once wrote on Mormons and Polygamy as follows, as published in the Deseret News of May 3, 1915. The author is long since dead, but his words, like eternal fire, burn on.—Ed.)

In the days of polygamy no woman was tyrannized over by a man. There were no heartbroken women, no suicides, no outcasts, no insanity.

Mormon women, from the time they reached the Salt Lake valley, were economically free.

These Mormon women had big families. They brought their children up to work, to be useful. They lived close to the soil. They

Schools, colleges, parks, hotels, good roads, paved streets, happy homes and great, smiling stretches of fertile farms, well tilled, are tongues that tell their own story.

Utah has really not yet been discovered. Her resources have not yet been tapped. Less than 10 per cent of her available tillable land is under the plow. And the extent of the wealth stored in the Rocky Mountains is incomputable.

Bartenders are finding it difficult to keep women away from the bars, as required by a city ordinance, in St. Louis.

A bartender told of a woman who entered his place and asked to be served.

"I'm sorry," he apologized, "but we are not permitted to serve ladies at the bar."

"I ain't no lady," she replied. "Gimme a beer."

DIVINE COMMUNICATIONS

(The following pointed article is submitted for publication by Elder John Y. Barlow, now residing at Short Creek, Arizona. The suggestions and recommendations are most opportune at this time and should be given the careful consideration of all people.—Ed.)

I have felt the necessity for some time of writing concerning the living hearing from the dead.

We are frequently confronted with some of the brethren claiming to have visions and dreams, in which they are told what to do, regardless of the Priesthood or the laws laid down by the Lord to govern such communications, and they say, we do not care what anyone says or does, we know we are right.

Now I do not wish to be understood that men may not have visions or dreams, but when they do have them, they should conform with the plan of salvation.

The Lord says:

> I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations;
>
> Wherefore he that prayeth whose spirit is contrite, the same is accepted of me if he obey mine ordinances.
>
> He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances.
>
> And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.
>
> And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me;
>
> Wherefore by this pattern ye shall know the spirits in all cases under the whole heavens.—D. of C., 52:14-19.

The Prophet Isaiah had the same thing in mind when he said:

> And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to hear from the dead?
>
> To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.—Isa. 8:19, 20, I. T.

It is very plain that Isaiah was referring to the manner in which the dead might communicate with the living.

Hear what Presidents Young, Kimball and Richards have to say about it:

> Think not, O ye elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy **PRIESTHOOD, AND A FEW** of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospects, are as a vapor before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in every thing good.
>
> Think not that you are legally entitled to even one wife, while you live on this earth, unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a **KNOWLEDGE OF THE FACT HAS BEEN COMMUNICATED TO YOU, THROUGH THE PROPER SOURCE, AND NOT DIRECT, TO YOU, IN PERSON.**
>
> And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from you like David's of old, should you err like him.—Mill. Star, 15: 440-1.

Parley P. Pratt has this to say about spiritual communication:

> Again—How do the Saints expect the necessary information by which to complete the m n'strations for the salvation and exaltation of their friends who have died?
>
> By one holding the keys of the oracles of God, as a medium through which the living can hear from the dead.
>
> Shall we, then, deny the principle, the philosophy, the fact of communication between worlds? No! verily no!—J. of D., 2:44.

A quarter of a century ago, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. New visions, new revelations, clairvoyance, mediums, oracles, etc., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished; one of the leading or fundamental truths of "Mormon philosophy, viz: "THAT THE LIVING MAY HEAR FROM THE DEAD", is established.

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, much yet remains to be done ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communications being established, by which the living hear from the dead—being no longer a question of controversy with the well informed, we drop that point, and call attention to the means of discriminating or judging between the lawful and the unlawful mediums or channels of communication between the holy and impure, the truths and falsehoods thus communicated.

The words of the holy Prophet in our text, while they admit the principles of the living hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits and to wizards that peep and mutter, and remind us that a people should seek unto their God for the living to hear from the dead!

By what means, then, can a people seek unto their God, for such an important blessing as to hear from the dead, and how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means?

In the first place, no person can successfully seek to God for this privilege, unless

they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life are absolutely necessary, if we would seek to Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach God. None then, can be lawful mediums, who are unbelievers in Jesus Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a Holy Priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or similitude of His Son; and has committed to this Priesthood the keys of holy and divine revelation, and correspondence, or communication between angels, spirits, and men, and between all the holy departments, principalities, and powers of His government in all worlds.

KIRTLAND TEMPLE—FAST DAY

(The following items are extracted from the Church Historical Record, 5:79-80, taken from original notes of Sister Eliza R. Snow, the wife of the Prophet Joseph.—Editor.)

"Besides being devoted to general meetings for worship and the celebration of the Lord's Supper, every first day of the week, the Temple (at Kirtland) was occupied by crowded assemblies on the first Thursday in each month, that day being observed strictly, by the Latter-day Saints, as a day of fasting and prayer. These, called fast-meetings, were hallowed and interesting beyond the power of language to describe. Many were the pentecostal seasons of the outpouring of the Spirit of God on those days, manifesting the gifts of the Gospel and the power of healing, prophesying, speaking in tongues, etc.

" 'I have there', continued sister (Eliza R.) Snow, 'seen the lame man, on being administered to, throw aside his crutches and walk home perfectly healed; and not only were the lame made to walk, but the blind to see, the deaf to hear, the dumb to speak, and evil spirits to depart.' "

" 'On fast days, Father Smith's constant practice was to repair to the Temple very early, and offer up his prayers before sunrise, and there await the coming of the people; and so strictly disciplined himself in the observance of fasting, as not even to wet his lips with water until after the dismissal of the meeting at four P. M. One morning when he opened meeting, he prayed fervently that the spirit of the Most High might be poured out as it was at Jerusalem, on the day of pentecost—that it might come 'like a mighty rushing wind.' It was not long before it did come, to the astonishment of all, and filled the house. It appeared as though the old gentleman had forgotten what he had prayed for. When it came he was greatly surprised, and exclaimed, 'What! is the house on fire?' "

On the above occasions the curtains or veils were dropped, dividing the house into four equal parts, each section having a presiding officer. Meetings were conducted in each of these sections permitting four persons to speak at once without disturbing each other, after which the congregation would come together again and receive benediction.

When the Temple was being dedicated a woman, contrary to the rules, came from a distance with her six weeks old baby. Learning she would not be admitted with the child, and having no place to leave it, and desiring greatly to attend the services, the good woman appealed to Father Smith, who broke the rules and admitted her, at the same time prophesying the child would make no disturbance. "And the promise was verified. But when the congregation shouted hosanna, that babe joined in the shout. As marvelous as that incident may appear to many, it is not more so than other occurrences on that occasion."

Always remember, no one can debase you but yourself. Slander, satire, falsehood, injustice—these can never rob you of your manhood. Men may lie about you, they may denounce you, they may cherish suspicions manifold, they may make your failings the target of their wit and cruelty—never be alarmed, never swerve an inch from the line your judgment and conscience have marked out for you. They cannot, by all their efforts, take away your knowledge of yourself, the purity of your motives, the integrity of your character and the generosity of your nature. While these are left, you are, in point of fact, unharmed.—Selected.

"UNDER WAY", BUT A LONG WAY UNDER!

"Prosperity is just around the corner!" You remember? It was a popular refrain we heard frequently during the years of the Hoover decline. Now the song is slightly changed: "Recovery is under way." You meet this hopeful phrase on almost every page of your daily newspaper and in the weekly magazines, with few exceptions. "Recovery Is Under Way." Yes, a long way under—unless you have a Federal job guiding Relief Workers along the path to the end of the rainbow.—American Guardian.

LINCOLN'S FAVORITE POEM

(The following poem was supposed to be a favorite with Abraham Lincoln. F. B. Carpenter, the well-known painter of "The Emancipation Proclamation Before the Cabinet", claimed to have written the poem down as Lincoln recited it to him. He quotes Mr. Lincoln as stating:

"There is a poem which has been a great favorite with me for years, which was first shown to me when a young man by a friend and which I afterwards saw and cut from a newspaper and learned by heart. I would give a great deal to know who wrote it, but I have never been able to ascertain." The authorship of the poem is ascribed to William Knox. It is particularly fitting for this day and TRUTH presents it.—Ed.)

OH, WHY?

Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young men and the old, and the low and the high
Shall moulder to dust and together shall lie.

The infant and mother attended and loved;
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each all are away to their dwellings to rest.

The hand of the king that the sceptre hath borne;
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers did think;
From the death we are shrinking our fathers did shrink;
To the life we are clinging they also would cling;
But it speeds from us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumber will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died, we things that are now,
That talk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on the pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,
Oh, why should the spirit of mortal be proud?

AFTER THE WAR

A gentleman traveling through Alabama was much interested in Uncle Ned. "So you were once a slave, eh?" said the gentleman.

"Yes, sah," said Uncle Ned.

"How thrilling," said the gentleman. "And after the war you got your freedom, eh?"

'No, sah, I didn't, sah. Aftah de war I done got married."—Exchange.

COMPANIONSHIP

My paw he's the bestest man, he brings me lots of toys,
And candy, too, and all sich things what's good for little boys;
And lets me go to circuses and spend my money free,
He buys me lots of Sunday clothes; but he won't play with me.

Most ev'ry morning after ten I gits my ball to play,
And I ask my paw to catch it, but he's allus sure to say:
"Don't bother, son, I'm busy now; go on to bed," says he;
Then I go off a-wishin, that my paw would play with me.

Sometimes when I kneel down at night, just sorter so, to pray,
Old Nick slides in betwixt the lines and almost makes me say:
"O, Lord, send me a paw what ain't got so much biz, as he
Can't find a weeny, teeny time that he can play with me."

I spects that great big mens don't want some fun no way;
And maybe 'twouldn't look just right to see them run and play,
But I just can't help thinking, sir, what great sport 'twould be
If paw'd been born a little boy, so he could play with me.

Some day when I feel sorter tough, with sand up in my craw,
And I ain't skared of gittin' licked, I bet I tell my paw:
"Say, dad, if you just want to be right up to date you see,
You'd better come down off your perch and learn to play with me."

—Selected.

The Scot is frequently the goat when jokes are on tap, but not always. Listen to this:

In an English political oration: "I was born an Englishman, I have lived an Englishman, I hope I shall die an Englishman." From the back of the hall in an unmistakable accent, came the question, "Mon, hae ye no ambeetion?" —The Louis Allis Co., Milwaukee.

He: "Must you wear those dark glasses? You should never hide any of your attractions."

She: "Do you want me to get arrested?"

HAVE FAITH IN GOD

Have faith in God! There is no chance controlling;
Supreme His throne, exalted evermore;
All power is His: and in the heights extolling
His sov'reign will, the worlds sing as they soar.
Ages to ages His dominion tell;
Have faith in God! He rules and all is well.

Have faith in God! No enemy prevailing
Can touch you with the least of all that harms;
Vain are their boasts and ever doomed to failing;
Beneath you are the everlasting arms.
Your cause is His and He will see it through;
Have faith in God! His armies march for you.

Have faith in God! His promises believing;
His promises of guidance to the end;
His promises of grace each day receiving;
His promises to be your steadfast Friend.
His promises are sure though skies may fall;
Have faith in God! His word is more than all.

Have faith in God! He loves you past your knowing;
And loves with gifts of love His love to prove;
Withholding nothing, more and more bestowing,
Till yours shall be as are the joys above.
His love is more than match for every test;
Have faith in God! His love assures the best.

Have faith in God! He has it all provided
In records of His own eternity;
The way for you and how you shall be guided,
And as 'tis written down 'twill surely be.
Your Heavenly Father made for you the choice;
Have faith in God! And evermore rejoice!

—T. S. Hubert.

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend your heart; to your children, a good example; to your father, deference; to your mother, love; to your self, respect; to all men, charity; to God, obedience.—Selected.

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have. —Abraham Lincoln.

FREE AGENCY OF MAN

(In his address before the student body of the Brigham Young University, Provo, Jan. 27, 1936, President J. Reuben Clark, Jr., dwelt upon a theme fundamental in its nature. The wholesomeness of his remarks and the general soundness of his position will appeal to all well grounded Latter-day Saints. While the entire article, published in the Church Dept. of the Deseret News of February 1st, is worthy the serious attention of the Saints, space will only permit our reproducing excerpts from the article.—Ed.)

This is a great Gospel of ours. We have as a fundamental tenet the doctrine of **free agency**, and each man and each woman is entitled to think and to reason for himself and herself upon those principles. The matter was brought to the attention of the Prophet in the early days when a Brother Pelatiah Brown was brought before the High Council to be tried for some statement of doctrine which he had announced regarding one of the incidents in the Book of Revelations; and the Prophet, commenting upon that trial, pointed out that it felt good to him not to be trammeled, that he could think as he wished without having anybody interfere with his thoughts. But at the same time he counseled Brother Pelatiah Brown to keep within the range of things about which he knew, and not to permit himself to travel off into the land of mystery.

And so, each one of us has the right given him by God to think as he wishes, to believe as he wishes. That is our individual right. But when we come to teaching others, and particularly when we come to teaching the youth of Zion, particularly when we come to teaching the sons and daughters of others rather than our own, we then move into a position of responsibility in which we must be sure that we teach ONLY THAT WHICH HAS BEEN REVEALED FROM THE LORD.

I feel that I have no right to try to impart to others some abstract theory of mine, some explanation of mine which lies outside of the revealed will of the Lord, and I may say I have a lot of fancy ideas, but they are too fancy for me to try to give to others. Every man and every woman who thinks must try to account for various matters in our existence which are not covered by the revealed word of the Lord.

I often think that if He had revealed some of it to us we probably could not have understood it. It is a favorite thought of mine that the Lord has given us in the Book of Abraham and in the Book of Genesis about all the finite mind can comprehend about the creation. The human mind has not yet evolved, so I am told, a mathematical formula that will embrace the relationship between three heavenly bodies. I wonder whether, if the Lord had written out the mathematical formulae under which the earth moves and is controlled, the human mind could have understood it. I wonder whether, if he had written out the formulae that are involved even in the mechanism of the body, to say nothing of that formulae that were involved in the making of worlds, I wonder if the human mind could have understood it. * * * * I am inclined to believe that he has given us about all that we can understand; and IF AND WHEN THE HUMAN MIND REACHES THE POINT THAT IT CAN UNDERSTAND MORE, AT THAT VERY INSTANT GOD WILL GIVE US MORE. He always has and he always will.

And so I come back and say that when we begin to teach the youth of Zion, there rests upon us as teachers, not alone those who are here in this institution—what I am saying has a far broader application in my mind than that—when any of your brethren or you sisters begin to act as teachers to the youth of Zion, there descends upon us a great responsibility to be sure that we do not teach false doctrine. The Lord has not appointed you nor me to reveal his mind and will to the people by new revelation. That is for the President of the Church, and **IF** and **UNTIL** the President of the Church speaks, "THUS SAITH THE LORD", THE REVELATIONS OF THE LORD ARE IN THE BOOKS, AND THOSE BOOKS ARE THE THINGS BY WHICH WE SHOULD BE GUIDED.

(This last observation receives the unqualified endorsement of the Prophet, Joseph Smith, wherein he said: "If anything should have been suggested by us, or any names mentioned, except by commandment, or **THUS SAITH THE LORD**, we do not consider it binding." And again the Prophet said: "If any man preach any other Gospel than that which I have preached, **HE SHALL BE CURSED.**" The Gospel Joseph preached is recorded in the books to which the Saints have free access.)

WOMAN'S OPPORTUNITY

Ella Wheeler Wilcox

The greatest opportunity to better the world which can come to any woman is through the experience of maternity.

The power of prenatal influence which a mother possesses is awe inspiring to realize.

It has been said upon excellent authority that Napoleon's mother read Roman history with absorbing interest during the months preceding his birth.

Think of the nations and the centuries influenced by that one woman's mental con-

centration! The geography of the world was changed by her power of focused thought.

In all probability Napoleon's mother did not know what she was doing; she was not conscious of the destiny her mind was shaping for her unborn child, nor of the law governing such conditions.

Women have been strangely ignorant of this vital truth; until recent years it has not been considered a "proper" theme for tongue or pen, and today the great majority of young women marry absolutely uninformed upon the subject of prenatal influence.

