TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 11. JUNE, 1945. NO. 1.

The Martyrs

Joseph Smith, Junior, and Hyrum Smith

(We excerpt the following from "The Women of Mormondom", pp. 297 et seq.—Editors.)

The awful tragedy of the 27th of June, 1844, is a livid, burning, scathing stain on our national escutcheon. To look upon the noble, lifeless forms of those brothers, Joseph and Hyrum Smith, as they lay side by side in their burial clothes, having been brought home from Carthage, where they had been slaughtered in their manhood and in their innocence, was a sight that might well appal the heart of a true American citizen; but what it was for loving wives and children, the heart may feel, but the tongue can never tell.

This scene occurred in America, **"the land of the free and the home of the brave"**, to which our ancestors fled for religious freedom—where the **"dear old flag yet waves"**, and under which not one effort has been made to bring to justice the perpetrators of that foul deed.

To the aged mother of the prophet and patriarch of the Mormon Church shall be given the personal presentation of the subject of the martyrdom; for although the mother's heartrending description cannot be considered as a sufficiently great historical word-picture of the scene, yet there is much of tragic force in it. She says:

"On the morning of the 24th of June, 1844, Joseph and Hyrum were arrested for treason, by a warrant founded upon the oaths of A. O. Norton and Augustine Spencer.

"I will not dwell upon the awful scene which succeeded. My heart is thrilled with grief and indignation, and my blood curdles in my veins whenever I speak of it.

"My sons were thrown into jail, where they remained three days, in company with Brothers Richards, Taylor and Markham. At the end of this time, the governor disbanded most of the men, but left a guard of eight of our bitterest enemies over the jail, and

"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."

sixty more of the same character about a hundred yards distant. He then come into Nauvoo with a guard of fifty or sixty men, made a short speech, and returned immediately. During his absence from Carthage, the guard rushed Brother Markham out of the place at the point of the bayonet. Soon after this, two hundred of those discharged in the morning rushed into Carthage, armed and painted black, red and yellow, and in ten minutes fled again, leaving my sons murdered and mangled corpses!

"In leaving the place, a few of them found Samuel coming into Carthage alone, on horseback, and finding that he was one of our family, they attempted to shoot him, but he escaped out of their hands, although they pursued him at the top of their speed for more than two hours. He succeeded the next day in getting to Nauvoo in season to go out and meet the procession with the bodies of Hyrum and Joseph, as the mob had the kindness to allow us the privilege of bringing them home, and burying them in Nauvoo, notwithstanding the immense reward which was offered by the Missourians for Joseph's head.

"Their bodies were attended home by only two persons, save those who went from this place. These were Brother Willard Richards, and a Mr. Hamilton; Brother John Taylor having been shot in prison, and nearly killed, could not be moved until some time afterwards.

"After the corpses were washed, and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me; **but when I entered the room, and saw my murdered sons extended both at once before my eyes, and heard the sobs and groans of my family, and the cries of 'Father! husband! brothers!' from the lips of their wives, children, brother, and sisters, it was too much; I sank back, crying to the Lord, in the agony of my soul, 'My God, my God, why hast thou forsaken this family!' A voice replied, 'I have taken them to myself, that they might have rest.' Emma was carried back to her room almost in a state of insensibility. Her oldest son approached the corpse, and dropped upon his knees, and laying his cheek against his father's and kissing him, exclaimed, 'Oh! my father! my father!'**

"As for myself, I was swallowed up in the depth of my afflictions; and though my soul was filled with horror past imagination, yet I was dumb, until I arose again to contemplate the spectacle before me. Oh! at that moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful, smiling countenances, I seemed almost to hear them say, **"Mother, weep not for us, we have overcome the world by love; we carried to them the gospel that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendency is for a moment, ours is an eternal triumph.'**

"I then thought upon the promise which I had received in Missouri, that in five years Joseph should have power over all his enemies. The time had elapsed, and the promise was fulfilled.

"I left the scene and returned to my room, to ponder upon the calamities of my family. Soon after this Samuel said: 'Mother, I have had a dreadful distress in my side ever since I was chased by the mob, and I think I have received some injury which is going to make me sick.' And indeed he was then not able to sit up, as he had been broken of his rest, besides being dreadfully fatigued in the chase, which, joined to the shock occasioned by the death of his brothers, brought on a disease that never was removed.

"On the following day the funeral rites of the murdered ones were attended to, in the midst of terror and alarm, for the mob had made their arrangements to burn the city that night, but by the diligence of the brethren, they were kept at bay until they became discouraged, and returned to their homes.

"In a short time Samuel, who continued unwell, was confined to his bed, and lingering till the 30th of July, his spirit forsook its earthly tabernacle, and went to join his brothers, and the ancient martyrs, in the paradise of God."

NATION IMPLICATED IN THE MARTYRDOM

(By Brigham Young)

The gospel in its fulness and purity, must now roll forth through every neighborhood of this wide-spread country, and to all the world; and millions will awake to its truths and obey its precepts; and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

As rulers and people have taken counsel together against the Lord; and against his anointed, and have murdered him who would have reformed and saved the nation, it is not wisdom for the Saints to have anything to do with politics, voting, or president-making, at present. None of the candidates who are now before the public for that high office, have manifested any disposition or intention to redress wrong or restore right, liberty or law; and, therefore, woe unto him who gives countenance to corruption, or partakes of murder, robbery, or other cruel deeds. Let us then stand aloof from all their corrupt men and measures, and wait, at least, till a man is found who, if elected, will carry out the enlarged principles, universal freedom, and equal rights and protection, expressed in the views of our beloved prophet and martyr, General Joseph Smith.

We do not, however, offer this political advice as binding on the conscience of others; we are perfectly willing that every member of this church should use their own freedom in all political matters; but we give it as our own rule of action, and for the benefit of those who may choose to profit by it.—Mill. Star, 5:94, dated Nauvoo, Aug. 15, 1844.

JOSEPH SMITH HOLDS THE KEYS OF THE LAST DISPENSATION

(By Brigham Young)

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. I can tell our beloved brother Christians who have slain the Prophets and butchered and otherwise caused the death of thousands of Latter-day Saints, the priests who have thanked God in their prayers and thanksgiving from the pulpit that we have been plundered, driven and slain, and the deacons under the pulpit, and their brethren and sisters in their closets, who have thanked God, thinking that the Latter-day Saints were wasted away, something that no doubt will mortify them—something that, to say the least, is a matter of deep regret to them—namely, **that no man or woman in this dispensation will ever enter the Celestial Kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me.** I cannot go there without his consent. He holds the keys for that kingdom for the last dispensation—the keys to rule in the spirit world; and he rules there triumphantly, for he gained full power and a glorious victory over the

power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as supreme a being in his sphere, capacity and calling, as God does in heaven. Many will exclaim, "Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!" But it is true.

I will now tell you something that ought to comfort every man and woman on the face of the earth. Joseph Smith, junior, will again be on this earth, dictating plans and calling for his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps the presence of angels or of the spirits of good men, if they cannot endure the presence of the Father and the Son; he will never cease his operations, under the direction of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.

Should not this thought comfort all people? They will, bye and bye, be a thousand times more thankful for such a man as Joseph Smith, junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, junior, was ordained to this great calling before the worlds were.