Men are equally oblivious of any knowledge regarding the matter and consequently make no special effort to keep the expectant mother of their offspring happy, hopeful, or free of anxiety and worry during this period. Often they do not strive to aid them in their own attempts to bestow a desirable temperament upon the unborn child, but heedlessly and needlessly aggravate or grieve the mind which is stamping its impress upon an unborn soul. .. * *

There is the old law of the continual falling of the drop of water upon the stone to be verified in the spiritual plane. Continual assertions of a mother that her child will be all that she desires it to be, will wear away the stone of inherited tendencies, and bring into physical being a malable nature wholly amenable to the after influences and efforts she may bring to bear upon it.

It is a tremendous responsibility which rests upon the woman who knows she is to be a mother of a human being.

A hundred ancestors may have contributed certain qualities to that invisible and formless atom which contains an immortal soul, yet the mother's mind has the power to remake and rebuild all those characteristics, and to place over them her own dominating impulse, whether for good or ill.

Surely, if success in the arts or the sciences is worthy of years of devoted attention and interested effort, the moulding of a noble human being is worth eight or nine months of concentrated thought and unflagging zeal of purpose.

Every expectant mother should set herself about the important business God has entrusted her with, unafraid, and confident of her divine mission. She should direct her mind into wholesome and optimistic channels; she should read inspiring books and think loving and large thoughts. She should pray and aspire! and always should she carry in her mind the ideal of the child she would mother, and command from the great Source of all Opulence the qualities she would desire to perpetuate.

And they will be given.

UNPUBLISHED TESTIMONIALS

Following are recitals of Elder Daniel R. Bateman, in a recent assembly of a few of his friends, of which the Editor of TRUTH was one. It will be recalled that Elder Bateman was one of the thirteen present at a meeting in the home of John W. Woolley, Centerville, Utah, September 27, 1886, at which meeting President Taylor read the revelation he had received from Jesus Christ the evening before, declaring the law of Celestial or plural marriage to be irrevocable and essential to salvation. Elder Bateman relates that during the eight hour meeting held that day, President Taylor was so immersed with the Spirit of God, as he talked and taught those present, that occasionally his body would be lifted off the floor, and he stood in mid-air while delivering the Lord's message. On that occasion, the speaker relates, five of the brethren were set apart by President Taylor, under the immediate instructions of the Prophet Joseph Smith, who was visibly present, with the sealing powers, and with direction to see that the law of plural marriage was kept alive in principle and practice. While Elder Bateman was not present in the room when the actual setting apart took place, he was informed of the circumstances immediately after.

Elder Bateman related that Bishop Archibald Gardiner prophesied to him some fifty years ago, as follows: "I will not live to see it, but you (Daniel R. Bateman) will live to see the day that every tub will have to stand on its own bottom; every member of the Church that does not know that Mormonism is true, as revealed in this dispensation, will not be able to go to the authorities of the Church and get counsel, but will have to go to the Lord and get the knowledge for themselves." This is literally fulfilled.

Continuing, Elder Bateman related: "Twin girls were born to my mother. It looked as if they could not live. Bishop Gardiner blessed them and gave each of them a name. In blessing one he promised her that she should live to become a mother in Israel. The other one he made no promise to. The latter died and was buried. The first one also apparently died a few days later, but while laying it out, she revived. This was repeated the third time, when preparation was made to bury her, yet she revived and now lives, the mother of a family, in accordance with the promise given by Bishop Gardiner."

PUNGENT PARAGRAPHS

Great men never feel great; small men never feel small.—Chinese Proverb.

We must suffer before we can sympathize.

Difficulties, like thieves, often disappear at a glance.—Selected.

A friend should bear with a friend's infirmatives, not his vices.—Selected.

The Chinese say a grain of sand will hide a mountain, and only a dead snake can be straight.

Indolence and self-disparagement go hand in hand and act each on the other.—Selected.

The virtue that needs continuous guarding is scarcely worth the sentinel.—Selected.

Fame comes only when deserved, and then is as inevitable as destiny, for it is destiny.—Longfellow.

No man knows the highest happiness of life until he knows the happiness of giving.—Selected.

A man possessing common sense knows how to govern his tongue and let his acts speak instead of words.—Selected.

Wherever there is fickleness you may say with truth to him who is characterized by it, "Thou shalt not excel."—Selected.

Politeness costs nothing; it is very agreeable to other people; and, more than this, it pays.—Selected.

Common sense makes no parade, has no holiday attire, struts in no peacock plumes, and comes out in no sham display.—Selected.

He who thinks he can accomplish nothing, and makes no endeavor, will soon destroy whatever abilities he may possess.—Selected.

A cultivated intellect in unison with a depraved moral nature, is like an otherwise excellent vessel devoid of rudder or compass.—Selected.

Abraham Lincoln in March, 1864, wrote:

"Property is the fruit of labor; property is desirable; it is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement of indusry and enterprise.

Only they who carry sincerity to the highest point, in whom there remains not a single hair's breadth of hypocracy can see the hidden springs of life.

If sorrow does nothing else for us, it teaches us to be tender to others, and shows us how to alleviate by having taught us how to bear.—Selected.

To read without research is to read without power, because, whatever be our native aptitude and our educational preparation, there can be no power without labor.—Selected.

"Let not him who is houseless pull down the house of another but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."—Lincoln.

Just as a pebble dropped into a pond will cause a swell to pass over the whole surface of the water, so the personal influence of an individual will be felt in society, extending to a credible distance.—Selected.

We can handle best the sore of which we have felt the smart, and the burden which we ourselves have borne we can help to adjust on the shoulders of others with greater knowledge of where the corners press.—Selected.

A junk shop near a railroad crossing in Denver carries a sign with this hint to motorists: "Go ahead; take a chance. We'll buy the car."

"Who was that, Sara?" asked the mistress, after a telephone conversation had been finished.

"T'arnt nobody, Mrs. Baily," the maid replied, "jes' a lady sayin'—'It's a long distance from New York,' and I says, 'Yes, ma'am, it sure is'!"

"Willie, run across the street and see how old Miss Brown is this morning."

Five minutes later Willie returned: "Miss Brown says it's none of your business how old she is."

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

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REDEMPTION OF ZION

EARLY in May, 1834, the march of what is known as "Zion's Camp" was begun, the initial movement commencing at Kirtland, Ohio, where the strength, of the Church then resided. The move was inaugurated by the Prophet Joseph Smith, under divine instruction, ostensibly for the purpose of redeeming Zion—in Jackson County, Missouri. A command had come from the Lord in February of 1834 through the Prophet, to "gather up the strength of His house, and go up and redeem Zion", in other words, as stated by the historian, Orson F. Whitney, "to recover from the hands of a fierce and merciless mob the lands in Jackson County, Missouri, from which the Saints had been driven." The Saints in Missouri had been mobbed, plundered and driven under the most revolting circumstances, shocking even to the crude frontier civilization then extant, and the Lord prepared to "fight the battles" of those who were willing to serve Him and keep His commandments. Zion's Camp was chosen as the weapon with which to resist the encroachments of the godless.

The camp consisted of 215 souls, of whom eleven were women, and besides whom seven children became members thereof The various units comprising the Camp began their formation at Kirtland on May 1st. The near 1300 mile trek to Missouri and back took about three months, during which time, President Heber C. Kimball, a member of the Camp, states he slept upon the ground every night except four. The detailed experiences of this noted group; the hardships encountered; the mob threatenings; the courage shown by the leaders, together with the rebellious spirits of many of its members, culminating in an epidemic of the dread cholera, from which several members of the Camp died, we will not recount in this article, except in a very general way. The Church was young; the Saints were young in experience; they had much to learn. The demon selfishness and prejudice, the antithesis of heavenly progress, were strongly entrenched in their hearts. They were diamonds, but unpolished, and must needs be tested and tried in the furnace of adversity, that their true worth might be proved. This movement whether successful or not in the actual achievement of redemption, was to accomplish much in testing the metal and classifying the brethren for future callings. The Saints have ever been slow to learn. Worldly traditions were and are strong in their lives; they crave popular ease and comfort —to be as is the world, is an appealing factor.

"Are you ever going to be prepared to see God", asked the valiant Heber C. Kimball of a congregation of Saints, in later years, "Jesus Christ, His Angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know Brother Brigham? No. Do you know Brother Heber? No; you do not. Do you know the Twelve? You do not; if you did you would begin to know God, and learn that those men who are chosen to direct and counsel you, are near kindred to God and to Jesus Christ, for the keys, power and authority of the kingdom of God are in their lineage."

This was the theme then—it is the theme today: "Are you ever going to be prepared to see God?" It was the theme in the days of ancient Israel. "Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God." "But they" (like many modern descendants of Israel) "hardened their hearts and could not endure His presence"; therefore they must needs be chastened,

and humbled and made to understand the full purposes of life. Regarding this Zion's Camp movement, we quote from Life of Heber C. Kimball, by Whitney, pp. 51-52:

"To prepare the world for that supreme hour" when the Lord shall bring again Zion," was in the mission of the Saints of latter days. And this that the scripture might be fulfilled, which says:

> The Lord hath brought down Zion from above.
> The Lord hath brought up Zion from beneath.
> The earth hath travailed and brought forth her strength;
> The truth is established in her bowels:
> And the heavens have smiled upon her:
> And she is clothed with the glory of her God.
> For he stands in the midst of his people.

"The meeting of the Zions! the marriage of the worlds! Zion from beneath, the type of truth from earth, embracing Zion from above, the symbol of righteousness from heaven.

"And they twain shall be one!"

"Preparatory to this miraculous event, and indeed to render it possible, the order of Enoch, the system of divine economy whereby the Zion of the ancients was redeemed and sanctified, had been newly revealed to the Zion-builders of the last days. * * * 'And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.'

"Oh, the sweetness of those simple words! Oh, the sublimity of the picture they portray! Liberty, equality, fraternity! This is Zion—THE PURE IN HEART!

"But the Saints in Jackson County, Missouri, were not all that the Lord requires of a people chosen to execute a purpose so sacred, so sublime. 'There were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritance.' Then was the lash of the Philistine applied, and they were driven forth from the goodly land. Satan hath his mission, as well as Christ."

But nothwithstanding the apparent failure of this Zion's Camp movement to achieve its proclaimed purpose, the Lord did not forsake His Saints. He was ever ready at the first genuine show of repentance on their part, to make up to them what, through their weaknesses, they had apparently lost. He makes the promise, it is for the Saints to abide the law on which those promises are predicated; and God will never fail them. A date subsequent to the visit of Zions Camp to Jackson County, for the redemption of Zion, was fixed by the Lord. In a communication from the Prophet to Lyman Wight and others of the High Council at Zion, dated August 16, 1834, among other things, the Prophet stated:

> **And I would recommend to Brother Wight to enter complaint to the governor as often as he receives any insults or injury; * * * but in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the churches to gather to those regions and locate themselves, to be in readiness to move into Jackson county in two years from the eleventh of September next, WHICH IS THE APPOINTED TIME FOR THE REDEMPTION OF ZION. If—verily I say unto you—if the Church with one united effort perform their duties; if they do this, THE WORK SHALL BE COMPLETE, * * * (make) preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his horses, his chariots, his armory, his cattle, his family, and his whole substance in readiness against the time when it shall be said: To your tents, O Israel! Let not this be noised abroad; let every heart beat in silence, and every mouth be shut.**
>
> **Now, my beloved brethren, you will learn by this we have a great work to do, and but little time to do it; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house that this thing may be accomplished, behold there remaineth a scourge for the church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if these things are not kept, there remaineth a scourge also; therefore be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.—Hist. of Church, 2:145-6.**

"The appointed time for the redemption of Zion!"—"If the Church, with one united effort, perform their duties—if they do this, THE WORK WILL BE COMPLETE!"

What a promise—a legacy in reward for diligence! How much suffering—shocking scenes of carnage and murder, pillage and drivings—might have been averted. On September 11, 1836, Zion could be redeemed; the great Temple commenced, New Jerusalem founded, the PURE IN HEART established in their eternal inheritances! All enemies of righteousness would be subdued, at least so far as that holy land in Missouri was concerned. But because the weaknesses of the Saints prevailed, the alternative was their reward—"A scourge for the Church, even they shall be driven from city to city, and but few remain to receive an inheritance!" The laws of God are inexorably exacting. Mercy, a divine quality, may not rob Justice. True repentance will bring a forgiveness, but the law's penalty will be meted out. The Saints are still wandering in the wilderness, in sight of the promised land, but are forbidden to enter until a complete repentence is established in their lives. They must learn to do and observe all things which the Lord has commanded them; then they may enter!

However far the mark was missed in the attempt of Zion's Camp to achieve a definite purpose, the effort was not without its advantages and blessings in the future progress of the Saints. We close our article with

a further quotation from the writings of Elder Whitney, in the life of Heber C. Kimball, pp. 76-9:

Thus ended that remarkable expedition; remarkable for its object, for the issues involved, for its tragic episodes, examples of heroism and miraculous manifestations of divine power. What had it achieved? some may ask. Nay, might not many be tempted to query, Was not the mission of Zions Camp a failure?

"What have you accomplished?" was the sneering taunt of the apostate and of those weak in faith, met by the remnant of the little band on their return to Kirtland, "Just what we went for"; the meek, though firm reply of such men as Heber C. Kimball and Brigham Young.

And they were right. To them it was no failure. The trial of their faith was complete. Their offering, like Abraham's had been accepted. They had been weighed in the eternal balance, and were not found wanting.

But what of Zion and her redemption?

Let the word of the Lord, the God of Enoch, the God of Joseph, give answer:

"THE REDEMPTION OF ZION MUST NEEDS COME BY POWER."

Power dwells in unity, not in discord; in humility, not in pride; in sacrifice, not selfishness; obedience, not rebellion.

Zion's Camp, if it failed at all in fulfilling its mission, failed for precisely similar reasons to those which had caused the expulsion of the Saints from Jackson County; reasons which, in ancient times, kept Israel wandering for forty years in the wilderness, within sight of their coveted Caanan, which they were not permitted in that generation to possess. Like Moses, these modern pilgrims beheld, as from Pisgah's top, their promised land; like Moses, on account of transgression, they were not permitted to "cross over." No doubt there were Calebs and Joshuas in the Camp, who were worthy. But the great event, in the wisdom of the Highest, was not then destined to be.

It was left for a future generation and its Joshua to go up in the might of the Lord and redeem Zion.

Yet not alone on Zion's Camp must rest the responsibility of their failure to redeem Zion. It bears with at least equal weight upon those whom they came to succor.

What said the Lord concerning them?

Behold, they have not learned to be obedient, * * * but are full of all manner of evil, and do not impart their substance, as becometh Saints, to the poor and afflicted among them.

Is not the episode of the fowl, related by Heber, a tell-tale straw before the wind in this connection? Can a people honey-combed with selfishness build up Zion?

And are not united according to the union required by the law of the celestial kingdom:—

Again that injunction of unity, the secret of Zion's redemption. "Except ye are one ye are not mine."

And Zion cannot be built up unless it be by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself.

Wonderful revealing, this. What is it but to say that the United Order, the Order of Enoch, the Order of Zion, is the order of the celestial worlds, where the Gods, a divine brotherhood, have "ALL THINGS COMMON?"

Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

Is it marvelous that this should be; that a work of such magnitude should require preparation; that Zion, city of holiness, should be built up only by the pure in heart? Ah, reader, the redemption of Zion is more than the purchase or recovery of lands, the building of cities, or even the founding of nations. It is the conquest of the heart, the subjugation of the soul, the sanctifying of the flesh, the purifying and ennobling of the passions. Greater is he who subdues himself, who captures and maintains the citadel of his own soul, than he who, misnamed conqueror, fills the world with the roar of drums, the thunder of cannon, the lightning of swords and bayonets, overturns and sets up kingdoms, lives and reigns a king, yet wears to the grave the fetters of unbridled lust, and dies the slave of sin.

In her children's hearts must Zion first be built up and redeemed; "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." When the fig-tree of Israel's faith puts forth such leaves, then know that the summer is nigh.

And this cannot be brought to pass, until mine elders are endowed with power from on high.

And yet were these same elders, unendowed, sent forth to redeem Zion? Surely the Lord did not design it then to be. Else, would he not have endowed them beforehand? This admitted, and what becomes of their "failure?"

Ah, there are many such failures in a sublime success. They are but steps in the stairway of triumph and victory.

What did Zion's Camp achieve? It cast the shadow of a coming event; struck the spark that shall kindle to a flame; fixed on the horizon of history a shining star, the herald of a glory yet to come.

Never Reveal Secrets

By Brigham Young

I wish to particularize a little, and will commence by asking whether any persons here are sick, and if so, I will tell you what their disease is, when I get ready. Some men and women fairly get sick, so that they have to go to bed. What is the matter? "Oh, I feel that I cannot stand it any longer." What is the matter, sister? "My husband knows something that he cannot tell me." Do some of you men know something that you cannot tell your wives? "Oh, I have received something in the endowment that I dare not tell my wife, and I do not know how to do about it." The man who cannot know millions of things that he would not tell his wife, will never be crowned in the celestial Kingdom, never, never, NEVER. It cannot be; it is impossible. And that man who cannot know things without telling any other living being upon the earth, who cannot keep his secrets and those that God reveals to him, never can receive the voice of his Lord to dictate him and the people on this earth.

Does Brother Heber know things that I do not? Yes, facts that have slept in his bosom from the time I first knew him. Did he ever have a thought, a wish, or desire, to tell them to me? No. Do I know anything that I should keep fast locked in my bosom? Yes, thousands of things pertaining to other people, that ought to sleep as in the silent grave. Do those things go from me to Brother Heber? No. To my wife? No. * * * (For I might as well at once publish them in a paper. Not that I wish to undervalue the ability, talent, and integrity of woman, for I have many women to whom I would rather reveal any secret that ought to be revealed, than to nine hundred and nine out of a thousand men in this Church. I know that many can keep secrets, but that is no reason why I should tell them my secrets.) When I find a person that is good at keeping a secret, so am I; you can keep yours, and I mine.

Now I want to tell you that which, perhaps, many of you do not know. Should you receive a vision or revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has no confidence in those who reveal secrets, for he cannot safely reveal himself to such persons. It is as much as He can do to get a particle of sense into some of the best and most influential men in the Church, in regard to real confidence in themselves. They cannot keep things within their own bosoms. * * *

This is the case with a great many of the Elders of Israel, with regard to keeping secrets. They burn with the idea: "Oh, I know things that Brother Brigham does not understand." Bless your souls, I guess you do. Don't you think that there are some things that you do not understand? "There may be some things which I do not understand." That is as much as to say, "I know more than you." I am glad of it, if you do. I wish that you knew a dozen times more. When you see a person of that character, he has no soundness within him.

If a person undertands God and godliness, the principle of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless he gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messenger that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to. Take persons of any other character and they sap the foundation of the confidence they ought to have in themselves and in their God. * * *

If we are His friends, we will keep the secrets of the Almighty. We will lock them up, when He reveals them to us, so that no man on earth can have them, and no being from heaven, unless he brings the keys wherewith to get them legally. No person can get the things the Lord has given to me, unless by legal auhority; then I have a right to reveal them, but not without. When we can keep our own secrets, when we can keep the secrets of the Almighty strictly, honestly, truly in our own bosoms, the Lord will have confidence in us. Will He before? No. Are we going to become secret keepers in any other way than by applying our lives to the religion we profess to believe? No.—J. of D., 4:287.

"ERRED AGAINST SOCIETY", SAYS WARDEN

"Food thieves fill prison." This headline appeared in the daily newspapers recently over an Associated Press dispatch from Lansing, Kansas. A prison official says the prison population is greater than at any time in the past 70 years. The bulk of the new arrivals at the prison, says the deputy warden, "is made up of destitute men with large families dependent upon them for support who have erred against society by stealing food for their families." * * * The tragedy of Jean Valjean is being reenacted thousands of times daily in the land of plenty.—American Guardian.

EDITORIAL

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UNHOLY SUBTERFUGES

It was not long after the crucifixion of our Savior before the more timid among the Saints began weakening and apologizing for their faith. They had left their strongly fixed traditions, either heathen idolatry or the Mosiac law of "an eye for an eye" or "a tooth for a tooth", to accept laws of an infinitely higher order, drastic in their moral requirements and celestial in their spiritual conception. But when the fires of persecution bore hotly about them, they found it relatively easy to abdicate their newly acquired faith and return like the "hog to its wallow" and the "dog to its vomit." From the beginning of time, those not willing to gamble their lives on the righteousness of their cause, have been like seed cast upon stony places—

> **Some (seed) fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away.—Matt., 13:5, 6.**

Timid souls have timid ways and lack the staying qualities needed in the battle for eternal lives. Relatively few will defend the truths of eternity with their lives, or even their reputations, while myriads of weak, faltering and unstable spirits are ever ready to surrender the precious gifts of eternal hope for the "leaks and onions" of ease and popularity.

Such is true of the present dispensation. Fearless and stalwart men and women espoused the cause of their crucified Redeemer, and re-established an unpopular faith, some of them paying with their lives, accounting it a great privilege to be permitted to suffer persecution for Christ's sake. They dedicated their lives to the cause, endured persecution which was shocking and inhuman, but they remained steadfast; while others—the vast majority of the new recruits—were either rooted in stony ground, or were seed planted among thorns, where their faith could easily be choked out or destroyed.

Anent this subject, an Eastern correspondent has submitted a quotation said to be taken from "The Liahona" of Jan. 18, 1908, on "THE PURPOSE OF POLYGAMY." The Liahona is a Latter-day Saint publication, being printed at Independence, Missouri, in the interest of (Utah Mormon) missionary work. The article is as follows:

> **The Lord knew that He would need an army of faithful men to preach the Gospel and build up His kingdom in these last days; and that He might speedily provide such an army, He introduced plural marriage among His people, and caused thousands of His servants to bring large families into the world and train them for the work of the Lord. When the divine purpose with reference to this matter had been carried far enough, the word of the Lord came to the Latter-day Saints, through the proper, and established channel'', (through President Wilford Woodruff in a Manifesto issued Sept. 24, 1890) ''to cease practicing plural marriage.''**

This statement came from weaklings and is a libel to the intelligence of God and the eternal nature of His laws. It is so puerile, so mushy, so stupid and wicked, so cowardly in its moral concept and, withal, so manifestly untrue that we hesitate sparing the space to notice it. We would not do so but for the fact that the same wishy-washy theory is yet being advanced by some of the missionaries at the Bureau of Information in Salt Lake City. We are informed that the more gullible among the tourists visiting the far famed temple grounds, are fed this baby food and some, doubtless because of weak mentality, leave the grounds satisfied with the explanation and pleased with the logic in it; while it must follow, of course, that intelligent men and women can only listen to such claptrap with contempt for those who, in their dishonest attempt to apologize for a feature of their faith, resort to deception and even blasphemy.

Stripped of useless verbiage the statement says that God introduced polygamy among the Mormons to build up Utah quickly and provided an army of missionaries, and that when the purpose had been achieved, He withdrew the special dispensation and, (if we are to judge by the recent actions of the Church leaders), He proceeded to damn those (not among the favored class) who continued in the practice."

The cunning of Satan is in that statement. It was concocted in the councils of hell and—tragedy of tragedies—it is believed by many drowsy "milk and water" Mormons of today. The Saints that believe such foolishness are woefully weak; their

faith is rooted in stony ground and is quickly blasted by the sun's heat.

But why is such a sickly subterfuge put forth? Are the leaders ashamed of the truth —the principle that some of them are actually LIVING AT in this day? Is it a part of nobility of spirit and courage to apologize for a great principle of life? Have we turned cowards and do we fear to face the facts? Are we attempting to repudiate a law, the living of which is declared by the Lord through the First Prophets of this dispensation, to be essential to salvation? Are we relegating the marital practices of father Israel to the garbage heap and disowning the great Prophet and Patriarch Abraham, into whose bosom all Christendom is seeking to repose? Shame on such tomfoolery, such asinine reasoning, servile sycophancy, such menial apologists. Well might the words of the Redeemer be employed against this generation of faltering Saints:

> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. * * * Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat, and swallow a camel, who make yourselves appear unto men that ye would not commit the least sin, and yet you yourselves transgress the whole law.—Matt., 23:15, 23, 2-IT.

Commenting on the above untruth from the Liahona, our correspondent says:

> Yet in the face of the foregoing positive statement, The Kansas City (Mo.) Times of November 11, 1935, reports an interview with Apostle Melvin J. Ballard of Salt Lake City, Utah, Mormon Church as saying, "there were fewer than two hundred individuals still living in Utah who were practicing polygamy when the Manifesto was issued * * *" at Salt Lake City, September 24, 1890. (Thousands of Utah High School pupils would exclaim with emphasis, "Apostle Ballard told a whopper that time.")
>
> At that time (1890) the Utah Mormon Church claimed about 500,000 membership, and that two per cent of them practiced plural marriage, which meant from seven to ten thousand were living in polygamy when the manifesto was written. Yet Apostle Ballard is reported as saying, "fewer than 200" were living in polygamy in Utah when their church in solemn conference session, October, 1890, voted to cease its practice.
>
> Will the Utah Mormon Church authorities chastise or eulogize Apostle Ballard at their next General Conference for gross ministerial misrepresentations, and then inform the Kansas City Times of their action? We will see.

Why the pseudo-apostles of this day should continue voicing such glaring falsehoods is a matter for conjecture. Everyone acquainted with the history of Mormonism in the late eighties and early nineties, know that nearly one thousand male members had suffered imprisonment for polygamy and that there were thousands in the principle who had not been apprehended by the minions of the law. The correspondent shows from the testimony of the leaders themselves that no fewer than seven thousand Mormons were engaged in the practice at the time the Manifesto was issued. Verily this is a day of subterfuges, camouflages and twistings—for, as Isaiah said: "We have made lies our refuge and under falsehood have we hid ourselves."

But what did the Lord really say about the eternal endurance of the law of plural marriage when introducing it? Hear it, you backsliders:

> I reveal unto you a NEW AND EVERLASTING covenant. and if ye abide not that covenant, THEN ARE YE DAMNED; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, AS WERE INSTITUTED FROM BEFORE THE FOUNDATION OF THE WORLD; and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or HE SHALL BE DAMNED, saith the Lord God. * * * I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was.—D. & C., 132:4-6, 28.

The law was ordained "BEFORE THE WORLD WAS." That does not sound like it was legislated for the express purpose of building up Utah and providing a special missionary corps. And further, pertaining to this law of the Holy Priesthood" the Lord explains (verse 63) that

> these wives "are given unto him to multiply and replenish the earth, according to my commandment, and to fullfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

From the above it will be seen a promise was made by the Father "before the foundation of the world"; and what for?—"for their exaltation in the eternal worlds"—who's exaltation—those in Utah who were to adopt polygamy as a temporary expedient, or all the sons of Adam? "That they": (they who?—all who should receive the law and live it) "may bear the souls of men", (not only in Utah, but in all ages where the people were worthy the blessings.) "For herein", says the revelation, "IS THE WORK OF MY FATHER CONTINUED, THAT HE MAY BE GLORIFIED."

Interpreting the above revelation, Joseph Smith said:

> He (the angel) said to me that unless I accepted it (Polygamy) and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. * * * If I do teach it, and practice it,

and urge it, they say they will kill me, and I know they will. But we have got to observe it. It is AN ETERNAL PRINCIPLE, and was given by way of COMMANDMENT and not by way of instruction.—Contributor, 5:259.

From him (Joseph Smith) said William Clayton, the private Secretary of the Prophet, I learned that the doctrine of plural and celestial marriage is the MOST HOLY AND IMPORTANT DOCTRINE EVER REVEALED TO MAN ON EARTH, and that without obedience to that principle no man CAN EVER attain to the fulness of exaltation of celestial glory.—Historical Record, 6:226.

Listen to the words of Brigham Young:

It is the WORD OF THE LORD, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists, * * *. This is as true as God lives. * * * THE ONLY MEN WHO BECOME GODS, EVEN THE SONS OF GOD, ARE THOSE WHO ENTER INTO POLYGAMY. Others attain unto a glory and may even be permitted to come into the presence of the Father and see the Son; BUT THEY CANNOT REIGN AS KINGS IN GLORY, because they had blessings offered unto them and they refused to accept them.—J. of D., 11:268, 9.

And John Taylor:

If we do not embrace that principle soon (plural marriage), the keys will be turned against us. If we do not keep the same law that our HEAVENLY FATHER HAS KEPT, WE CANNOT GO WITH HIM. A man obeying a lower law is not qualified to preside over those who keep a higher law.—Life of Wilford Woodruff, p. 542.

What think you—trembling leaders of Joseph, and you, servile followers of the blind? —does that sound like a temporary arrangement to populate a new land and furnish a greater supply of missionaries? Are you going to allow such blasphemy of all that is holy, go unchallenged? You, President Grant, are you going to let such miserable sophistry prevail, while you continue your polygamous living with the many wives you claim God has given you? In shame we must confess the servility of the Latter-day Saints today and deplore their lack of courage and their wobbling nature.

In recent magazine articles, giving publicity to prosecutions against alleged Mormon polygamists in Arizona, culminating in the imprisonment of two of the brethren, those upholding the law of marriage are referred to as moral perverts, social pariahs, etc. Says Mr. E. Elmo Bollinger, the prosecuting attorney in the cases mentioned:

These salacious accounts * * * included such HEINOUS OFFENSES as the youth of eighteen who lived with three girls, and the man who became the father of three babies in the same month, each child by a different woman.'' And further, ''The eyes of the world were focused on us there at Kingman, Arizona, as we battled to uphold the SANCTITY OF MODERN MARRIAGE as recognized by virtually every civilized nation. * * * In my address to the jury I stressed how the SANCTITY of AMERICAN MARRIAGE is at stake. The SACREDNESS OF THE HOME is threatened if we are to countenance such practices.

Of course, no one familiar with the reputation of Attorney Bollinger as a morals uplift exponent, will take seriously his aspersions against the Mormon marriage laws as God revealed them. His views on what should constitute moral continence will not be highly regarded by intelligent, observing and pure minded people; but all Latter-day Saints should be deeply concerned about the following allusion to the Church made by this same Mr. Bollinger, after classing the practice of polygamy which the Church has championed in years agone, as "heinous" and "disgraceful". Says this great sage of virtue:

I want to note here that the Church of Jesus Christ of Latter-day Saints (Mormon) helped us in our prosecution.

Is the Church proud of the fact, and does it wish to go unchallenged, the statement that it joined forces with this man Bollinger, and that in classifying the principle of celestial marriage as revealed by the Lord, a "heinous offense" and "disgraceful", Mr. Bollinger is the recognized mouthpiece of the Church? Have we arrived at the point when we will fellowship all who are arrayed against truth and righteousness in order to accomplish the disciplining of a few of our members whose views on doctrine differ from those of their leaders. To accept the opinions of a man of Bollinger's conception of moral propriety in the present case, must be humiliating in the extreme; and we submit that none but a decadent, a drunken and apostate leadership, would choose and abide by such a selection. Years ago God warned the Saints against associating with Babylon and adopting the rules of the World in their religious, social and business activities.

The brethren, Isaac C. Spencer and Price W. Johnson, imprisoned at Florence, Arizona, for living the law of Celestial marriage, are accepting the law's edict in patience as becometh true Saints. They rejoice in the Gospel and feel proud to be worthy to suffer stripes for the gospel's sake. They are comforted in contemplating these words of solace from the Savior:

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He who seeketh to save his life shall lose it: AND HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT.

The brethren are grateful for the many messages of love and confidence they are receiving from the readers of TRUTH, and

desire the Saints to know they are being kindly treated by the prison officials, and are reconciled to their lot.

The recent requirement from our leaders that certain members of the Church be forced to sign a test oath, pledging allegiance to the President of the Church and the apostles, sustaining them as prophets, seers and revelators, while they are likewise pledged to repudiate the practice of plural marriage, which President Grant has acknowledged having lived, and that since the Manifesto, is about as consistent as the following tale about Mutt and Jeff, contributed by one of our subscribers:

> Jeff: If a man can walk three miles in an hour, how many grapes on a bunch?—answer me that.
> Mutt: Why that's silly.
> Jeff: No it isn't, but the answer is easy.
> Mutt: Well, what is the answer?
> Jeff: Why, Steamship Maritonia.
> Mutt: You crazy fool—where does the Steamship Maritonia come in?
> Jeff: That's easy—at Dock 4, pier 5, of course.