I told you that the doctrine of election and reprobation is a true doctrine. **It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he 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 eye 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 foundation to the birth of that man. He was foreordained in eternity to preside over this last dispensation.—J. of D., 7:289-290.**

THE CARTHAGE ASSASSINS

(Mill. Star, 56:41)

On Friday, May 30th, the trial terminated, and the prisoners were acquitted in the case of Joseph Smith. This accords with the vote of the city council last July, that when the law failed to atone for the blood of our prophet and patriarch, shed at Carthage on the 27th of June last by a mob, we would refer the case to God for a righteous judgment, and we have never varied from that intention.

If those men had been found guilty it would have been a novel case, and a violation of all the rules of the world in all martyr cases before.

The wicked who slew the prophets—boiled the children of Israel in caldrons—who fried them in pans—who stoned a Stephen—who crucified the Son of God, and who harrassed the Saints to death for sport, or burnt them at the stake, did the laws of the land and its executors ever make the perpetrators atone for that innocent blood? No! Alas, no!

We are satisfied to let the dead bury their dead. We ask for even-handed justice—a righteous judgment—and we ask for our rights of the powers that be; and then content ourselves as Saints of the living God with the action of those powers, knowing that the judge of all the earth will reward every man according to his work in the day of judgment.

The sentence of Jehovah upon Cain for martyring his brother Abel, is a

sample for all murderers that have cursed themselves and the earth since —a fugitive and a vagabond in the earth shalt thou be.

The severest punishment upon a guilty conscience is a continual torment in the flesh without satisfying the demands of justice, wiping out the stains of innocent blood, or soothing the cry of widows and orphans to God for vengeance!

Again let us say we are satisfied; we will not do wrong because others do. The ghosts that haunt the guilty by night and by day shall never torment us by shedding innocent blood. The blood of the prophets, the tears of the widows, and the weeping of orphan children, let alone the broken faith of a State, and the weakness of law, or even the scars of living witnesses, shall never cry in the ears of the Lord of Sabaoth for vengeance—because we have shed innocent blood, and hid ourselves under the cobwebs of chicanery.

Mormonism was ever above such artifices, being eternal truth; and while we seek peace and salvation, the murderers of Joseph and Hyrum Smith, be they who they may, can rest assured that their case, independent of all earthly tribunals, will be tried by the Supreme Judge of the universe, who has said, vengeance is mine and I will repay. The Mormons do not believe in taking life like the world, knowing that the scriptures say, **"No murderer hath eternal life abiding in him."**

Calm as a summer's morning; still as the noiseless light, that flies from sphere to sphere; and orderly as the worlds roll in their circuits before the Lord, does Mormonism pursue the even tenor of its way—sounding to the nations of the earth, good tidings of great joy; continually consoling one another,—with persecution we are satisfied; with prosperity we are satisfied; yea, with all things we are satisfied, when we know that God is satisfied! and from henceforth let all men who drive, despoil, rob, or murder us —do it on the credit of the nation; that if there be any glory in opposing Mormonism, all that act may share in that glory. As for us, we will honor the law, we will honor our country, we will honor virtue, we will honor God.

EDITORIAL

The present number of the STAR is characterized by two articles, which, however unimportant to the world at large, are to us of the highest interest, viz., the laying of the Cap-stone of the Temple, and the acquittal of the murderers of Joseph Smith. The first is a proof of the unwearied assiduity and faithfulness of Saints, in the midst of privation, toil, and persecution; and the other an evidence, and an unfailing one, of the undying hostility of the world against the people of God. And while we rejoice greatly at the nearly approaching completion of the Temple, and anticipate the glorious results arising therefrom, we also rejoice that the decision of the court has been that the murderers of the Prophet are "not guilty". We feel a satisfaction in this which we know not how to express. The decision of an earthly court has been made, and by it the murderers are exculpated from all punishment; and it is now made manifest that the servants of the Lord fell as did the saints of old. The decisions of earthly tribunals justify the deed, and bid the perpetrators thereof go free. It is therefore now left in the hands of the judge of all earth, and he will avenge his own elect, and we can confidently entrust all things unto him. —Mill. Star, 56:45.

PROPHETIC SAYINGS of HEBER C. KIMBALL To Sister Amanda H. Wilcox As Related by Her

This in part is what Sister Wilcox has to say: During the latter part of

May 18, 1868, President Heber C. Kimball and I were standing in front of his place, on North Main. After a few moments' conversation he turned to me and said, "Now, Sister Amanda, I am going to tell you something." Looking south, he observed: "What do you see?" I told him that I did not know any of the places on Main street except Brother Wells', Bishop Hunter's, William Jennings', Walker Brothers and the Tithing Office. He then remarked, "I will begin with Brother Wells' place (present site of Templeton Bldg.) It will be torn down and a six-story building will be erected on that corner. All of the houses south of that place will be removed to make room for buildings that will average from three to six stories high.

"Now we will come back from Fourth South to the Council House corner. (Present site of Union Pacific Bldg.) Here a large fireproof building will be erected with an addition to it on the west. Where the Tithing Office now stands (Hotel Utah site), will be constructed a building that will be a credit and honor to the inhabitants of this whole intermountain region. The land around the Temple Block will be owned by the Saints and this will become a City of beautiful buildings.

"Next comes the Temple. What do you expect to see there?" I told him that I expected to see the Savior, Joseph, Hyrum and others. He said, "Have you seen the Temple picture?" I said that I had not. He then put his hand on my shoulder and said, "Now look." "Oh, how white and beautiful", I exclaimed. He then removed his hand and the vision was gone. He then asked me if I knew where the Prophets, Joseph and Hyrum were. I told him that I knew, and he said, "This must be kept a secret."

He told me that the trials of the Saints would be hard to bear until the square of the Temple was reached. Before that time, however, our brethren would be imprisoned until the penitentiary shall be full, and some of them would be removed to other places. Mothers would weep for their husbands, and children would cry for their fathers. Some would die, and sorrow would fill the hearts of every Latter-day Saint."

Continuing, he said: "When the Temple roof is on, it will be somewhat better, but when the building is completed the Evil One will be shut out. The prayers of the Saints will be heard and the sick will be taken there to be healed. The Spirit of God will rest upon his people, and work for the dead will be continued night and day. You will attend the dedicatory services on the third day, and if you will come to this very spot, after the meeting is dismissed, you will hear a mighty voice cry out, 'All is well!' "

I attended the services on the third day, and went to the designated spot, and heard the voice, as he said I would, repeated three times.

He then went on to say, "An army of elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if such a thing were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming.

"After a while the Gentiles will gather to this place by the thousands, and Salt Lake will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the result will be financial bondage.

"Persecution comes next, and all true Latter-day Saints will be tested to the limit. Many will apostatize, and others will stand still, not knowing what to do. 'Darkness will cover

the earth and gross darkness the minds of the people.'

"The judgments of God will be poured out upon the wicked to the extent that our elders from far and near will be called home. Or in other words, the gospel will be taken from the Gentiles and later on will be carried to the Jews.

"The western boundaries of the State of Missouri will be swept so clean of its inhabitants that, as President Young tells us, when we return to that place, 'There will not be left so much as a yellow dog to wag his tail.'