SACRED COVENANTS AND FASHION

By President Joseph F. Smith

(Improvement Era, 9:813-14)

The Lord has given unto us garments of the holy priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate the fashions they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. **They should hold these things that God has given them sacred, unchanged and unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the opinions of fashion and especially where fashion compels us to break a covenant and so commit a grievous sin.**

Many of our young people, also, are leading mistaken lives and doing wrong in that they feel, in order to cope with the spirit of the times, the fashion of the age, and to be "in the swim", if you will permit the expression, that they must not marry until they are able to furnish themselves commodious mansions or palaces, or homes equal to those of the rich; homes equal, perhaps, to those of their parents who have labored through years and years, who have borne the burden, in the heat of the day, who have toiled and struggled with poverty, and who, through their toil, perseverance and economy, have been able to secure and gather to themselves a little means by which they have built acceptable homes, to make their families comfortable; and the children feel that it is not right for them to engage in matrimony until they are able to build a house equal to their father's, or a mansion equal to their rich neighbor's. To feel so is a mistake, it is an illusion, and it will lead men into the wrong way.

I want to say to the young men's and young ladies' Mutual Improvement Associations that in the beginning God created man in His own image, and in His own likeness, male and female, and they were **commanded to multiply and replenish the earth,** that they might have joy in their posterity. They are commanded to **subdue the earth and control it,** and **not to be controlled by it.** These commandments of the Lord have never been annulled. They are in force today as they were when they were first uttered in the Garden of Eden to our first parents; and, in order to fulfill these laws, and these great commandments of the Lord, we should never wait for wealth.

The young man should be willing to take his bride, and take her who is worthy, to wife, even if it be in poverty. Let them join their efforts to build a home for themselves, and if they can **endure poverty,** they will be able to endure riches. But if they are not able to endure poverty, woe be unto them, for he that is not able to **endure poverty,** in the kingdom of God, or in the house of the Lord, will scarcely be able to endure riches, for it is absolutely easier for men to worship the Lord, and to feel after Him and remember Him in adversity, than it is in prosperity.

ABOLISH WANT

A remarkable testimony of the Communism of primitive Christianity is contained in the eleventh sermon on the history of the Apostles, given by Saint John surnamed Chrysostomus, born in Antioch, 347, died in Armenian exile, 407. Said the good saint, referring to the quotation from the Acts of the Apostles given above:

> The blessing of the Lord was upon them because none suffered want. They did not only give part of their possessions, but all of them, wherefore they abolished inequality and lived in great plenty. * * * Would not the blessing of the Lord multiply a thousand fold? Could we not create heaven on earth by following their example? If as the three or four thousand (early Christians) have so brilliantly demonstrated, none of them suffered want, how much easier to abolish want now that we are so many.—American Guardian.

The great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—Emerson.

THE BIRTHDAY OF JESUS CHRIST

There is no character in all history whose life, teaching and ministry, have played a more important roll in affecting the faith and actions of men and women as has that of the Redeemer of the world. Born in Bethlehem of Judea, a little town ancient with historic renown, nestling near the foothills of Palestine, a land sanctified and made holy through acts of righteousness and the blessings of holy prophets who from age to age left their benedictions upon it. Though small in size and commanding little importance as a trade or commercial center, yet because of prophecy and revelation uttered it was looked to as a historic place —a place of destiny. Bethlehem, the city of David, often made the headquarters by royal families for generations, from this peaceful village it had been declared the Redeemer of the world should be born. As far back as the dawn of history—the Adamic dispensation—prophecy and revelation had declared that this personage should be born in "The meridian of time". That time had arrived and with springtime gladdening the face of Palestine, as all nature was bursting forth in glory, with renewed life, with flowers and foliage covering hills and valleys, with peaceful flocks roaming about and shepherds in close attendance, Jesus Christ, the King of the Jews, was born.

Messages of glad tidings were announced by celestial voices. An opening of the heavens was manifest to a few who were worthy. The message of joy and cheer was communicated to those who were lowly peasants of the earth—not to the haughty or proud of earth. It came to minds unbeguiled and to such as whose lives were void of offense and deception. Luke records the scene in most beautiful language saying:

> **And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord And this shall be the sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.**

It was heaven's announcement and salutation to man upon earth; it was designed to extend unto all nations, kindreds, tongues and people. The Christ-child had been born The Redeemer of the world in a few years was to speak as no man had before spoken. His influence, his teachings, were to make its impress upon countless millions—not only for time, but for all eternity. This personage came through the kingly line; he was of royal lineage. He was the embodiment of every virtue, truth, attribute, key, power and priesthood, which concentrates in Godhood. His public ministry and home life has been made known and perpetuated in small part only; his most sacred teachings, and much pertaining to his public ministry, will yet come forth in due time to glorify his name and to benefit mankind. When wickedness is subdued and his reign of righteousness commences and people are prepared to appreciate sacred things—they will then be brought forth.

With the advent of the opening of the Dispensation of the Fullness of Times, which found every principle of salvation misunderstood, or falsely taught, it is not surprising that the knowledge of the true date of the Redeemer's birth has been lost. The records of antiquity are full of disputations, and a seeming endless conflict exists relative to the proper date. Students in all nations, have dipped into history and tradition to try and arrive at some certainty and have the question settled for all time. To the present date it still remains a matter of dispute, and will continue so until an unbelieving world accepts the divine ministry of Joseph Smith. With the restitution promised by prophets of old, there has come among many other sacred matters the true date when the Christ-child was born. To believers in divine revelation this question has been settled now over 100 years.

By express command the Church of Jesus Christ of Latter-day Saints was organized in this dispensation on the very day and month in which the Savior of the world was born. He was born on the 6th day in the month of April; he was crucified on the 6th day of April, and arose from the grave two days later. December 25th, which is accepted by all Christendom, is the wrong date. It is as foreign to the truth as the principles taught in most denominations. That December 25th now regarded by many as the true date was the result of contention in the fourth century is a matter of record testified by some of the most learned scholars through the ages. That this day—which means Christ's Mass—was set apart as the day after church history passed the third century, is supported by the "NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE" on p. 47, we read:

There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early postapostolic times

Other testimony corroborating the above follows:

> Christmas, (is) derived from the medieval CHRISTES MASSE, the mass of Christ, the feast commemorating the birth of Jesus observed by the Christian Church annually on the 25th of December. It was according to MANY authorities, NOT CELEBRATED IN THE FIRST CENTURY of the Christian Church as the Christian usage in general was to celebrate the death of remarkable persons rather than their birth. The death of the martyr Stephen, and the massacre of the innocents of Bethlehem, had been already long celebrated when, perhaps in opposition to the doctrine of the Manichaeans respecting the BIRTH of the Savior, a feast was established in memory of this event IN THE 4th CENTURY. In the 5th CENTURY the Western Church ordered it to be celebrated forever on the day of the old Roman feast of BIRTH OF SOL, as NO CERTAIN KNOWLEDGE OF THE DAY OF CHRIST'S BIRTHDAY EXISTED''. Americana, p. 623).

Winston also says:

> The time when the festival was first observed is not known with certainty, but it is spoken of in the beginning of the third century by Clement of Alexandria; in the latter part of the fourth century Chrysostom speaks of it as of great antiquity. As to the day on which it was celebrated, there was LONG CONSIDERABLE DIVERSITY, but by the time of Chrysostom the Western Church had fixed on the 25th of December, though NO CERTAIN KNOWLEDGE OF THE DAY OF CHRIST'S BIRTH EXISTED. * * * Many believe that the existence of heathen festivals celebrated on or about this day had great influence on its being selected. (Winston's Cumulative Encyclopedia).

In tracing the matter, the New International Encyclopedia, p. 289, says:

> It is UNKNOWN just when it originated, but surely December 25th was not generally observed as the day prior to Chrysostom's time (fourth century) in the Eastern Church, although much earlier in the Western; for there was no uniformity in the period of observing the nativity among the early churches; SOME held the festival in the month of May, or April, others in January. * * * It is impossible to establish ANY DATE AS THE EXACT TIME in the year of the birth of Christ. It is often objected that December cannot be the true date, for it is then the rainy season in Palestine, when shepherds would hardly have been watching their flocks by night in the fields. * * * The wish to place a Christian feast in opposition to the feast of the sun at the winter solstice may have had weight. The early church was eager to REPLACE PAGAN FESTIVALS by Christian. As Christianity spread, the feast of the winter solstice, the time when the day begins to increase, and light to triumph over darkness, was easily turned into the feast of Christ, the light of life.

The celebration of Christ's birthday, then, was not an apostolic or postapostolic custom; by various authorities it has been shown that there were Pagan festivals of long duration, and when these people embraced the new faith, they tried to carry over into the new gospel their old traditions. Most authorities confirm the fact that in the fourth century a feast was celebrated to commemorate this hallowed event—this largely by the Eastern Church—and in the Fifth century it was ordered to be celebrated by the Western Church. But notwithstanding all this, "No certain knowledge of the exact date of the birth of Christ existed". As a consequence there were long diversities of opinion, but in Chrysostom's time the Western Church fixed the date as being December 25th. Under the existing conflict of testimony which had come on down for over two and near three centuries, it was said to be "impossible to establish any date as the true date for the birth of Christ."

A MEMORIAL THOUGHT

(Christ Born April 6th)

A clear sky bent above a world
All still and warm and starshine lit:
A pile of sweet and fragrant hay
On which a new born infant lay
A downey head: two solemn eyes,
A pair of tiny, groping hands—
Long, tapering fingers clasp them tight;
In joy and reverence bent to kiss
A radiant face with love alight—
Her babe—hallowed SON of GOD!

So long ago:—yet on this bright
Memorial of that Holy night,
I think how oft since that time
Have mother hearts felt the same thrill—
As tiny noses nestle close
Against their pulsing, raptured throats:
For, all in all, I scarce can see
What matter — much, if they should be
Mother of God, or mothers of men
Who live and die and live again,
To win eternal life with Him
Who came that night that we might be
One with Him through eternity.

—Jennie J. Bistline.

Just as a mass of confusion exists as to the birth of Christ, so much exists as to the time of his crucifixion. The latter event according to the American Dictionary and Encyclpedia is variously fixed on Friday, April 5, A. D. 30; or April 15, A. D. 29; or April 3, A. D. 33, or near A. D. 31. Henry Fitch in his "Perfect Calendar for every year of the Christian Era", definitely places the date of the crucifixion at April 3, A. D. 33, which date is supported by a note in "The works of Josephus", p. 548, which says, "A. D. 33, April 3".

With the little information herein referred to and which exists in voluminous other works, no one can arrive at a sure understanding. Most of the works treating upon this subject leaves the investigator in doubt. Nothing short of divine revelation can settle the matter, and as already referred to, this was made a matter of sacred history April 6, 1830. Quoting from the revelation we read:

> The rise of the Church of Christ in these last days, being one thousand eight hundred

and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the 6th day of the month, which is called April.

The month and date of the year when Christ's birthday is celebrated, then, is a false date. Christendom is responding to the keeping of an event which is a matter of tradition and saturated with ignorance and superstition. It is one part of a false order, an apostate order, it partakes of a "form of godliness", but the essence of life and spirit is not there. In the same manner in which every principle, doctrine, ordinance, and true ritual which was originally taught and established became corrupted and corroded, so has the matter pertaining to the birth of the Redeemer of the world. The error must be corrected, its truth must be told, and everything false should be willingly discarded.

It is worthwhile and essential for the reader to know that with the passing of all that is now unsound which makes up our present civilization, all traditions false in essence, all false ideas, theories, philosophies and dogmas, all this must pass away, and will be swept hence. The world is on the eve of a greater, and a new civilization. One that will be built upon more sound principles—principles in harmony with truth, eternal laws, and the everlasting priesthood. A glorious reign of righteousness is about to be ushered in, it is going to be introduced by the Prince of Peace Himself, and under his administration a broken, and decaying order, will be superseded by one of righteousness. One of the glorious features of this era of peace and happiness will be characterized with national holidays, and one of them will be April 6, in commemoration of the Savior's birth. Jesus Christ was born on April 6, not on December 25, and one of the responsibilities of the Dispensation of the Fullness of Times is to notify the world of this sacred matter, and prepare the minds of mankind for what is about to take place by educating them as to what is the truth in this matter and what is not. As we are now within a few days of this world event let it fill the hearts of all with joy and gladness, for the time is not far distant when this day will be celebrated together by mortal and immortal beings.

Wherever there is fickleness you may say with truth to him who is characterized by it, "Thou shalt not excel.—Selected.

Our virtues are dearer to us the more we have had to suffer for them. It is the same with our children. All profound affection admits a sacrifice.—Vauvenargues.

SACRED RELICS
By Heber C. Kimball
J. of D., 4:294

How much would you give for even a cane that Father Abraham had used? Or a coat or a ring that the Saviour had worn? The rough oak boxes in which the bodies of Joseph and Hyrum wer brought from Carthage, were made into canes and other articles. I have a cane from one of those boxes, so has Brother Brigham and a great many others, and we prize them highly, and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here, I shall hand it down to my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them. * * *

If I had those relics of Abraham and the Saviour which I have mentioned, I would give a great deal for them. In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanction it and fill it with life and power, and sent it to the sick, and HUNDREDS HAVE BEEN HEALED BY IT; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God. I have known Joseph, hundreds of times, send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds. * * *

THE LAW DIVINE

Little mothers of men to be,
Who turn the wheels of destiny:
You make the road straight and smooth
Or swerve it by a selfish mood.

In heart and mind you're really one—
As planned before the world begun:
The work of God's wise inspiration—
To bring about a vast creation:

Not fashioned in the ways of men,
Wherein lie darkness, vice and sin;
But to bring us to one fond relation
That man might 'joy eternal progression—

Serving the Lord with heart and mind—
Fashioning their lives to His will sublime;
Teaching their children the path of God
While helping them cling to the "iron rod."

—Daisy Marston.

He travels safe and not unpleasantly who is guarded by poverty and guided by love. —Sir P. Sidney.

AMERICAN TRAGEDY

(The following treating on the subject of "Birth Control" is contributed by a leading Doctor residing in California. It is heartening to note the profession doing its bit towards decrying the rapidly growing evil of "Race Suicide", "Birth Control" and kindred social evils. TRUTH takes pleasure in giving the article broad publicity.—Ed.)

In the January "Time" of 1936 appears the following, regarding one of America's greatest tragedies. Pathetic are its details and extremely disheartening to any who love humanity. As an individual case it is hideous enough, but since it is only one of many such sickening occurrences it becomes another representation of our present decadent civilization. It is as characteristic of our age as "nudism", "jazz-time" and "birth control".

Do not the following remarks of 20-year-old Ann Cooper Hewitt present a picture of bitter despair?

"I had no dolls when I was little, and I'll have no children when I'm old. That's my story. That's all there is to it."

This girl is the last of one of the most distinguished families in the United States. She was born out of wedlock, but afterwards her father married her mother. Incidently, her mother had been married twice previous to this marriage and married twice after its occurrence. She lost one husband by death. Ann Cooper Hewitt was legal heiress to two-thirds of a $1,300,000 trust fund. Her mother received one-third of the income from the estate.

For some reason this girl was sterilized by Surgeon Samuel George Boyd, at San Francisco's Dante Sanitarium. Her mother said it was because she was feeble-minded. The physicians (who were paid a goodly part of $9000 for their share in the operation) agreed it was necessary. On Aug. 14, 1934, Ann, rated at 20 years, was regarded the mental age of 11, when she took a mental examination from Mrs. Mary S. Scally, a State Health department psychologist. In Hackensack, New Jersey, Dr Lawrence M. Collins, of the State Hospital for the Insane, declared he had given Ann a thorough examination last November and found her free from mental taint. She could speak and write French fluently, speak Italian and had read Shakespeare and Dickens and various histories and other good literature. He claimed that if she was subnormal it was only because of improper environment. Ann Hewitt claimed that the operation was performed because her share of the estate would revert to her mother if she died without posterity, which provision was found in Mr. Hewitt's will.

Ann claimed her mother had never shown her normal motherly affection, which can scarcely be gainsaid since the girl was not granted her God-given agency in a matter so vital to her and which forever held in the balance her right to a representative of her own blood upon the earth. It seems that in view of the fact that she was not diseased or mentally tainted, and because she was the last of a noble ancestral heritage it would be a doubly fearful responsibility to deny her the right of motherhood. Certainly those mindful of how responsible they are for their actions in the flesh might well dread the time when they will quail before the throne of an all-wise and just God. There was much bitter argument pro and con upon the advisability of the operation, but the fact remains that this young girl was sterilized and forever denied the right of motherhood, when she was not diseased or mentally tainted. Such diabolical occurrences are characteristic of our age. They are the marks of degeneracy in a race that has lost the sense of eternal values. The act is in a class all too common in this world of ours.

Contemplate, if you will, the eternal boast of our so-called aristocracy. Is it a matter of small moment that you and yours are, by your acts, eternally blotted from the pages of this worlds' eternal histories, as it passes on to its Celestial glory? Is it of no consequence that through your voluntary interference with the fountains of life noble spirits are denied the right to come into this world life blessed with the rights of a noble heritage, clean from taint, and enabled to develop toward godliness? It is within your powers to give the noblest of God's spiritual children this right through a little effort on your part. In what way could you contribute to making the world better than by begetting a numerous posterity and enabling them to achieve true greatness? It is a known fact that most of the geniuses of this world are among the last born of extremely large families. Is it your desire to see your eternal existence, achieved only through an eternal increase, come to the tragic end of that reached by the famous Cooper family in Ann Cooper Hewitt? Practice birth-control, sterilize yourselves and your children, pollute the fountains of life with the continual use of contraceptives, abuse the god-given organs of regeneration and reap the prophetic results. You shall be "cut off from the earth and left neither root nor branch." Every talent, every organ, every passion was given by an all wise God for a definite purpose, and when any of them are used within the circumscribed governing law they bring progression, regeneration, purification and joy. When abused they inevitably waste themselves away and destroy their possessor—and that eternal-

ly. In view of these apparent truths we might as well learn to use all gifts in a way conducive to eternal joy and advancement.

In the maze of destructive practices among the American people and the world of today it is a little singular that our government representatives and ecclesiastical leaders should wage such a wrathful war upon the supposed practice of plural marriage among a group of people as found in Short Creek, Arizona. These citizens are admittedly endeavoring to perpetuate a godly race of children, any of which would be a proud contribution to any church or nation. The mingled prosecution and persecution here in evidence against this people is singular also in that it is practiced as a religious tenet within the proscribed rights of the constitution, which specifically prohibits the government from interfering with, or proscribing the rights of religious worship. Some might argue that we might commit murder as a religious tenet and justify ourselves upon these grounds, but such an argument is characteristic of infantile reasoning, since the practice of plural marriage is not trespassing upon the rights of any individual or group in the exercise of their god-given rights and their pursuit of happiness. These people live this law and their women folk abide it as willingly as the men because they know that greater joy can be achieved by so doing, not only in this life but in the world to come.

This principle of faith has been taught for a century by the forebears of these people, who have a standard of excellence not surpassed by any people anywhere on the globe, as statistics prove, regardless of all contrary argument. The practice of polygamy is conducive to large, intellectual families. There is hardly a leader in the church they represent (or used to represent) who does not owe his very life to the practice of polygamy, and they might well boast of it. Investigation has proved that the practice of this religious principle of the Latter-day Saint people has produced a higher standard of intellectuality than achieved anywhere else in the world.

Observe the words of the gifted journalist, Ella Wheeler Wilcox. "The men and women born of polygamous mothers, in the upper classes of Salt Lake City, are superior in physique and in mental endowments to the same members selected at random in other cities I have seen. A little investigation will prove the truth of my statement." This law practiced in accord with the word of the Lord, as given to their Prophet Joseph Smith, is conducive to moral cleanliness, because the union of the sexes is only indulged in for the purpose of procreation and is regarded as sinful if not controlled during the time of pregnancy of the expectant mother. Abuse of the organs of regeneration is always destructive whether in monogamy or polygamy and the restrictions placed upon this people are greater than monogamy has ever known.

Its practice is developing the physical and mental powers of the parents of polygamous children beyond that achieved by the rank and file, for it is no small task to rear and educate large families of children in the world today, especially when one is taught to regard their children as gifts from God, to whom they are directly responsible for their eternal progression.

When this tenet is followed as taught in the law of the Lord it tends to avert venerial diseases, for only th eworthiest may abide, or are able to abide the law. I have never heard of sexual diseases among these people or their forebears when abiding that law as taught in their law books. There are many apparent reasons for this. Plural marriage affords an opportunity for brilliant children to be born of goodly parents and does not force our race to come into existence through the loins of the weak and degenerate.

When will we cease to be children, destroying all that we do not comprehend; unable to discern things of value; willingly adopting retrogressive "fads" in preference to life giving laws and practices, which we hatefully endeavor to stamp out.?

Study the gospel of Jesus Christ, as taught in the standard works of the Church of Jesus Christ of Latter-day Saints. Reason will convert you, if you are a sincere searcher for truth and ask for a testimony of it from God in the name of His son Jesus Christ.

Study the United Order as a means of temporal salvation from the impending social and industrial disaster that threatens the whole world and your heart will acknowledge that it affords the only avenue of escape from total chaos, for this law is an eternal law of God for the temporal salvation of His children.

Sincerely investigate the reasons for the practice of plural marriage and you will eventually acknowledge that righteous adherance to it is one of the laws of God, which will redeem the human race from total extinction and bring a godly progeny into the world, ever increasing in their capacity for attainment and ever approaching nearer to the likeness of their Lord and Savior.

Know this of a surety—our present course of sterilization, birth-control and the practice of race extinction cannot bring anything else. While obedience to the laws of God, among which is the United Order and Plural marriage, will inevitably perfect,

sanctify and preserve our race. These are the highest and most sacred laws of God to man, if you please, and compliance with their conditions affords the only means for the salvation and exaltation of the human race.

UNPUBLISHED TESTIMONIALS

Our esteemed correspondent, C. L. Christensen of Moab, Utah, eighty years of age and one of the Lord's valiant warriors, furnishes TRUTH with the following item pertaining to the religion of the Navajo tribe of Indians:

"Navajo Chiefs told me, Pay-go-Chiddy, the man in the Holy Robe, visited this land and established His Church here amongst His people. He healed the sick, controlled evil spirits, resurrected some when He wanted to. He chose twelve in His stead and when they were tied together with a string (the way they put it)—united, they had the same power He had for about 400 years, during which time they labored amongst the people. Then a wicked time came: wars, whoredoms and all kinds of wickedness. Then the 12 departed: three went East, three West, three North and three South. The three that went South are never to die until Pay-go-Chiddy comes again in His glory."

The Navajos are earnestly looking for them to come, so the reader can see how easy it is for the Elders to quote from the Book of Mormon. In their own language they believe it.

A companion item to the above is taken from the Semi-Weekly issue of the Deseret News, February 10, 1921, having reference to the existence of a quorum of Twelve Apostles among the Yaqui Indians of Mexico. The information was procured by Ammon M. Tenney, one of the early missionaries called by Brigham Young, on exploring and colonizing work. Elder Tenney visited the Yaqui Indians in the mountain and forest fastnesses of Sonora and interviewed their leading men. He speaks of the race as the "most secretive and reticent people" he had ever been among. Continuing he states:

> **The state religion is Catholic, in fact all the outward and public worship is Catholic; but the natives have a sacred tradition and worship which they practice in secret, and which is much older than their first acquaintance with the Catholics. * * * Perhaps the greatest surprise to me was to learn that these people actually have a quorum of Twelve Apostles which was organized among them by the Savior Himself, and which has been kept fully organized since His appearance, as they claim. They say He instructed them to fill vacancies, as they occurred, which they have done. They also crucify the Savior in effigy upon certain occasions, as a teaching and lesson to the children. * * * What impressed me most is that they claim most earnestly that all this and much more, was given them during a personal visit of Jesus Christ among them. * * ***
>
> **During my short visit I saw some of the Twelve Apostles, was told they are held in great respect, and that they are very particular to keep the quorum fully organized.**

It is not surprising that some of the Indian tribes were preserved by the power of God, to maintain very much intact, their traditions coming down from the time Jesus Christ established his Church among their fathers as detailed in 3 Nephi of the Book of Mormon. We are cognizant of the fact that an important work is being performed among this and other tribes of natives, preparatory, no doubt, to the time when, as the Lord promises, a nation should be born in a day. TRUTH is pleased to publish the above important testimonials for the benefit of its many readers.

MARRIAGE

Love is eternal and marriage is fundamentally right. "Man is not without the woman, nor the woman without the man in the Lord", is the counsel of God. Marriage is natural. Nature demands the fulfillment of this law as a pre-requisite to a perfectly rounded life.

Through the gateway of marriage may come the highest spiritual, intellectual and physical development. But marriage as God ordained it means more than a mere sexual license to be enjoyed under the law. "Multiply and replenish the earth", was the command following the first marriage ceremony. To be unfruitful in olden times was a reproach, and voluntary sterility a curse.

But modern society has proclaimed against parenthood. Children are an incumbrance. It is vulgar to have them. A large family is a disgrace. In seeking to revise nature's laws, therefore, the sanctity of the marriage vow has ceased and through the medium of inharmony and divorce man is paying the penalty.

Let woman then relearn nature's stern law. Let her think of marriage first in the light of motherhood. Let home and children mean more to her than the hollow requiem of a decayed society. And let man return to a single standard of virtue. Let him stand at the head of his family—a real man, the image of God, his Maker—and have a pride in the perpetuation of his race.

Then and not till then, will the smiles and caresses of a beautiful woman, glorified by the prattle of little children mean more to him than his club or the wealth of worlds. In the mutual interest of a real family life the divorce evil will disappear—and "a little child shall lead them" on to glory.—Russem, 1923.

THE GREATNESS OF SIMPLICITY

Simplicity in act is the outward expression of Simplicity in thought. Men who carry on their shoulders the fate of a nation are quiet, modest, unassuming. They are often made gentle, calm and simple by the discipline of their responsibility. They have no room in their minds for the pettiness of personal vanity. It is ever the drum-major who grows pompous when he thinks that the whole world is watching him as he marches at the head of the procession. The great general, bowed with the honors of many campaigns, is simple and unaffected as a child. * * *

Simplicity is a mental soil where artifice, lying, deceit, treachery and selfish, low ambition—cannot grow. * * *

Let us seek to cultivate this simplicity in all things in our life. The first step toward simplicity is "simplifying." The beginning of mental or moral progress or reform is always renunciation or sacrifice. It is rejection, surrender or destruction of separate phases of habit or life that have kept us from higher things. Reform your diet and you simplify it; make your speech truer and higher and you simplify it; reform your morals and you begin to cut off your immorals.

The secret of all true greatness is simplicity. Make simplicity the keynote of your life and you will be great, no matter though your life be humble and your influence seem but little. Simple habits, simple manners, simple needs, simple words, simple faiths—all are the pure manifestations of a mind and heart of simplicity.

Simplicity is never to be associated with weakness and ignorance.—Jordan.

SELF CONTROL

(TRUTH delights in the spirit of uplift. It is a great source of satisfaction to note the healthy trend of teaching emanating from some of our organizations. We here produce a leaflet issued by the Relief Society of the Church of Jesus Christ of Latter-day Saints, for February, 1934. The moral taught is sound.—Editor.)

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Proberbs 16:32.

Self Mastery is a matter of learning to direct and apply our own powers at will and is developed by constant continual habitual practice. It is the largest general element in character.

Anger is the emotional effect of extreme discontent and opposition, to fight against evil and wrong, life needs this reinforcement, but it must be purified. Love must free it from hatred: self control must guide it.

Cato said, "I think the first virtue is to restrain the tongue; he approaches nearest to the Gods who knows how to be silent even though he is in the right."

"Occasions of adversity best discover how great virtue or strength each one hath. For occasions do not make a man frail, but they show what he is."—Thomas A. Kempis.

Real glory springs from the silent conquest of ourselves; in learning the joy of forgiveness, the dignity and courage of an apology.

"Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power."—Tennyson.

I have to live with myself, and so
I want to be fit for myself to know,
I want to be able as the days go by
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.
I don't want to keep on my closet shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking no one else will know
The kind of person I really am.
I don't want to dress myself in sham.
I have to live with myself, and so
I want to be fit for myself to know.
—Selected.

MYSELF AND ME

I'm the best pal I ever had,
I like to be with me;
I like to sit and tell myself
Things confidentially.
I often sit and ask me
If I shouldn't or I should,
And I find that my advice to me
Is always pretty good.

I never got acquainted with
Myself till here of late;
I find myself a jolly chum,
I treat me simply great;
I talk with me and walk with me
And show me right and wrong;
I never knew how well myself
And me could get along.

I never try to cheat me,
I'm as truthful as can be;
No matter what may come or go,
I'm on the square with me.
It's great to know yourself and have
A pal that's all your own;
To be such company for yourself
You're never left alone.

You can make yourself a winner
And past failures seem a joke
If you'll only treat yourself as well
As you treat other folk.
Just get together with yourself
And trust yourself with you;
You'll be surprised how much
yourself
Will help you when you do!
—Selected.

Too low they build who build beneath the stars.—Young.

POEM

By Doris Caesar

There's beauty
In a storm
That shakes the trees
And twists their boughs
And strips them
Of their leaves—
But there's little beauty
In the storms
Of grief and fear
That shake
The human heart—
Beauty lies then,
Not in the storm,
But in the strength
With which our weakness
Bends,
And bears the weight.

THE VALLEY OF DEATH

(With apologies)

Sure, a little bit of you-know-where,
  Belched up from the earth one day,
And seethed out on a desert,
  In a spot not far away.
And when the cohorts found it,
  Sure, it looked so desolate,
They said, "Suppose we leave it—
  A land of madness and of hate."
So they sprinkled it with gold mines
  Just to lure man to his woe;
The cussedest place to be in,
  No matter where you'd go.
Then they dotted it with mirages,
  And the blast of hell's hot breath;
And when they had it finished,
  Sure, they called it "The Valley of Death!"

—The Old Prospector.

LUMBER INDUSTRY'S PATTERN

Nearly 60 per cent of all lumber goes into building and construction. Boxes and crates require about 15 to 16 per cent, railways directly use 8 to 9 per cent, exports absorb about 7 per cent, leaving about 11 per cent for fabricating industries.

Approximately 80 per cent of residence structures of the United States are lumber framed.

United States possesses approximately 500,000,000 acres of timber, or 7 per cent of world's total standing timber.

Washington and Oregon have been the leading lumber producing States since 1920, with Louisiana, Mississippi and California not far behind. California is now third on the list.—United States News, 12-30-35.

The king is the man who can.—Carlyle.

PUNGENT PARAGRAPHS

We must suffer before we can sympathize.

A friend should bear with a friend's infirmities, not his vices.—Selected.

Difficulties, like thieves, often disappear at a glance.—Selected.

Patience may be bitter, but its fruit is sweet.—Rousseau.

There is a certain pleasure in weeping; grief finds in tears both a satisfaction and a cure.—Ovid.

They are never alone who are accompanied with noble thoughts.—Sir P. Sidney.

Love is lovliest when embalmed in tears. —Sir Walter Scott.

Wisdom adorns riches, and shadows poverty.—Socrates.

Peace hath her victories no less renowned than war.—Milton.

Who lives for humanity, must be content to lose himself.—O. B. Frothingham.

"Death is the gate to endless joy, but we dread to enter therein."

The fewer our wants the nearer we resemble the Gods.—Socrates.

Indolence and self-disparagement go hand in hand and act each on the other.—Selected.

Politeness costs nothing; it is very agreeable to other people; and, more than this, it pays.—Selected.

The lack of wealth is easily repaired; but the poverty of the soul is irreparable.—Montaigue.

No man knows the highest happiness of life until he knows the happiness of giving. —Selected.

Ability to distinguish is increased by distinguishing; ability to assort is increased by assorting; ability to remember is increased by remembering.—Selected.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is contented with his lot. Who is deserving of honor? He who honoreth mankind.—Selected.

TRUTH

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. 1. MAY 1, 1936 NO. 12.

A PROPHETIC DREAM

(The following written as a dream and published in the Contributor 15:638—1893-4—is a document worthy preservation. Charles D. Evans, the author, was blessed with a vision and understanding that penetrated far into the future of his mortal life. Many of the incidents recorded are now witnessing fulfillment. The student will find much in the article of "present and enduring value."—Ed.)