"Before that day comes, however, the Saints will be put to a test 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 deliverance comes.

"Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson county, Missouri, and take part in the upbuilding of that beautiful city, the New Jerusalem.

"Now, Sister Amanda", he continued, "a few words to you in relation to your children. Do you know who they are? They are Joseph and Ephraim combined. The Evil One will make an effort to darken their minds in relation to the gospel, but they will come through all right."

Sister Wilcox closes her narrative with the following statement: "As soon as I reached home, I made a record of what Brother Kimball had told me, as I knew that every word of it would come true. I did not see him again until the next Sunday. After meeting he bade me good-bye, and that was the last time I ever saw him."

SPIRITUAL SURROUNDINGS

That we are more or less influenced by spiritual powers, either good or bad, scarcely any one will deny. That Satan and his host are seeking whom they may destroy we learn from the Bible. And this is done by them influencing persons to do wrong, hence it is by our own acts we are condemned.

We read of Mary Magdalene being possessed of seven devils, and of evil spirits being cast out of many others. Then we each have our guardian angels to watch and protect us, and these, P. P. Pratt says, "are our kindred—our fathers who have died and risen again in former ages." Angels are sometimes resurrected beings—persons who once lived on this earth, but have passed to the higher spheres. Spirits are persons who have died and not yet been resurrected, or received their immortal bodies. History informs us that both have often returned to earth and made themselves known to many people.

From the Bible we learn that angels appeared to Abraham, Lot, Hagar, Jacob, Balaam, Elijah, Joshua, Daniel and others, and many angel visits are recorded in the New Testament, to Zachariah, St. Peter, Joseph and Mary and St. John, and in the Book of Mormon we read of angels appearing to Alma, Amulek, Nephi and Lehi, and in this age messengers have appeared openly to Joseph Smith, Olivery Cowdery, David Whitmer and Martin Harris. These messengers had some important business to transact, or message to deliver.

The Book of Mormon says one of the gifts of God is "beholding of angels and ministering spirits." The Bible tells us one of the gifts is the discerning of spirits. From Wilford Woodruff, through the DESERET NEWS, we learn that he has, **in dreams that seemed almost real, seen and conversed with Joseph Smith many times since his death,** and that **last winter he**

"had many such interviews with President Young, Heber C. Kimball, George A. Smith, Jedediah M. Grant, and many others who were dead. P. P. Pratt speaks in some of his writings of receiving a visit while in prison from his dead wife.

How often do we feel at times an unseen assistance, some power enlightening our minds and making things clear to our understanding, and assisting us in something we are doing, when, should we try to accomplish the same object at another time, unaided, we would make a comparative failure. That such is rendered may be proved by the following: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him and said unto him, Art thou for us, or for our adversaries? And he said, **"Nay; but as captain of the host of the Lord am I now come"**; and it was certainly by no mortal power that the "wall (of Jericho) fell flat."

—Mill. Star, 43:311.

BETTER KEEP ON SAFE GROUND IN THEOLOGY

BY GEORGE Q. CANNON

We notice a tendency in some theological classes in our Sunday Schools to agitate and discuss questions that bring about differences of opinion and sometimes dissension. We not only hear personally of such things occurring from time to time, but we also frequently have letters from members of theological classes, which lead to the conclusion that subjects are talked about sometimes which it would be far better to let alone.

There is no end to the questions that might be asked which would be very difficult if not impossible for any mortal to answer. It does not require much intelligence or much thought to propound a query to which the wisest man cannot make a satisfactory reply. A desire for information is of course to be commended; but a curiosity as to abstruse points in theology does not always indicate a real search for knowledge, nor does it necessarily imply depth of thought or diligent study. It is frequently an evidence of a quibbling mind, and in many cases that have come to our knowledge it suggests rather a desire to "show off" in argument and display skill in controversy than a desire for the real essence of truth.

However, there is much truth which all men cannot yet understand; and there are many things which are plain to some that are obscure to others. Where the plain word of God has been given there is an end to dispute or controversy. Beyond this it is unprofitable for theological classes to venture; for when disputations follow their theories past the point where the written or revealed word extends, they are at once in a vast realm of uncertainty where one man's opinion is as good as another's.

We repeat, it is well for students in our theological classes to confine themselves to the written revelations and to the word of God as He has given it, not indulging in wild speculations and all sorts of fancies concerning things about which the Lord has not given His word. There are many things which He has revealed to His faithful servants that are unwise for them to teach, and they do not teach them. On the other hand those who pretend to have superior knowledge concerning these abstruse subjects are for that very reason not in a position to give correct information. The proof of this is the freedom with which they will talk about things which the Lord either has withheld, or, if He reveals them at all, imparts them only to chosen vessels.—Juvenile Instructor, 34:209.

The ladder of life is full of splinters, but they always prick the hardest when we're sliding down.—William L. Brownell.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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EDITORIAL THOUGHT

With regard to compromising a single principle of the gospel, if we as a people were to be guilty of such an act of moral cowardice, we would prove ourselves unworthy the name we bore, and we could not escape the very opposition we would fain avoid.—Apostle Francis M. Lyman.

ANNIVERSARY

TRUTH has passed its tenth year of missionary work. It began as a modest twelve-page periodical with a few dozen subscribers, and now has grown to twenty-eight pages, reaching thousands of readers throughout the United States, Canada, Mexico, Europe and other far-off countries. Scores of our service boys both in the United States and over seas find rare comfort in its companionship.

From its inception TRUTH has proved to be an embarrassment to the leaders of the Church. This was not the wish of its founders; it has been brought about by its stand for the "fundamentals" of "Mormonism" as established by the Prophet Joseph Smith and his associates in the Priesthood. The Church, as its leaders have confessed, in order to avoid persecution and the general ill-will of the world, has changed many of its principles until, having become so "catholicized" in its beliefs and operations, that its faith ceases to be objectionable to the critics of the truth. TRUTH has vigorously condemned this policy; it champions the truth as the Lord established it, believing with the great Apostle that **"All that will live godly in Christ Jesus shall suffer persecution"; and with James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."**

Let it not be understood that we are accusing the present leaders of sexual adultery. Those who adulterate or tamper with the truth are properly termed adulterers. Those who adulterate or change the truth become friends of the world, and consequently enemies of God.

No better evidence of the duplicity of the Church in this matter is needed than an incident occurring while an F.B.I. agent working, as we are informed, at the instigation of the Church, was investigating the TRUTH publication before the present crusade broke over a year ago. A party being questioned, asked why such a furor over a few cases of plural marriage in Utah when that, as a matter of fact, is a part of the requirements of the Church as set forth in its Doctrine and Covenants? The agent replied, "We don't give a damn for polygamy, it is the TRUTH magazine we are after!"

The first effort of the Federal prosecutor was to have TRUTH barred from the United States mails, thus destroying its circulation and putting an end to its publication. Judge J. Foster Symes, coming from Denver to sit on the case, after Judge Johnson had disqualified himself, promptly dismissed the indictment, declaring the magazine did not come under the Federal statutes barring from the mails obscene, lewd, lascivious, indecent and immoral matter. Since this decision, as before, TRUTH has been published regularly with a constantly increasing subscription list. Many of the Saints, fearing ecclesiastical reprisals, will not allow the TRUTH in their homes, while they themselves buy copies from the book stands and read in secret. Yet the magazine carries only truth of the most wholesome kind; truth, not objectionable to the most delicate sensibilities; truth that properly received and assimilated, carries an uplift that purifies and elevates the honest in heart, leading men to the higher glories.