While I lay pondering, in deep solitude, on the events of the present my mind was drawn into a reverie such as I had never felt before. A strong solicitude for my imperiled country utterly excluded every other thought and raised my feelings to a point of intensity I did not think it possible to endure. While in this solemn, profound, and painful reverie of mind, to my infinite surprise, a light appeared in my room, which seemed to be soft and silvery as that diffused from a northern star. At the moment of its appearance the acute feeling I had experienced instantly yielded to one of calm tranquility.

Although it may have been at the hour of midnight, and the side of the globe whereon I was situated, was excluded from the sunlight, yet all was light and bright and warm as an Italian landscape at noon; but the heat was softer or more subdued. As I gazed upward, I saw descending through my bedroom roof, with a gently gliding movement, a personage clothed in white apparel, whose countenance was smoothly serene, his features regular, and the flashes of his eye seemed to shoot forth scintillations, to use an earthly comparison, strongly resembling those reflected from a diamond under an intensely illumined electric light, which dazzled but did not bewilder. Those large, deep, inscrutable eyes were presently fixed upon mine, when instantly placing his hands upon my forehead his touch produced an indescribable serenity and calmness, a calmness not born of earth, but at once peaceful, delightful and heavenly. My whole being was imbued with a joy unspeakable. All feelings of sorrow instantly vanished. Those lines and shadows which care and sorrow impress upon us were dispelled as a deep fog before a blazing sun. In the eyes of my heavenly visitor, for such he appeared to me, there was a sort of lofty pity and tenderness infinitely stronger than any such feeling I ever saw manifested in ordinary mortals. His very calm appeared like a vast ocean stillness, at once overpowering to every agitated emotion.

By some intuition, or instinct, I felt he had something to communicate to soothe my sorrows and allay my apprehensions. Whereon, addressing me, he said:

"Son, I perceive thou hast grave anxieties over the perilous state of thy country, that thy soul has felt deep sorrow for its future. I have therefore come to thy relief and to tell thee of the causes that have led to this peril. Hear me attentively. Seventy-one years ago, after an awful apostasy of centuries, in which all nations were shrouded in spiritual darkness, when the angels had withdrawn themselves, the voice of prophets hushed, and the light of Urim and Thummim shown not, and the vision of the seers closed, while heaven itself shed not a ray of gladness to lighten a dark world, when Babel ruled and Satan laughed, and Church and Priesthood had taken their upward flight, and the voice of nations, possessing the books of the Jewish prophets, had ruled against vision and against Urim, against the further visits of angels, and against the doctrine of a church of apostles and prophets, thou knowest that then appeared a mighty angel with the solemn announcement of the hour of judgment, the burden of whose instructions pointed to dire calamities upon the present generation. This, therefore, is the cause of what thou seest and the end of the wicked hasteneth."

My vision now became extended in a marvelous manner, and the import of the

past labors of the Elders was made plain to me. I saw multitudes fleeing to the place of safety in our mountain heights. The church was established in the wilderness. Simultaneously the nation had reached an unparalelled prosperity, wealth abounded, new territory was acquired, commerce extended, finance strengthened, confidence was maintained, and peoples abroad pointed to her as the model nation the ideal of the past realized and perfected, the embodiment of the liberty sung by poets and sought for by sages.

"But", continued the messenger, "thou beholdest a change. Confidence is lost. Wealth is arrayed against labor, labor against wealth, yet the land abounds with plenty of food and raiment, and silver and gold are in abundance. Thou seest also the letters written by a Jew have wrought great confusion in the finances of the nation which, together with the policy of many wealthy ones, has produced distress and do presage further sorrow."

Factions now sprang up as if by magic; capital had intrenched itself against labor throughout the land; labor was organized against capital. The voice of the wise sought to tranquilize these two powerful factors in vain. Excited multitudes ran wildly about; strikes increased; lawlessness sought the place of regular government. At this juncture I saw a banner floating in air whereon was written the words, "Bankruptcy, Famine, Floods, Fire, Cyclones, Blood, Plague." Mad with rage men and women rushed upon each other. Blood flowed down the streets of cities like water. The demon of bloody hate had enthroned itself on the citadel of reason; the thirst for blood was more intense than that of the parched tongue for water. Thousands of bodies lay untombed in the streets. Men and women fell dead from the terror inspired by fear. Rest was but the precursor of the bloody work of the morrow. All around lay the mournfulness of a past in ruins. Monuments erected to perpetuate the names of the noble and brave were ruthlessly destroyed by combustibles. A voice now sounded aloud these words, "Yet once again I shake not the earth only, but also heaven. And this word yet once again signifies the removing of things that are shaken, as of things that are made; that those things that cannot be shaken may remain."

Earthquakes rent the earth in vast chasms, which engulfed multitudes; terrible groanings and wailings filled the air; the shrieks of the suffering were indescribably awful. Water wildly rushed in from the tumultuous ocean whose very roaring under the mad rage of the fierce cyclone, was unendurable to the ear. Cities were swept away in an instant, missiles were hurled through the atmosphere at a terrible velocity and people were carried upward only to descend an unrecognizable mass. Islands appeared where ocean waves once tossed the gigantic steamer. In other parts voluminous flames, emanating from vast fires, rolled with fearful velocity destroying life and property in their destructive course. The seal of the dread menace of despair was stamped on every human visage; men fell exhausted, appalled and trembling. Every element of agitated nature seemed a demon of wrathful fury. Dense clouds, blacker than midnight darkness, whose thunders reverberated with intonations which shook the earth, obscured the sunlight. Darkness reigned unrivaled and supreme.

Again the light shone, revealing an atmosphere tinged with a leaden hue, which was the precursor of an unparalleled plague whose first symptoms were recognized by a purple spot which appeared on the cheek, or on the back of the hand, and which, invariably, enlarged until it spread over the entire surface of the body, producing certain death. Mothers, on sight of it, cast away their children as if they were poisonous reptiles. This plague, in grown persons, rotted the eyes in their sockets and consumed the tongue as would a powerful acid or an intense heat. Wicked men, suffering under its writhing agonies, cursed God and died, as they stood on their feet, and the birds of prey feasted on their carcases.

I saw in my dream the messenger again appear with a vial in his right hand, who addressing me said: "Thou knowest somewhat of the chemistry taught in the schools of human learning, behold now a chemistry sufficiently powerful to change the waters of the sea." He then poured out his vial upon the sea and it became putrid as the blood of a dead man, and every living soul therein died. Other plagues followed which I forbear to record.

A foreign power had invaded the nation which, from every human indication, it appeared would seize the government and supplant it with monarchy. I stood trembling at the aspect, when, lo, a power arose in the west which declared itself in favor of the constitution in its original form; to this suddenly rising power every lover of constitutional rights and liberties throughout the nation gave hearty support. The struggle was fiercely contested, but the Stars and Stripes floated in the breeze, and, bidding defiance to all opposition, waved proudly over the land. Among the many banners I saw, was one inscribed thus: "The government based on the Constitution, now and forever"; on another, "Liberty of Conscience, Social, Religious, and Political."

The light of the Gospel which had but

dimly shown because of abomination, now burst forth with a lustre that filled the earth. Cities appeared in every direction, one of which, in the center of the continent, was an embodiment of architectural science after the pattern of eternal perfections, whose towers glittered with a radiance emanating from the sparkling of emeralds, rubies, diamonds and other precious stones set in a canopy of gold and so elaborately and skillfully arranged as to shed forth a brilliancy which dazzled and enchanted the eye, excited admiration and developed a taste for the beautiful, beyond anything man had ever conceived. Fountains of crystal water shot upward their transparent jets which in the brilliant sunshine, formed ten thousand rainbow tints at once delightful to the eye. Gardens, the perfections of whose arrangement confound all our present attempts at genius, were bedecked with flowers of varied hue to develop and refine the taste and strengthen a love for these nature's chastest adornments. Schools and universities were erected, to which all had access; in the latter Urims were placed, for the study of the past, present and future and for obtaining a knowledge of the heavenly bodies, and of the construction of worlds and universes. The inherent properties of matter, its arrangements, laws, mutual relations were revealed and taught and made plain as the primer lesson of a child. The conflicting theories of geologists regarding the formation and age of the earth were settled forever. All learning was based on eternal certainty. Angels brought forth the treasures of knowledge which had laid hid in the womb of the dim and distant past.

The appliances for making learning easy surpass all conjecture. Chemistry was rendered extremely simple, by the power which the Urims conferred on man of looking into and through the elements of every kind; a stone furnished no more obstruction to human vision than the air itself. Not only were the elements and all their changes and transformations plainly understood but the construction, operations, and laws of mind were thus rendered equally plain as those which governed the coarser elements. While looking through the Urim and Thummim I was amazed at a transformation, which even now is to me marvelous beyond description, clearly showing the manner in which particles composing the inorganic kingdom of nature are conducted upward to become a part of organic forms; another astounding revelation was a view clearly shown me of the entire circulation of the blood both in man and animals. After seeing these things and gazing once more upon the beautiful city, the following passage of Scripture sounded in my ears: "Out of Zion the perfection of beauty God shineth."

On this I awoke to find all a dream.

I have written the foregoing, which is founded on true principle, under the caption of a dream, partly to instruct and partly to check the folly of reading silly novels now so prevalent.

CHARLES D. EVANS.
Springville, Utah.

FUTURE RECORDS TO COME FORTH

And Adam stood up in the midst of the congregation; and notwithstanding he was bowed with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

These things were all written in the Book of Enoch, and are to be testified of in due time.—D. & C., 107:56-7.

And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth: for behold they reveal all things from the foundation of the world unto the end thereof.

And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.—2 Nephi 27:7-11.

And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and the prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.—D. & C., 128:18.

Brigham Young relates (June, 1877):

I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country. * * * Oliver Cowdery went with the

Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there were a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah (when through translating) which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. * * * They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: **"This sword will never be sheathed again until the kingdoms of the world become the kingdom of our God and His Christ."**—Journal of Discourses, 19:38.

PIGEON HERO OF WORLD WAR DIES AT U. S. POST IN HAWAII

Honolulu, Dec. 6, 1935 (UP)—The world's most famous pigeon, which lost a leg flying through a barrage in France with military information for the United States army, died today, aged 17 years 11 months.

The heroic pigeon thereby became a war hero and earned the name "John Silver", the appellation of the one legged pirate in "Treasure Island."

John was hatched on a French battlefield in January, 1918. Before he was many months old he was braving barrages in carrying important messages.

He was wounded while flying from a front line dugout to headquarters.

Men below saw a shell explode near him. The concussion tossed the pigeon upward, then he fell.

As the gallant bird dropped he struggled to regain altitude. Finally he did so, and reached headquarters covered with blood, his feathers ripped out and one foot gone.

The pigeon was accorded the treatment of any hero who has accomplished a mission in the face of great danger. He was nursed back to health and taken to the United States.

The carcass will be stuffed and sent to the aeronautical museum at Wright field, Dayton, Ohio.—Daily News.

UNPUBLISHED TESTIMONIALS

(The following incident happened during last year, when a number of the brethren were engaged in getting out timber for homes and to assist them in providing food for their families. The incident was related by one of the brethren working at the camp, but whose name, for proper reasons, is omitted.—Ed.)

For several days the food supply at the saw mill was water gravy, beans and bread. There was little grease and flour left. We did not have the strength needed for the hard work before us; still we did not complain, but worked on. There were twenty-two in camp, including eleven children; there were also three ravenously hungry dogs.

It was on Sunday about six o'clock A. M. I sought the Lord from a secluded spot where I prayed each day, telling Him of our shortage and asking Him to send us a deer to augment our food supply. During that afternoon, near evening, we held a gospel meeting in the cook house. One of the young men brought his .22 rifle along, an incident that had never before happened in that camp while attending a meeting, and instead of entering the house he said, "I'll just sit here on the door step."

As I was speaking to the people the dogs began barking. They made an unusual noise and ran toward the creek. Several looked from the house and saw two deer drinking in the creek about fifty yards away. The brother with the gun followed the dogs, but the deer were frightened away by the noise.

Daylight was fast changing into darkness so that seeing any distance was difficult. Going down the creek some distance, the gunner looked up the mountain side toward the east, which had not yet become as dark as the trough of the canyon. There he saw a large buck deer lying peacefully under a cedar. The animal was clearly silhouetted against the sky. The brother thought, "I can never reach him effectively at that distance" (about five hundred yards away.) To shoot seemed foolish with that gun, yet the impulse to try urged the attempt. The aim was true and a lunge down the mountain side brought the deer to its death.

We united our voices in thanking the giver of all good for so wonderful deliverance from hunger, and for the valuable lesson the incident taught—that "the Lord will provide" for those in need and willing to serve Him.—J.

When a man assumes a public trust, he should consider himself as public property. —Thomas Jefferson.

EDITORIAL

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CONFERENCE TOPICS

The late general conference of the Church was well attended. The Tabernacle, having a capacity of over eight thousand, including standing room, was filled during part of the sessions. The singing furnished by different choirs, including the famous group of "Singing Mothers", was on the whole, well selected and pleasingly rendered. The speakers, in general, evinced a spirit of uplift, of kindness and charity. The broadcast by the members of the First Presidency—the Church of the Air services—over the Columbia net work, was unique as it was interesting. The topics selected were orthodox and, considering the restrictions on time, were clearly presented. No doubt thousands in the "invisible audience" were thrilled by the melody of song provided by the noted choir and many were edified by the sermons spoken.

The statistical information given out was interesting as showing the growth of the Church, and some of its expenditures. Many of the Saints would like to have known the total receipts and expenditures which, for reasons better known to the leaders, are never given out. Nor are the salaries or expenses of the leading brethren and sisters divulged. Financial reports will be of little value until they are made to cover all the ground, and to honestly reflect the full expenditures of the Church as well as its income. We are convinced that a proper application of the moneys of the Church, and an intelligent report showing the same, would inspire greater confidence in the minds of the Saints, and materially aid in the increase of tithing receipts and other contributions. As long as the Church membership is left to guess concerning the many channels in which Church funds are distributed, and are left to surmise that too much of them is used in the maintenance of hotels, apartment houses, sugar plants, the payment of interest, and what not, together with ever increasing salary drains, there is a large proportion of the business minded members of the Church that will continue hesitating in the payment of their "tithes and offerings". We suggest this difficulty may be largely remedied by a full and complete financial report, in the place of the half-hearted reports customarily rendered.

The pleasing and quite unusual absence of unjust criticism of those of the Saints entertaining different views on doctrine to those of the leaders, was another happy feature of the conference. "Honey catches more flies than vinegar", is a good principle to remember. It does more harm than good to call either the dead or the living who are not present or permitted to defend themselves, liars and other vile and ungentlemanly names, as has so frequently been the habit of certain leaders in the past. The brethren are to be commended for their wise discontinuance of this crude procedure.

Several of the speakers reflected a truly Christian spirit, in advocating, as did President Grant, the great worth of souls. He quoted, "Remember the worth of souls is great in the sight of God. Wherefore ye are called to cry repentance unto this people." "The Gospel is not only one of conversion," said he, "but of forgiveness." President J. Reuben Clark urged the Saints to take a greater interest in the welfare of their fellowmen. "If some person", said he, "whose light has failed, stumbles and falls temporarily from the narrow path it is the duty of the Latter-day Saints to go to that person, in humility and love, and try to win him back to a better life." "We cannot say", the speaker continued, "here are the principles of the Church (he evidently meant "principles of the gospel", for the Church, when in order, must always be subservient to the gospel) take them or leave them. It is the duty of every member, when he finds some one growing weak in the faith, to bring him back into the fold."

Bishop John Wells also stressed this point. Said he, "The Savior said, My sheep know my voice", and "feed my sheep." When one was missing the good shepherd left the ninety and nine and went in search of the lost one. This, the speaker continued, is the spirit of the Gospel. The missing sheep must be saved within the wards and stakes of the Church, the same as in the world. Thousands and thousands within the Stakes and wards need saving, said the speaker.