Let us hope the time may never come when the true Saints cannot partake of truth as freely as the air they breathe. The Management enjoys a pardonable pride with having been associated with the publication of TRUTH these many years, and appreciates the hundreds of messages of praise reaching us from our many readers.

We begin the eleventh volume with feelings of humility and a desire that the magazine may go on to a successful consummation.

June also marks the anniversary of the birth of two stalwarts of "Mormonism"—Brigham Young, born June 1, 1801, and Heber C. Kimball, born June 14, 1801. These were the kind of men that never flinched. They were born to lead, and withal to suffer. Driven from their homes five different times, having their goods confiscated, and enduring the most diabolical outrages, they finally led the people of God into the heart of the Rockies where an empire has been built upon the foundation they laid, the pride of honest people the world over.

Upon the vital issues of marriage it was Brigham Young who said:

> **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—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. * * * The only men who become Gods, even the sons of God, are those who enter into polygamy (plural marriage).—Journal of Discourses, 11:268-9.**

And, seeing in vision the position of the church leaders in the future relative to this principle, the Prophet Heber C. Kimball gave this prophetic warning:

> **Let the presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned.—J. of D., 5:203.**

For the leaders to initiate prosecutions, or to consent to such initiation, against those trying to live the law of plural marriage; to try to excommunicate them for living the principle; to boast of rejoicing in seeing them go to prison, is **"opposing the doctrine"**, and, according to this Prophet, all of them will be damned; or in other words, will fall short of a full and complete salvation.

President Kimball further said: **"What are you opposing it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation; and that which He revealed He designs to have carried out by His people."** And on another occasion the same speaker said: **"Plurality is a law which God established for His elect before the world was formed, for a continuation**

of seeds forever. It would be as easy for the United States'' (or the Church, for that matter) ''to build a tower to remove the sun as to remove polygamy, or the Church and Kingdom of God.'' (Mill. Star, 28:190).

Now, since the Church have rejected the principle, its leaders having turned from persecuted to persecutors, their darkness and their approaching doom, are clearly apparent. There seems little hope of repentance before it is too late.

It was also on June 27th, 1844) that the Prophets Joseph and Hyrum Smith, while under the pledged protection of the State of Illinois, were martyred in Carthage jail for daring to advance the claims of ''Mormonism''. Some items in history are presented in this issue of TRUTH bearing upon this great tragedy for which the perpetrators of it were never punished by the Civil authorities.

TRUTH again hails the memory of these good and great men and lives on to continue championing the cause for which they died.

CHURCH WELFARE PLAN

In attempting to bolster up the Church ''Welfare Plan'' resort is frequently made to the words of Apostle Paul addressed to Timothy, whom he calls his son in the faith: **''If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel.''** (1 Tim. 5:8).

As is usual a strained interpretation is given this inspired statement. It is frequently quoted in the light of condemnation of those who permit members of their families to accept public or church relief. A careful reading of the context will show that Paul was coaching Timothy in his teaching the Saints, and that spirituality rather than temporalities was at the root of the Apostle's advice.

> **Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to obstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.**

Timothy was to **''put the brethren in remembrance of these things, * * * be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.''** (I Tim. 4:1-7).

Paul goes on to eulogize pious widows and condemn those ''that liveth in pleasure'', the latter being ''dead while she liveth''. ''And these things give in charge, that they may be blameless.''

In other words, teach these things to the Saints, that they may observe the truth and live blameless lives. But, said Paul, ''If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel.''

This had a deeper meaning than provisions of food, clothing and a roof to live under. Many heads of families, through no fault of their own, become incapacitated to work and remain the breadwinners for their families. Certainly a man so unfortunate, and yet devoted to the things of God could not be charged with ''denying the faith'', and be ''worse than an infidel''.

Indeed, the Prophet Isaiah saw the time when women would come to a man saying, ''We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.'' (Is. 4:1). ''And in that day'', says the Prophet, ''shall the branch of the Lord be

beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel."

Why excellent and comely for the Saints who elect to live the principle of plural marriage, the women feeding and clothing themselves in order to attach themselves to good men and partake of the blessings of motherhood? Because the reproach of fruitlessness is taken away and they are introduced into the Order of Celestial Marriage, and their fruitfulness will continue enternally. No thought of food and clothing at the expense of the already well burdened husband enters into this transaction. Indeed, at this time the Lord will have made **"a man more precious than fine gold; even a man than the golden wedge of Ophir"**. (Is. 13:12). And good women—women guided by heavenly principles, will regard it a rare blessing to associate themselves with men of God that can exalt them into the Celestial kingdom.

What the Apostle really meant in saying, "If any provide not for his own", was that the head of a family should take such a course in the Church and Kingdom of God as to provide salvation and exaltation for his wives and those of his children who follow in his footsteps. If he does less than this it is because he "has denied the faith"; and once having received the faith and denying it, he becomes "worse than an infidel",—a person who has never received the faith. This is logical and easily understood.

The Lord has made it positively clear that those who refuse to abide the "New and Everlasting Covenant of Marriage", as Abraham and others did (D. C., Sec. 132), **"then are ye damned, for no one can reject this covenant (as the leaders of the Church are now apparently doing) and be permitted to enter into my glory."**

If the husband and father, through neglect, or indifference, or for love of ease, cannot enter into the glory of God, certainly he cannot provide salvation for his family. He has denied the faith and ceases to be a provider, and that is the reason that women are now, and to a greater degree will, as times goes on, attach themselves to men holding the Holy Priesthood, not demanding food and clothing, where the husband cannot supply it, but willing to care for their own temporal needs themselves.

True women crave righteous companionship. They look to their husbands for leadership. It is not in their nature to "take over" and lead their husbands; they are content to be led when this is done with an eye single to the glory of God. Her position was made clear in the "Garden", when the Lord said, **"In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."** He shall rule over thee in kindness, having due regard for thy exaltation into the Celestial kingdom: he holding the Priesthood, and accepting the fulness of the Gospel, has power to exalt thee.

This is doubtless what Paul meant in his Epistle to the Ephesians:

> **Wives, submit yourselves to 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 savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—Eph. 5:22-25.**

We cannot believe that the Church "Welfare Plan"—at best a poor makeshift for the United Order, God's Plan—can claim comfort, as often as it tries to do it, from Paul's admonition, that "if any provide not for his own, and specially those of his own house, he hath denied the faith and is worse than an infidel."

WHY?

During the progress of the trials of the so-called "Fundamentalists" on the charge of "Unlawful Cohabitation", a conviction was had against fifteen defendants, involving some 285 children and their fifty-five mothers. The Supreme Court of the State upheld the decision of the lower court, from which an appeal was taken to the Supreme Court of the United States.

This procedure on the part of the defendants was regular and to be expected. The appeal to the higher court at Washington was granted by the State Supreme Court.

But the State Attorneys did not want the case to be heard in Washington. The result might be embarrassing to them. A headline in the Deseret News, one of Salt Lake's dailies lending its weight to bring about the convictions, reads as follows:

"UTAH FIGHTS CULT APPEAL. NO FEDERAL MATTER INVOLVED, IS PLEA."

But why should Utah oppose such an appeal? The defendants, with perhaps one exception, are American born and are among the most substantial citizens of the State. Many of their polygamously born children are at the battle fronts, some of them already having made the supreme sacrifice. All the defendants are substantial taxpayers. Among them are professional men of high standing in the community. and all of them are engaged in the production of foodstuffs, war materials and other necessities for the nation. They have a clean record, never before having been arrested on criminal charges. None of them has a criminal background. Their children are well trained and well cared for. There is no delinquency among them. They are a credit to the State. In years past, and even at the present, the same brand of children have served the State as Governors, Senators, Congressmen and in other substantial capacities. On only one point do they differ in their ideologies from the majority of the citizenry of the State, that of religion. Gauged by Bible standards they are in every sense Christian.

Then why should Utah object to them enjoying the greatest freedom in the courts of the land to establish their innocence of the charges filed against them?

In preparing the Constitution of the United States our founding fathers made every effort to protect the principle of the "presumption of innocence", placing the burden of proving guilt on the State or Federal governments by substantial and well sustained evidence. Among the provisions in the Constitution upon which the defendants stand are:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

"The rights of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause supported by oath and affirmation, and particularly describing the place to be searched, and the person or things to be seized."

"The trial of all crimes, except in cases of impeachment, shall be by jury; and such trial shall be held in the State where the said crimes shall have been committed;"

"* * * nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty or property, without due process of law;"

Upon each of these guarantees the defendants feel they are not accorded justice, they have been deprived of their inalienable rights—rights more precious to them than life itself.

We understand that, under their oaths, prosecuting attorneys and the Judges themselves, are bound to protect the rights of the innocent with as

much zeal as they prosecute the guilty —and that though a man may be charged with guilt it is their duty to lend every effort to establish innocence where innocence is at all shown. In other words, instead of boasting of the high percentage of convictions brought about, public officials should take delight in the number of acquittals of innocent people they have acceeded to.

Public prosecutors are not public persecutors, and for their own ease of conscience, these high officials should give every possible encouragement to the having of their convictions reviewed by the higher courts—courts far removed from the prejudicial and crusading spirit often existing in local communities. Good sportsmanship should make public officials want to open every avenue for a just and final decision.

That many convictions for crime are made against people entirely innocent of the alleged crime is too true to be seriously doubted. Better a dozen guilty persons should be adjudged innocent and turned free, than that one innocent person should be convicted and made to bear the loss of citizenship, livelihood, and even as sometimes transpires, of life.

It is doubtlessly true that the Supreme Court cannot hear every case that litigants may wish to take before it—cases often times involving trivial questions of little concern to either the litigants or the public; but even in such cases public officials should not object to such a hearing if the high court is willing to listen. Let the court itself decide in cases of alleged crime, without interference, and let the broadest scope for ultimate justice prevail.

The headline, "UTAH FIGHTS COURT APPEAL", under the circumstances, reflects a blotch upon the escutcheon of the State that will not easily be erased.

PERCENTAGES AND FAITHFULNESS

During nearly three decades (the official life in his present position as President of the Church), the spiritual progress of the Saints has been measured and stressed in percentages. What per cent of the Saints attend Sacrament meetings, what per cent pray in their homes? What per cent of families are visited by the ward teachers each month? With missionaries it is which pair has the largest percentage of tracts distributed, of conversations held, of Book of Mormon sold, of baptisms, etc.? What ward or stake has the largest per cent of fast offerings contributed, tithe payers, etc.?

The value of percentages in arriving at statistical facts cannot be denied, but many are charging the Church with carrying this method of calculation to an extreme.

In his talk at the special bishops' meeting during the late conference, Presiding Bishop LeGrand Richards announced by way of introduction: "Brethren, I would like to say a word or two about ward teaching. I am not going to talk about percentages." Here the speaker contended that the Lord did not speak in terms of percentages, but instructed the teachers to "see that the church meet together often, and also see that all the members do their duty." (Deseret News, Church section, Apr. 21, 1945.) The Bishop quoted the reply of an Indian in Washakie ward to the question, "How do you like ward teaching?" The Lamanite said: "Me no like it any more. All time too much 100 per cent and no ward teach." And then the Bishop himself proceeded with a barrage of percentages that must have caused wonderment in the minds of his listeners.

The Bishop was properly concerned in the low attendance of the Saints at sacrament meetings in some stakes

—lower than 12%. Twenty-six stakes of the Church he reported, reached 25%, one reaching as high as 33%. Fifty-three stakes have an attendance record at sacrament of between 20% and 25%, "the rest grading all the way from that down." This leaves about ninety stakes with a record of from 20% to less than 12%.

We do not wonder at this extremely poor showing among the Saints, and our impressions are that until the Church gets back to "fundamentals", and teaches the Saints that which the Lord revealed to be taught, no improvement will be noted, but the lean percentages mentioned by the Bishop will sink still lower. To invite people to eat at a foodless banquet may catch a few for a while, but the attendance eventually is bound to fall to near the zero point. To pasture a cow in a plot of painted grass will not enhance the milk supply; chickens must have more than the joy of scratching to produce eggs. We recall a dream of one of the Saints wherein he entered the Tabernacle to attend a conference, very thirsty. Bending down to drink at a water fountain in the building he discovered it dry and he came from the building decidedly unsatisfied.

It is admitted that the brethren often give forth very wholesome expressions, the sound of which, however, is drowned by the din of what the speakers are and do. The time has come when the Saints will not be satisfied with flowery rhetoric, musical eloquence or skillful argument, nor will they be frightened by voluble or bombastic threats. They want the word of the Lord given by men who are serving the Lord and whose words are given under the inspiration of His Spirit.

It is very well to stress the importance of freedom, such as in the Editorial, "Why Be Free?" in the same issue of the News, and argue that, **"To get at the answer to that question is to get down to the very basic principles of our existence. We must throw off the frills and the 'window dressing' with which we so often obscure the meaning of liberty, and look squarely at the fundamentals, doing so without sentiment and without prejudice."** This is a very pretty speech—"Look squarely at the FUNDAMENTALS, doing so without sentiment and without prejudice"—but the force of the argument is lost when the writer of that statement, under the direction of the Church, proceeds to set the machinery in motion to accomplish the direct opposite, as in the present church crusade against a group of men and women serving the Lord in sincerity as the founders of the Church did before them. No class of people enjoy freedom to the fullest extent, as the Lord intended it, more than the so-called "Fundamentalists" whom the church is now trying to engineer toward the penitentiary.

"To preserve our free agency", the Editorial continues, **"God instituted a free government in America, raised up righteous men to write our free Constitution and justified the leaders of the Church in defending that Constitution. In doing so he took steps to prevent domination of one group by another, or compulsion in any form, for compulsion destroys our right of choice and is therefore opposed to the plan of God."** And yet the Church has confessed its guilt in doing the very thing the Editorial speaks against doing, thereby **"opposing the plan of God."** Under the power of a dictatorship the Church is autocratically compelling its members to take a course that destroys the very foundation upon which the principle of freedom was established by the Lord.