All this is very good and if the counsel were exemplified in the works of the leaders, incalculable good must necessarily follow. When we hear such lofty sentiments and contrast with them that which actually takes place, we wonder if Larry's admonition isn't meant: "Not what I say, but what you know I mean is the way you should

translate my speech and writing." Dozens of Saints who have been disfellowshiped or "un-churched", mention the fact that if it could be shown them wherein they were wrong, they would gladly confess their error. Say they: "Not one person, from the ward teacher to the President of the Church, has ever approached them with a word of kindness, or attempted to show them their mistakes." The few of the Saints who have been approached by ward or stake officials tell of the fact, that when they have quoted from the revelations of the Lord, in support of their deep seated opinions, the "shepherd" visiting them has become enraged, intolerant and, in many cases, highly insulting. When we contemplate this arbitrary spirit—the spirit that boldly proclaims, "you believe as I do, right or wrong ,or you will be damned"—we are reminded of the man that said in effect: "How do you expect me to hear what you say, when the sound of what you are and what you do, thunders so loudly in my ears!" Certainly the principle of going out after the lost sheep has been woefully neglected in the past. This is evident from Bishop Well's' statement, that "thousands and thousands within the stakes and wards need saving." We trust the wise counsel in this matter will be heeded.

Elder Melvin J. Ballard ably handled the theme that, "Time is on the side of Justice, Truth and Right, and always dethrones falsehood"; using several appropriate illustrations to fortify his argument. The subject was appropriate and the logic of it unassailable. So important we deem the topic and its soundness, we are prompted to give the beautiful lines: RIGHT WILL PREVAIL

However the battle is ended, though proudly the victor comes,
With flutt'ring flags and prancing steeds and echo of rolling drums,
Still Truth proclaims the motto, in letters of living light—
No question is ever settled until it is settled right.

Though the heel of the strong oppressor may grind the weak in the dust;
And the voices of fame, with one acclaim, may call him great and just;
Keep on with your weary battle against triumphant might—
No question is ever settled until it is settled right.

Let those who have failed take courage, though the enemies seem to have won;
If his ranks are strong, yet he be in the wrong, the battle is not yet done;
For sure as the morning follows the darkest hour of night,
No question is ever settled until it is settled right.

O man bowed down with labor, O woman young yet old,
O hearts oppressed in the toiler's breast, and crushed by the power of gold;
Keep on with your weary battle against triumphant might—
No question is ever settled until it is settled right.

Elder Ballard's concluding plea should be heeded by all Latter-day Saints, viz: "If you do not now have it, get a testimony of the divinity of God and of the truth of this work." And we say further: keep your minds unbiased and unfettered and find out the truth concerning the many questions baffling the understanding of the Saints today. Ascertain where the Presidency of Priesthood really lies, and learn to live the fulness of light as God has revealed it, and not necessarily as your leaders try to force it upon you. As the Prophet Brigham Young said: "How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves." There is no excuse for any Latter-day Saint being deceived on these matters, for, with a proper approach to God, their queries will be answered.

The true love of heaven was shown in the remarks of Elder Rudger Clawson and the text chosen: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life."

Book of Mormon in Braille

The information given out by Elder George Albert Smith regarding the printing of the Book of Mormon in Braille, for the use of the blind, was most interesting. The speaker showed that at the inception of the printing of the Book of Mormon, a concentrated effort by the enemies of the work was put forth to keep the people from reading the record when printed; yet today it has been translated into practically every language of man, and by the present translation in Braille is now made available to the blind. The speaker said, "I know of no other book save the Bible, that has been printed in more languages and more editions, and is more generally read." This should be gratifying and a testimony to the divinity of the work, to all Latter-day Saints.

Elder Reed Smoot touched lightly on the fundamental causes of the present world unrest and distress. Quoting the late Chauncey M. Depew, "that one of the great crimes of humanity is indifference." and that "two of the commonest expressions today are, 'What's the use', and 'Why should I care?'" The speaker quoted from President Hoover as saying: "My country owes me nothing; it gave me every opportunity I have had. I am indebted to my country beyond my power to repay." While attributing to Mr. Hoover, in the above remarks, perfect candor and honesty, TRUTH substitutes "Gospel" for "country", and proclaims that we owe all that we have or can have or be to the Gospel of Jesus Christ and that by strict compliance with every principle thereof all men may reach the high goal for which

they should be striving. While men often excuse themselves for assuming an attitude of indifference towards politics—rotten and debased as they have become—and while their faith in national institutions may be badly shaken because of the actions of dishonest men who occupy high places, still the truths of heaven prevail, and no one can safely say, "What's the use", and "Why should I care", with reference to institutions placed on earth for the salvation of man.

Evils of Depression

Elder George F. Richards touched the vital question of the present day depression and its attendant evils. He said:

> **The Lord has made provision in His Church to meet every emergency that might arise, provided members will do their part. There is today an emergency in the land, a wide-spread financial depression, and the Church feels it keenly. Many of its members are without employment or other means of support and are dependent upon the Government, the Church or other charitable institutions for a subsistence for themselves and their families. * * * But how this may be accomplished is a question which is giving the authorities no little anxiety.''**

In this statement the speaker is correct. For several years the Saints have been gradually going into bondage. Indeed it was proclaimed by President John Taylor that in the day of the seventh President of the Church, and in consequence of error overwhelming the Church, the "Saints would go into financial and spiritual bondage." This prediction is now fulfilled. It is spiritual bondage not to be permitted to exercise one's agency guaranteed to him both by the laws of Heaven and by the Constitution of the United States. Since, on the one hand, the Saints are threatened with ostracism and expulsion from the Church, if they attempt to live certain saving principles—principles necessary to be lived in order to attain unto the highest exaltation in the Celestial Kingdom; and on the other hand the civil authorities threaten them with imprisonment as felons, they are literally in spiritual bondage—as much so as were the children of Israel in Pharaoh's reign, when they were denied their God-given right to migrate to their promised land. No argument is needed to indicate financial bondage. There are but few men in the Church not in debt to some financial institution. There is scarcely a home in the land, but is under mortgage or in arrears in taxes. Elder McKay mentioned the fact of over 3200 farms being abandoned by the Saints in the past two years, and advocated a return to them this year. However, the speaker seemed to fail to grasp the truth of the situation. These farms, as a rule, are heavily mortgaged, are unreasonably taxed, and, in most cases, are terribly run down. How are people going back to them without financial help? and how may a living be wrested from the soil so burdened with obligations that its entire strength is required to meet taxes and interest payments?

"The Lord", said Elder Richards, "has made provision in His Church to meet every emergency that might arise", and here the speaker revealed a lamentable lack of knowledge as to what such "provision" may be. He said, "but how this may be accomplished is a question which is giving the authorities no little anxiety."

If the authorities—claiming to be prophets, seers and revelators—do not know what the "provision the Lord has placed in the Church to meet every emergency" is, or, if knowing it, haven't the knowledge or wisdom to apply it, the Church is truly in an awful condition and the members must necessarily seek the required light from the fountain head. The explaining of the real remedy was woefully neglected during the conference, as it has been at previous conferences. The Saints expected some substantial food—they were within their rights —those worthy of it.

God's Law of Economics

The economic law of heaven—the Order of Enoch, United Order, the law of Consecration, was avoided by practically all the speakers. This law, if lived—and thousands are anxious to live it today, and would do so, if the leaders of the Church would honestly advocate it and enter it themselves—would very quickly change the Saints from a debtor to a creditor position. The true remedy, and in fact the only remedy, for the present distress among the Saints, is in adopting God's economic law. The Saints will never again be freed from financial bondage, until they accept the Lord's way of living and conducting financial transactions, no more than they can ever regain their spiritual freedom, and again have the heavens opened to them, until they are prepared to live every principle of the Gospel revealed to man in this dispensation. Why don't the leaders teach these truths? They teach all around them, but tactfully avoid the real issue and the divine recipe as if it were poison—and so it is poison to the present capitalistic system; it is poison to Babylon, its adoption will bring financial relief; will bring happiness, joy and peace, and will point the way for man to love his neighbor as himself. Perfect examples of the living of God's economic law are found among the Saints in the days of the ancient Apostles, both on this and the eastern continent.

> **And the multitude of them that believed were of one heart and of one soul: neither said any**

> of them that aught of the things which he possessed was his own; but they had all things common. * * *
>
> Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.—Acts 4:32, 34, 35.

And among the Nephite Saints:

> And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them — 3 Nephi 26:19, 20.

And now for the direct word of the Lord in this dispensation:

> And it is my purpose to provide for my Saints, for all things are mine; but it MUST NEEDS BE DONE IN MINE OWN WAY; and behold THIS IS THE WAY that I, the Lord have decreed to provide for my Saints, that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.
>
> Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. & C., 104:15-18.

This is God's way, and "it must needs be done in His own way.". It is the "provision", hinted at by Elder Richards, which, if adhered to, "will meet every emergency that might arise." It is the only provision for such emergencies that God has instituted. Since conference it has come to our attention, that ward and stake authorities, complying with orders from the First Presidency, have set up machinery for the immediate collection of some $800,000.00, which sum is allegedly required to support the poor of the Church. Some are wondering why such a sudden call for cash. Surely tithing is still coming in. During the conference the brethren reported tithing receipts increasing. If the leaders have really reached a point that they wish to assist the poor and care for them as the Lord has directed, and which has been woefully neglected in the past, by curtailing in the building of a few meeting houses and cutting down on other needless expenditures, the situation may be met without a special assessment.

$800,000.00 is 5% on $16,000,000.00. One is led to wonder if there is not more to the rumor, that the Church has guaranteed a large bonded indebtedness of the Utah-Idaho Sugar Company, and that this amount is needed to meet interest payments, than the Authorities are willing to admit.

If God's law were followed this unfortunate condition would not exist. The hackneyed cry of "pay your tithing and be blessed", has lost its glamour among a people left by their shepherds to drift and roam in the wilderness, crying for relief and all the time going deeper into bondage. Let the law of consecration, followed by the true law of tithing be inaugurated, and Zion will really begin to flourish, and the lost sheep of Israel will gladly return to their fold.

The record shows the leaders have not only failed in their duty in this matter, but they have adopted means of discouraging small groups of Saints, whom the Spirit of the Lord is causing to make the effort to live the United Order. A concrete example of this fact is the group of Saints at Short Creek, Arizona. Some fifteen families there decided to pool their interests and begin to live the spirit of the economic order of heaven. They had all been on government relief and desired to be off. They made a brave start, but were soon threatened with excommunication by the Church leaders; and some, at the instance of the leaders, were arrested and sent to prison, for "abiding" in a principle that the leader himself is confessedly living—if not in spirit at least in form. Twenty-one of these valiant Saints were accordingly "unchurched" for refusing to subscribe to an oath binding them to support the leaders of the Church in all their actions, right or wrong. But nothwithstanding this action on the part of the heads of the Church, and the imprisonment of two of the active members of the group, with an entailed expenditure of many hundreds of dollars, the Short Creek Saints have emerged from a condition of dependence to that of independence; and this almost miraculous achievement has been accomplished in considerably less than a year's time. The group is united. They, like the Saints of old, have all things in common, as nearly as may be at present. Selfishness is being rapidly rooted out from among them and they are singularly free from the demon envy and jealousy. The Spirit of the Lord presides in their midst and the death-dealing influences of Babylon driven out of their lives and replaced by the spirit of true religion. It would be well for the leaders of Ephraim to emulate the example of our Short Creek Saints, introduce it among the more humble of the Saints here who are willing to live God's holy laws; cease seeking to destroy those who are courageously and faithfully blazing the way leading to perfect economic existence. Let the Short Creek Saints teach the body of the Church the lesson they are learning in the midst of persecution, and the distress spok-

en of by Elder Richards and other speakers, will soon disappear.

Loyalty Proclaimed

During the conference President Grant gave much good advice, but, as usual, made some statements not supported by the facts. Said he:

> **Every leader of the Church from the Prophet Joseph Smith down, had always had better than 99 and a fraction per cent of the membership staunch and loyal to the established authority. The Saints of God have always upheld the Prophets, from the Prophet Joseph Smith down to the present leader of the Church.**

This statement is untrue. Nothing could be farther from the facts. On other occasions, we have called attention to statements made by Brigham Young and Heber C. Kimball, regarding the disloyalty of the Saints at Kirtland. President Kimball spoke of a time "When the Church was broken up in Kirtland, and that there were not 20 persons on the earth that would declare that Joseph Smith was a Prophet of God." And Brigham Young was forced to leave Kirtland because he would "proclaim publicly and privately among the Saints that he knew by the Holy Ghost that Joseph Smith was a Prophet of God." Joseph himself declared that of "the twelve Apostles chosen in Kirtland, there have been only two but that have lifted their heel against me."

Does that sound like "better than 99 and a fraction per cent of the membership were staunch and loyal to the established authority?"

After the death of the Prophet and Brigham Young was recognized as the "established authority", only a part of the Saints followed him to the mountains; and here, in the valleys, the evidence is overwhelming that but a very small minority of the Saints were loyal to his administration.

> **I have had visions and revelations, said Brigham Young, instructing me how to organize this people so they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. * * * There are many great and glorious privileges for the people, which they are not prepared to receive.**

Heber C. Kimball, in his farewell speech, before his death, made this touching appeal to the recreant Saints:

> **There are many here today, who, unless they repent, will never see my face again after my eyes are closed in death. * * * I have not one word of reflection to make against you, yet you are living at a poor dying rate.**

Such a situation does not argue that "better than 99 and a fraction per cent" of the membership of the Church followed the authorities. The established fact that only between two and three per cent of the Saints ever lived the order of Celestial marriage, although it was adopted as a tenet of the Church, is an indication of the disloyalty of the masses; and as they were disloyal then, so they are today. But a few months after President John Taylor received a revelation from the Lord re-affirming the principle of plural marriage and saying it must be lived in order to obtain the blessings of Abraham, and while the venerable president was on his death bed, the Saints were preparing resolutions to present to congress proffering to abandon this principle of marriage in exchange for statehood; and this in opposition to the direct counsel of the Prophet and mouthpiece of God. President Grant himself, has on a number of occasions proclaimed the fact that the majority are seldom right, and that the minority is the group that may be looked to for faithfulness to the principles of righteousness.

It was not long since President Grant spoke of the disrespect of the members of the Church toward him. Said he: "I was respected more by the Saints while I was president of the Tooele Stake of Zion than I am now as President of the Church."

The statement that "better than 99 and a fraction per cent" of the membership had always remained staunch and loyal to the established authority", to say the least, proves a reckless disregard for truth. A fourteen-year-old boy would know better. The motive behind the statement is not justified. The leader, in making the statement blundered. There is no justification for it.

Lauds Own Actions

Another mistake the President made in seeking to justify his administration:

> **The rights of the Priesthood and the powers of heaven have been exercised in the Church from the days of the Prophet Joseph Smith until today, upon the principles of righteousness. * * * There has NEVER been any authority exercised in the Church, save by the Spirit of God.**

This eulogy, of course, is intended to cover the actions of the president himself. A becoming modesty and humility would leave this decision, in so far as it involves one's own actions, to the Lord. True, the spirit of the day—the spirit of modern advertising—proclaims that one should "toot his own horn", but that is not the spirit of a true servant of the Lord, a Prophet of God. And the statement is not true. The present leader of the Church has not always exercised his priesthood authority "by the Spirit of God." His actions have not always been founded "upon the principles of righteousness." It isn't a righteous thing to demand of the Saints, on pain of excommunication, that they sign an oath to sustain him in all his actions—right or wrong; that they

sustain him as a prophet, seer and revelator, whether he is one or not. It is not the righteous exercise of authority to demand that the Saints, on pain of excommunication, sign an oath to sustain the leader as a prophet, seer and revelator and at the same time repudiate the life (polygamous) that he is living—to sustain him and repudiate him by the same signature, and forced to do so by the president himself, is not the righteous exercise of authority. For not being willing to do this very thing, twenty-one of the Saints at Short Creek, Arizona, were "un-churched", ten in Cache Valley and numerous others throughout the Church. These Saints were not handled for practicing polygamy, it was for sustaining the revelations of the Lord, and for refusing to blindly endorse all the actions—past, present and future—of the Church leaders, without mental reservation. Derelicts and cowards seek to perpetuate their tenure in office by such methods, righteous men, never. A Prophet of God would hardly resort to such tactics. It is an admission of weakness on his part. The Saints who have been thus handled unrighteously are among the most humble and faithful in the Church. Among them are mothers of families ranging from eight to fourteen children—women who, time and again, offered life for life, in order to comply with the first commandment to "multiply and replenish the earth". They have been cast out as unclean and adulterous and unfit the association of the retained membership for refusing to sign a statement repudiating those living in polygamy, but at the same time sustaining the leaders of the Church, who are confessedly living in polygamy! Bishops, High Counselors and Stake Presidents, in many cases, hesitated taking the action, but the wicked ukase of the President of the Church demanding such arbitrary action was so positive and threatening that men have acted against their own judgment and have stultified themselves as servants of God, by rejecting the promptings of the Spirit of the Lord, and have attempted to cast out and disgrace their best friends, real Christian men and women! We know what we are talking about. The facts will some day be affirmed by an army of men whose agency has been taken from them by high Church officials. For a man to puff out his chest and proclaim to the world that he is without mistake or sin in his official acts spells his own doom. For displaying a similar spirit, the Lord, as early as 1831, took Sidney Rigdon to task in this wise: "And now, behold, verily I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, HE EXALTED HIMSELF IN HIS HEART, and received not counsel but grieved the spirit."