It is all very well for men like J. Reuben Clark to soar above the clouds in advising the Priesthood and members of the Church, "To harken and to obey in matters which the President

of the Church directs, and to see to it that we do not modify **in any way** the holy laws which the Lord has laid down'' (Des. News, Apr. 14, p. 14), but, unless his mind is as dark as midnight he must see that the present leaders are all the time **''modifying the holy laws which the Lord has laid down.''** The observing Saints know this to be true; they know that the difference in Mormonism as it is now taught and interpreted, and that which Joseph Smith established and taught, is as the difference between night and day.

This continuing to dish out to the Saints the husks of the grain while describing in glowing eloquence the richness of the heart thereof is very definitely telling on their adherence to instruction. **''All the people cannot be fooled all the time.''**

In giving up the Celestial law of marriage as Joseph Smith established it, the leaders have taken a definite step backwards. If their thought in doing it is to blind the eyes of the apostate element in the Church as well as the non-Mormons, they are fooling themselves—they are victimizing one another.

An eternal law, such as Section 132 (D. & C.), cannot be modified, suspended, or annulled. These leaders must know this. All their hedging, their philosophizing and their ''turnings and twistings'', will avail them nothing by way of relief. They must inevitably return to sound doctrine **and follow the fundamental law and** abide the consequences. In His last word to President Woodruff on this subject, God told him to make no further promises or concessions to the enemy, but to keep His commandments —teaching the Saints to do likewise, letting Him handle the situation in His own way. There can be no compromise with truth.

Years ago the late President B. H. Roberts, by invitation of the leaders, advised that since the Manifesto had been issued and could not well be recalled, the Church assume a neutral attitude and leave all prosecutions to the Civil authorities. He reasoned that: Suppose the law of Celibacy which the Catholics hold as divine, were attacked by Congress, there would be no reason to expect the Catholic church to abandon it or to lead **out in prosecutions against those dis**obeying the law of Congress. They would say, in effect, ''We will have no part in enforcing this unnatural law. If you want it enforced you do it; we will have no hand in it.''

The Church, during President Smith's administration, followed this recommendation; it would have no part in prosecuting the Saints for living an eternal law. When Heber J. Grant was arrested and fined for ''Unlawful Cohabitation'', in September, 1899, and later, President Joseph F. Smith pleaded guilty to a similar charge, the charges in each instance were brought by the Civil authorities. The Church had no part in it.

But in this our day, the man who was then arrested and fined for an infraction of the law (Heber J. Grant), and who later fled to Europe to avoid a second arrest, had volunteered to initiate prosecution againt his brethren and sisters alleged to be living as he was then living. He had not only done this but he had the law which was a simple misdemeanor when he was convicted, changed to a felony so as now to make the penalty more harsh and unreasonable. And in doing this, this great advocate and champion (?) of human freedom, was backed and sustained by his associates in the church leadership, to their eternal damnation. This conclusion cannot be avoided.

To those members of the Church who are slow to believe their leaders would stoop to such sneaking mendacity as to become informers on their brethren and sisters, we again quote from a letter addressed to the United

Press by the Press agent of the Church, Mark E. Petersen, a member of the Quorum of Twelve, at the close of the trial in which thirty-one men and women were convicted of conspiracy to teach plural marriage:

> **"The Church has actively assisted federal and state authorities in obtaining evidence against the Cultists and helping to prosecute them, under the law.**
>
> **"Among witnesses for the prosecution ARE MEN WHO HAVE BEEN APPOINTED BY THE CHURCH to search out the cultists, turning over such information as they gather to the prosecution for their use; these men have also been appointed by the Church to do all they can to fight the spread of polygamy." (TRUTH, 10:208).**

This act effectually fastens the mark of apostasy from the Gospel of Jesus Christ upon these leaders, and they must assume the entire responsibility of their loathsome acts.

PRESIDENT HEBER J. GRANT PASSES

As this issue of TRUTH goes to press, word comes of the passing of President Heber J. Grant, at 6:35 P. M., Monday, May 14, 1945, at his home in Salt Lake City, Utah, at the age of 88 years. He had been failing in health since he was stricken ill in February, 1940.

Born nine years after the arrival of the pioneers in Utah, his life span has covered almost the entire varied and eventful history of the Latter-day Saints in Utah, and his name is indelibly written therein in a very unique way.

A man possessed of a tenacious will, he succeeded in all endeavors in which he set that will to work. Perhaps one of his most famous sayings was, "That which you persist in doing becomes easy to do, not that the nature of the thing has changed, but that your power to do is increased".

His entire life and will was dedicated to church service and financial activities, and, to quote one paper, "He was one of the west's outstanding businessmen, an able supporter of western industries, a patron of the arts, a philanthropist (in an inconspicuous way) and a civic leader". He sought and successfully obtained the friendship of the outside world toward the Church. During his administration, persecution from the world has practically ceased, and he once remarked that the greatest joy of his life was in the realization that all denominations spoke well of the Church.

Briefly, he was the right man in the right place at the right time in the history of the Latter-day Church of God, and the Lord gave the people the leadership which the majority asked for and deserved. We have always respected him and prayed for him in his office and calling.

Of this we are sure—God is still at the helm. He has set up the Church of Jesus Christ in these last days, never to be thrown down nor given to another people, and He, whose Church it is, will do with it and its leadership as seemeth Him good. For our part, we love the Church, and work and pray for its welfare, its revitalization and setting-in-order.

We are one with the community in paying our respects to the memory of the most outstanding personality of the community in this generation.

A more adequate obituary we hope to publish in a subsequent issue.

SWAT THE FLY

In India, it is a severe religious offense to take the life of any living thing, whether it be man, reptile or insect. If similar scruples prevailed in the United States, we would be driven out of the land by the common house fly. One female fly, born in April, would be responsible for five thousand billion flies by the middle of September. This is not India; swat the fly.

Some people are like the one on the bucking horse—busy just sitting there.

A man must stand erect, not be kept erect by others.—Marcus Aurelius.

A FIERY REJOINDER

(The following letter addressed to the AMERICAN WEEKLY MAGAZINE, New York, by Dr. Rulon C. Allred, in forceful terms, gives a clear picture of the position of the so-called Mormon "Fundamentalists", now being prosecuted in the Utah Courts for the practice of their religion.—Ed.)

February 15, 1945.

The Editor
American Weekly Magazine
New York City, N. Y.

Dear Sir:

In re. issue of February 4, 1945, article headed **"What About Polygamy's Children".**

In this article, you have very wisely raised the question as to how hundreds of innocent children in the State of Utah are to be cared for in case their fathers (and you have neglected to say their mothers) have to go to jail. But whoever submitted the article shows a surprising lack of knowledge concerning the law, as well as evincing a quirk of mind not compatible with good reasoning.

It is stated that "a great many heads of 'celestial marriage' homes already have found that too much bread-winning and clothes-getting is tedious to say the least and so they went on federal-state relief long ago." This position was assumed by the prosecuting attorneys. It was not only unjust **—damnably unjust**—but untrue. There have been fewer of these people on relief, comparatively speaking, than any other families taken at random, regardless of how small. There are literally scores of families living celestial marriage, supporting from ten to fifty children per family, who never requested government assistance, nor have they received it, and they have done a far better job of supporting their families than most men with smaller families have done. Their children are examples of intelligence and health. In not one single family is there any record of venereal disease, nor has the law had any delinquency from this group of people and their children, unless youthful marriages could be construed as such.

You say: "Parents have used their religion as an excuse to do wrong". What an idiotic statement. Is it wrong to raise large families of country-loving, God-fearing children? Is it wrong to have happy homes? Is it wrong to keep the commandments of God, and follow in the footsteps of the Prophets of God?

These men and women who have been sentenced to prison have more than fifty sons and husbands in the armed service of their country. These men in the service are fighting for religious freedom along with every other freedom so vociferously claimed by American citizens, but denied this group of people.

The Constitution of the United States guarantees religious freedom and the "free exercise thereof." It is argued by the prosecutors that we "have religious freedom in that we can believe as we wish, as long as we don't put our beliefs into action." What fallacy! Is there a nation on God's earth where one cannot believe as he sees fit providing he does not worship or act in some way displeasing to his superiors? This same diabolical argument was used by those who enforced the law when Christ was crucified, when Stephen was stoned, when the Hugenots were murdered by the thousands, and upon every other occasion where religious bigotry has prevailed.

In forward-looking publications of this country, the advisability of legalizing polygamy to meet the serious "husband shortage" facing our nation is being freely discussed. England has recently had the legalizing of polygamy, which is in common practice illegally, presented in Parliament. What if such should become a necessary law? Would its practice be any less immoral

then than now, if done under the guise of "the law of man" instead of "the law of God?" Why should strong, lovely children born to polygamous parents be under any more disgrace or "stigma" than those born in monogamy, or to "bickering", divorce-practicing, tandem-polygamous parentage?

What must God think of a country which imprisons fathers and mothers who raise large beautiful families, but which permits and legalizes prostitution, an ever-increasing divorce rate, yearly abortions that run into the millions, and an ever-decreasing birthrate through infanticide, child-murder and disease? The Russians have proved themselves far more intelligent and democratic in these matters, notwithstanding the fact that their type of government may in some other ways be far inferior to our own.

As for the contention of the prosecution and the statements so unwittingly twirled in your publication to the effect that our homes were "hot beds of contention, bickering, etc.", there is nothing further from the truth, and I venture there is scarcely any of our homes but what would be a marked example to the nation.

But enough in defense of myself and those whom I love because they are worthy of it; being good citizens, moral, God-fearing, loving their fellowmen, and doing good wherever they can. Let someone else speak in our defense. The following letter is from an officer of the famous 9th Division which took the Cherbourg Peninsula and stormed the coasts of France on "D" Day. He was wounded in the Battle of St. Lo. He read of the prosecution of the "Polygamists" in the Army "Time", and resolved to investigate on his own, if he lived to do it. After being treated at the Percy Jones General Hospital in Michigan, he was sufficiently strong to take the trip to Salt Lake City where he investigated matters for himself. He is not a "Mormon", or "Fundamentalist". He is of Episcopal faith and his word should be accepted as unbiased. I have received his permission to submit the accompanying letter:

Salt Lake City, Utah
December 18, 1944.
Edward J. Attarian, Ist Lt., DC.
0-464233—U. S. Army

The President of the United States,
Washington, D. C.

My dear Mr. President:

As a citizen of Episcopalian faith, I ventured out to Salt Lake City, Utah, to inquire the why and wherefore of the persecution of the members of the "Mormon" Church who practice plural marriage.

I have remained here several days in order to investigate that which would perhaps of necessity be concealed from strangers. Also, to pry more deeply, hoping to find the basic reason for their beliefs and practices. Another pertinent reason being to investigate into the real reason for the action of the State officials of Utah, Idaho and Arizona.

Mr. President, I see no reason for this persecution! There is no concrete basis whatsoever! My examination and comparison with my own religion and that of other religions made this startling discovery: Whereas we PREACH the Gospel of our Lord, Jesus Christ, these people not only preach, but practice it as well. They adhere closely to the principle of truth. This I swear to you as my Commander-in-Chief, upon my solemn oath, being a personal witness to these things.

I beg you to intercede in their behalf, Mr. President, just as I prayed to Almighty God to give you strength, courage and wisdom during the dark years of the depression and this war. The heavy cross which you have borne with such magnanimity has been such that all true Christians will carry that precious memory of your strength deep in their hearts.

These people are innocent! By their light I see the salvation of many marriageable widows and such other women so placed by the misfortunes of war. There are millions of women of fine character and

high calibre who might otherwise go down to their graves without fulfilling their earthly mission of motherhood. For them the alternative is spinsterhood or unhealthy celibacy. Many will consign themselves to prostitution. Finally, many will at first curse the war, but later unleash their vehemence of hate toward the government for having taken away their men, or deprived them of a man to fulfill their mission of motherhood.

Let us delete the word "polygamy" from all our statutes and records and hereby insert "The Right to Motherhood". The best stock of conscientious, upright, American manhood and womanhood should be permitted to replenish the country with its superior qualities of character. I find it among these people. We do not wish the weak, corrupt and deficient, and shiftless, poverty-stricken people to continue in unlimited propagation while declaring a virtual moratorium on the finer stock of our citizenry. We certainly take infinite pains to breed fine stock in our cattle, etc., then why not in human beings? After all, Man is the noblest of God's creations. This intellectual nobility I have discovered to be very much alive in all of the families I have visited who advocate plural marriage. From eighty to ninety per cent of the government officials in the western states of Utah, Idaho and Arizona, where these persecutions are proceeding, are of polygamous parentage. They either practice, have practiced or are descendants of those who practiced plural marriage. These States literally owe their advanced state of growth to the practice of plural marriage.

No record of juvenile delinquency is found among those now being persecuted. There is no criminal records on any of them. There is no drain upon the Government, but there is an added girder of strength. Mr. President, I heartily agree with their terminology that this is truly "Celestial or Heavenly Marriage".

This practice of "Celestial" marriage I have discovered to be most difficult and taxing for the men. But indeed I say, to those who are so qualified by reason of greatness of spirit, feeling, faith and a noble impartiality to their wives, a loving advisory attitude, instead of a compulsory one; a charitable disposition, and finally a FINANCIAL background, in HEAVEN'S name they should be allowed this privilege. It is a monumental task for any man who chooses to undertake it. I only wish that I were great enough in spirit and talents and man enough for governing such a glorious household as I have witnessed and had the privilege of living with for several days.

I spent several eye-opening or rather "MIND-OPENING" days with one of these men and his family. He has several wives and 18 or 19 children. They are all superior in intellect, health and natural attainment to any cross-section of the American people taken at large (and I have witnessed many). It is one of the few homes where I have resided where I found true peace and contentment. If this man goes to jail, his wives and children become government charges. The government cannot possibly give them the capable, inspired, loving care they now receive. What is true of this man's case is true in at least 18 other cases so involved. Three hundred ten children will be left fatherless and, if these courts have their desires, MOTHERLESS, too. The men involved in these cases have some 46 sons in the armed forces of the United States. These people own and operate nearly every imaginable constructive business and enterprise, ranging from physicians to farmers. They are producing crops on hundreds of acres of farm land. Their present contribution to the war effort is inestimable.