We recall an incident related to us by one of the brethren involved and which happened during the presidency of Wilford Woodruff. The First Presidency and Twelve were together bearing testimony, confessing their sins and seeking in meekness and humility, to make amends for their short-comings of the past. One brother arose and proclaimed himself free from blemish. He knew of nothing he should repent of; he had made no mistakes calling for repentance; his conscience was clear and he was prepared to meet his God. President Woodruff gravely asked the self-righteous brother to stand out in the midst of the circle which had been formed. "Now", said he, "Brother ———, turn around slowly," and as he turned slowly about the President said, "I want all you brethren to take a last careful look at this man ,for he is apt to be translated and taken up any moment. Perfect men are not permitted to remain on earth long."

A little modesty and humility manifested by our President would be a more becoming attitude for a leader of a great people. And in closing let us submit, that if the President really believes that "better than 99 and a fraction per cent of the membership of the Church, stands staunch and loyal to his authority, endorsing his actions, let him, for his own disillusionment, apply this test: Let the Saints vote by secret ballot. Have Stake Presidents provide for the taking of such a vote in every ward in the Church. Let the vote be taken throughout the Church on the same day and let the undisturbed ballots be transmitted to an unbiased committee of Church members, who will count them and publish the results without being coerced or threatened. If this, or a similar course by which a secret vote can be obtained be followed, we venture the opinion that our President will quickly return to his former theory that "only the small minority are right—the majority, seldom if ever." Under tactics used for the past several years of abusing all opposing the actions of the leaders, having policemen near at hand at conference sessions to eject those not in harmony, it is little wonder that the vote to sustain him is always "Aye". It is a vote much like that recently reported in Germany, a plebescite directed to endorse the policies of the Nazi leader Hitler. The ballot provided for only one kind of vote. Everyone using that ballot, and placing a cross in the square, was compelled to vote "YEA". Those not wishing so to vote found it safer, according to the accounts, to remain away from the polls. The gallant leader struttingly claimed a 99% loyalty, while the Mormon leader, with like tactics, claims a "better than 99 and a fraction per cent" loyalty. If the situation

wasn't tragic it would be ludicrous in the extreme—it is positively amazing how a sane person could make such a statement. Give all the Saints an opportunity to vote their true feelings, unhampered by threats of excommunication, and watch the change in results.

Some of the brethren, in their addresses, referred to the "tongue of slander", a "voice of evil", the "scum of the earth". TRUTH deprecates any accusations against the leaders not warranted by facts. Any destructive criticism of Church policies—any attempt to tear down rather than build up. If such mistakes have been resorted to we gladly join with the leaders in crying them down and condemning them in the most positive way. We contend for truth and righteousness—for fair play, and will defend any man against slander. On the other hand, we MUST uphold the principles of the Gospel at any cost, let our swords strike whom they may. As Theodore Roosevelt said—'Our spear knows no brother." We hope always for the wisdom to give credit to whom credit is due, and condemn wickedness in whatever guise it may appear.

We rejoice in the many good things spoken during the conference. We love the Church; it was set up under the Priesthood of God as an aid to the Priesthood in establishing righteousness in the earth. Our hearts grieve because of the dangerous detour the Church has chosen in order to avoid the criticisms of men. We look forward in patience born of a divine love, to the time when the one "Mighty and Strong" will come and set the "House of God" in order, and restore to the Saints the right to believe in and live every law God has revealed for the salvation of His children. We rejoice when the brethren of the authorities show the necessary courage to teach the truths of heaven, but grieve when we see the Saints crying for "bread and receiving a stone."

LIBERTY

Give me the liberty to know, to think, to believe and to utter freely, according to conscience, above all other liberties.—Milton.

The way I feel about my pie crust, St. Peter may charge me with the sin o' vanity, but he wouldn't if he could taste it.—Aunt Het.

IN PERFECT FORM

President (Theodore) Roosevelt, at a Gridiron Club dinner, is said to have reported this incident: "Two women", he said, "were discussing some new neighbors who had moved into one of the most sumptuous houses in their city. 'They seem to be very rich', said the first. 'Oh, they are', said the second. 'Shall you call?' 'Decidedly.' 'You are sure, are you, that they—are—er—quite correct, quite—er—good form?' 'Oh, my dear, I'm positive', said the second woman. 'They have thirty servants, eighteen horses, twelve dogs, eleven automobiles, and ONE CHILD.'"—Mill. Star, 69:387.

MORMON TEMPLE

Salt Lake City, Utah

The temple was commenced April 6, 1853, and completed April 6, 1893, at a cost of approximately $4,000,000. It is 186½ feet long by 99 feet wide. The Foundation or footing walls are 16 feet thick and 8 feet deep. The basement walls are 9 feet thick and the upper walls 6 feet thick. The side walls are 107½ feet high; east center tower 210 feet high, surmounted by a hammered copper statue of the Angel Moroni 12½ feet high gilded with pure gold leaf.

RICHES ARE THEFT

All riches come from iniquity, and unless one has lost, another cannot gain. Hence very true, "the rich man is unjust, or the heir an unjust one." Opulence is always that common opinion seems to me to be the result of theft, if not committed by the actual possessor, then by his predecessor. —By St. Jerome, 340-420.

COURAGE

Be still, sad heart! and cease repining:
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days be dark and dreary.

—Longfellow.

RESPECTABILITY

In Birmingham, when Mrs. Ernestine Meeks refused probation for a liquor law violation and began to serve a 60-day jail term, her husband, sometimes subpoena server, crowed: "There has been a lot of talk about us having a drag. I want people to know we serve our time in jail like other respectable people."

Mother's Day

May 10th is designated MOTHER'S DAY. Truly, every day is Mother's day—to toil, to hope, to soothe, bless and achieve. The velvety charm in Mother's voice, the thrilling gentleness of Mother's touch, the compelling logic in her plea—who has not sensed these and received exquisite joy from them! Ben Hur was made to say in meaning: "God could not be everywhere present, so He gave the world Mothers." True womanhood—childless or not—expresses true Motherhood. It is said that women act, not by reason or cool calculation as do men, but are endowed with an intuition, fired by an emotion which, when divinely lit, generates the power that moves the world. During all ages men have heard of "sons of perdition", but who has ever heard of a daughter of perdition? There is no shelter in a woman's heart for a damning sin; there is no place in the eternal glories where the calm of a Woman's presence is not felt. Motherhood—true Womanhood—like the Spirit of God, penetrates to the uttermost recesses of life.

MOTHER O' MINE

If I were hanged on the highest hill,
Mother, o' mine, O mother o' mine!
I know whose love would follow me still,
Mother, o' mine, O mother o' mine!

If I were drowned in the deepest sea,
Mother, o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother, o' mine, O mother o' mine!

If I were damned of body and soul,
I know whose prayers would make me whole,
Mother, o' mine, O mother o' mine!

The word "EVE" bears a charm that is little comprehended today. 'Tis a title, which if understood, would be sought after as the ultimate prize: The Mother of creation. "And Adam called his wife's name EVE; because she was the mother of all living." In her—the woman—was typified universal Motherhood. She stood at the head of Mother-kind. Before her seed should the seed of every living creature bow—her Sons become the Kings and her Daughters the Queens of the universes; in them should rest the power not only to rule life, but to subdue all elements and annihilate time and space.

To be, then, a part of the great creative scheme of life and be crowned with the title "EVE" is an honor that at once exalts and glorifies. What wonder then that the name "MOTHER", the first to be lisped by baby lips and the last that escapes the lips of man, should arouse in the human breast the deepest emotions, the purest reverence, and the highest ideals; little wonder it is that that name should create the most lasting impressions and associate itself with all that is lovely and desirable.

It is fitting we choose a day when the qualities of Motherhood may be universally extolled; it is well for man to stop in the mad rush through life, and contemplate the excellencies of Womanhood. It is to be regretted that the day, beautiful and sacred as it is, should be marred by a selfish commercialism as is too often the case. Gifts of the heart will appeal to all true Mothers where the wares of the merchant tarnish the soul. Let the day be dedicated to the paying of homage to Womankind, placing them upon the pedestal which their nature and mission have erected for them, and there let them remain. TRUTH appreciates an opportunity to mingle its voice in testimony of the true words of Womanhood.

A LITTLE PARABLE FOR MOTHERS

By Temple Bailey

The Young Mother set her foot on the path of life.

"Is the way long?" she asked.

And her Guide said: "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning.

But the young Mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good, and the young Mother cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the Mother drew them close and covered them with her mantle, and the children said, "Oh, Mother, we are not afraid, for you are near, and no harm can come", and the Mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the Mother was weary, but at all times she said to the children, "A little patience, and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you, Mother." And the Mother, when she lay down that night, looked up at the stars, and said: "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the Mother said: "Look up. Lift your eyes to the Light." And the children looked and saw above the clouds an Everlasting Glory, and it guided them and brought them beyond the darkness. And that night the Mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks and the months and the years, and the Mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their Mother; and when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the Mother said: "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said: "You will walk with us, Mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said: "We cannot see her, but she is with us still. A Mother like ours is more than a memory. She is a Living Presence."

THE BRAVEST BATTLE

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen!
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart,
A woman that would not yield,
But gravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troops, no bivouac song,
No banner to gleam and wave;
But, oh! these battles they last so long,
From babyhood to grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in endless wars;
Then silent, unseen, goes down.

O ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

O spotless woman in a world of shame!
With splendid and silent scorn,
Go back to God as white as you came.
The kingliest warrior born.

—Joaquin Miller.

GROWING OLD

Let me grow lovely, growing old,
So many fine things do,
Laces and ivory and gold
And silks need not be new.

And there is healing in old trees,
Old streets a glamour hold.
Why may not I as well as them,
Grow lovely, growing old?

—Boston Transcript.

NOT UNDERSTOOD

Not understood, we move along asunder
Our paths grow wider, as the seasons creep
Into the years, we marvel and we wonder
Why life is life, and then we fall asleep—
Not Understood.

Not understood, poor souls, with stunted vision
Oft measure giants, with narrow guage;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age—
Not Understood.

Not understood, we gather false impressions
And hug them closer as the years roll by;
All virtues often seem to us transgressions
And thus, men rise and fall, and live and die—
Not Understood.

Not understood, the secret springs of action
Which lie beneath the surface and the snow
Are disregarded, with self-satisfaction
We judge our neighbors and they often go—
Not Understood.

Not understood, how trifles often change us,
The thoughtless sentence, or, the fancied slight,
Destroy long years of friendship and estrange us
And on our souls there falls a freezing blight,—
Not Understood.

Not understood, how many breasts are aching
For lack of sympathy, Ah! day by day,
How many cheerless lonely hearts are breaking,
How many noble spirits pass away—
Not Understood.

Oh, God, that men would see a little clearer;
Or judge less harshly, where they cannot see;
Oh, God, that men would draw a little nearer
To one another, they'd then be nearer Thee—
And Understood.

Thomas Bracken.

DAD

Only a dad, with a tired face,
Coming home from the daily race;
Bringing a little of gold or fame
To show how well he has played the game,
And glad in his heart that his own rejoice
To see him come and to hear his voice.
—Selected.

CLOUDS

"Is it raining, little flower?
Be glad of rain!
Too much sun would wither thee—
'Twill shine again.
The clouds are very dark 'tis true;
But close behind them shines the blue—
God watches, and thou shalt have sun,
When clouds their perfect work have done."
—Selected.

BE STRONG

(The following beautiful poem by D. Maltbie Babcock, was read by Elder David O. McKay, as a part of his eloquent sermon during the late general conference of the Church of Jesus Christ of Latter-day Saints. It is fitting that all readers of TRUTH catch and hold fast the lesson it teaches; it carries fire and strength. —Ed.)

Be Strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle; face it; 'tis God's gift.

Be Strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up; speak out, and bravely, in God's name.

Be Strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long.
Faint not; fight on! Tomorrow comes the song.

Teach self-denial and make its practice pleasureable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—Sir Walter Scott.

An inscription in her Album most prized by Patti is this by the elder Dumas:
"Being a man and a Christian, I love to listen to your singing, but if I were a bird, I should die of envy."

The most profane talkers are generally those possessing the least brains, while words seasoned with wisdom fall from the lips of those who are silent until the occasion demands their utterance.—Selected.

We can handle best the sore of which we have felt the smart, and the burden which we ourselves have borne we can help to adjust on the shoulders of others with greatest knowledge of where the corners press.—Selected.

SPECIAL NOTICE

The present number of TRUTH completes Volume One. It will be noted we have arranged an index for the entire volume. Arrangements have been made with a local bindery to bind the volume—12 numbers—including a preface page which the Publisher will supply. By having this work done in quantity the price (including return postage) will be $1.00 per volume (the saving of about 50% on the cost of binding single copies.) The work will be first class throughout; the material used is heavy Fabrikoid card, particularly adapted for library use and long wear, with quality uppermost.

Our readers, wishing their sets bound should send in the twelve numbers at once accompanied by the price for binding ($1.00) when the work will be ordered and the book returned at an early date. While we cannot furnish all the back numbers to those whose volume may be incomplete, we can furnish some and shall be pleased to be inquired of on this matter.

TRUTH is filled with material of unusual value. Truth's high standard has been maintained throughout. Many of the subjects treated, not only editorially, but in the sermons and writings of the First Prophets of this Dispensation, besides the writings of many other men of prominence, will prove of inestimable value to the student of ecclesiastical, social and economic history. We recommend our readers take advantage of the above offer, and act promptly.

THE PUBLISHERS.

If sorrow does nothing else for us, it teaches us to be tender to others, and shows us how to alleviate by having taught us how to bear.—Selected.

Hope is the offering of patience by which everything is modeled to completeness, if the heart is strong enough to endure.—Selected.

He who thinks he can accomplish nothing, and makes no endeavor, will soon destroy whatever abilities he may possess.—Selected.

A cultivated intellect in unison with a depraved moral nature, is like an otherwise excellent vessel devoid of rudder or compass.—Selected.

Only they who carry sincerity to the highest point, in whom there remains not a single hair's-breadth of hypocracy, can see the hidden springs of life.

With all my soul, then let us part,
Since both are anxious to be free;
And I will send you home your heart,
If you will send back mine to me.
—Moore.

Laff Hunter says you can talk a lot about enterprise, but he gives the palm to the grocer whose front window was smashed by a maniac. The grocer tacked a card in the shattered window, reading: He went crazy trying to beat our prices.

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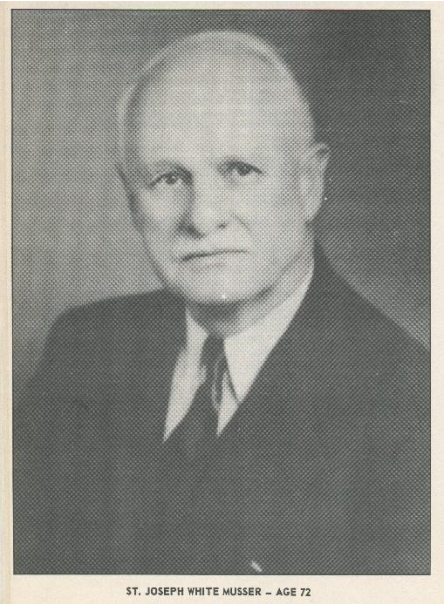
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