Right now the courts are debating whether or not to deny these people the right to appeal their case to the Supreme Court of the United States. This right must not be denied! I beseech you to intercede, Mr. President, in the name of justice and humanity!

All forward thinking American citizens are looking upon you as our leader to intercede on the behalf of these people. Pray correct this gross miscarriage of justice. It would be a grave mistake if this case is not permitted to be reviewed by the United States Supreme Court.

I have been in no place where the persecution of these people has not been a subject of discussion. It is so among the soldiers, among the officers and among the American people and their allies.

These people invite investigation. They do not want their Mormon marriage system associated with nor confused with the common conception of Asiatic Polygamy, which we may class as "barbaric". My knowledge and investigation in both types has proved them as far apart as the poles. This is why the word "polygamy" should be deleted.

My careful investigation of this case moves me to feel that it may never reach the Supreme Court. All the old decisions made upon this subject are entirely outmoded and inapplicable. I am very confident that if this matter were permitted to be reviewed in the light of present conditions the old

decisions would be modified or entirely reversed.

For the base tyrannical attitude of the Federal and Utah State officials, I bow my head in shame!

Every attempt is now being made to destroy these long-suffering people, to confiscate their properties, and their children, in efforts to imprison men and wives, who have contributed more than their share to the State and Federal Government. Their beautiful, healthy bumper crop of children as a future citizenry, should invite our envy, as it incites the envy of our enemies.

However, from the widespread publicity which I have read this matter has been grossly aborted and aberrated from the truth. I am literally "stewing in my juice" at what enemy intelligence will do. The Japanese and German propaganda machinery are having a field day by merely citing the information furnished: "The United States has declared a Moratorium on Babies!" They can well laugh at our Democratic system, which is committing race suicide while it prosecutes its most intelligent and prolific citizens. What a slap in the face at our professed Christianity and "Constitutional guarantee of a Religious Freedom, and the Free Exercise thereof." "How we fight among ourselves."

I fought and bled in Normandy with the famous 9th Division just so that these rights might be preserved. These rights are inalienable! Here are men and women who should be our brothers and sisters, they share the nation's load with us, and though you and I may not agree with them in their interpretation and feeling in Christianity, by God, I'll fight for their right and their chance to "serve their God according to the dictates of their conscience, and let their voice be heard!"

Sir, that's why I volunteered and went to War! Never, never, never will I or my comrades (still in arms—God bless them) allow the jeopardy of free speech and the right to worship God as one sees fit be wrested from us. How we hate the persecution of a "Minority". I now know from investigation that this is more than a prosecution!!!!

I am deeply angered and upset that this condition exists. I urgently petition and pray that you will use the power and authority vested upon you to intercede. This not only in THEIR behalf, but in the name of Christianity!

With your approval may I, under separate cover, submit a plan feasibly worked out, that will be welcomed by you. I am sure it will be welcome to oppressed womanhood and the widows in our country. According to this plan, only by cohesion can we attain a national strength. Certainly not by this medieval practice of persecution. The confounded ignorance of men calling themselves government officials is lamentable!

My time has drawn to a close. In one hour I must depart for my home in Detroit, Michigan. Your prompt reply will be greatly appreciated, Mr. President. Please address me:

1st Lieut. Edward J. Attarian, D. C.
U. S. Army—0464233
1400 W. Grand Blvd.
Detroit 8, Michigan.

My wife and I have expended considerable means to investigate this condition and she joins me in vigorous protest.

And now, may God bless you, my hope is in you Always,

Your obedient servant,
EDWARD J. ATTARIAN
1st Lieut., DC.

My forefathers came with the Cavaliers to Virginia before the landing of the Mayflower. Our people have fought for freedom in the American Revolution, Civil War, and in every other war for freedom sustained by American lives (including the last world war and the present one.) We love freedom not only for ourselves, but for the other fellow. Our cause is just and we will defend it, knowing that we are not only defending ourselves but the God-given, Constitutional rights of all men.

Do you have the courage to print these letters without "doctoring" them up?

Sincerely,
DR. RULON C. ALLRED.

NECESSITY FOR REVELATION
BY JOHN TAYLOR

There is no nation now that acknowledges the hand of God; there is not a king, potentate, nor ruler that acknowledges His jurisdiction. We talk about Christianity, but it is a perfect pack of nonsense. Men talk about civilization, but I do not want to say much about that, for I have seen enough of it. Myself and hundreds of

the Elders around me have seen its pomp, parade, and glory; and what is it? It is a sounding brass and a tinkling symbal; it is as corrupt as hell; and the Devil could not invent a better engine to spread his work than the Christianity of the nineteenth century.

How are the nations going to be redeemed? How is the kingdom of God going to be planted upon the earth? Will it be by preaching, or by power? Will it be by the natural course of events, or by moral suasion? Will it be by the outpouring of the judgments of God on the nations? Will it be by kingdoms being overthrown and empires crumbling to ruins? How is it going to be done? I answer, these things will be accomplished by the guidance of the Lord through His Prophets who are in our midst. Don't you see this, brethren?

How are we going to dispose of that army on our borders? Are they going to fight us, are they going back? Or what is going to be done? Now, who can tell us how these things shall be? These are very small things, and show unto us the imperfections of our judgment, and how little we know of the things that are around us—how very little we know of those things that are coming to pass, except God reveals them through his servants the Prophets.—(January 17, 1858).—J. of D., 6:167-8.

THE TRUE INDEPENDENCE OF HEAVEN

(By Brigham Young

I wish to notice this: We read in the Bible, that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants, these glories are called telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. Now those men, or those women, who know no more about the power of God, and the influences 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 entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods.** They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them. They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold scepters of glory, majesty and power in the celestial kingdom. Who will? **Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course.** Will this apply to any of you? Your own hearts can answer.—J. of D., 1:312.

SECTION 132 REMEMBERED

You just can't destroy the Revelations of the Lord. The attempt to do so will not work. Comes a letter from a veteran church worker residing in northern Utah, saying:

"DEAR BRETHREN:

PLEASE CREDIT SECTION 132, DOCTRINE AND COVENANTS, WITH THE ENCLOSED $30.00. WITH BEST WISHES TO YOU."

That Section as all other Sections in the Doctrine and Covenants, the law book to the Church, has our full and continued support. We thank our brother for his financial help.

THE GOSPEL OF ONENESS

(By Heber C. Kimball)

* * * There is more oneness in this people, than in any people that ever lived upon the earth. There was not that oneness in the days of Jesus, that there is now, and I suppose there never has been since the days of Enoch. Because there was such a oneness among the people of Enoch, and they could not continue to be one, and live with the people in the same world, God took them and their city with a part of the earth to Himself, and they sailed away like one ship at sea separating from another.

Jesus says, "Except YE ARE ONE, YE ARE NOT MINE". And yet the Christian world take a course to justify themselves in division, in strife, in animosity, in quarreling, in envy, in jealousy, in war and bloodshed. And yet they say they are one: I say THEY LIE. A man that says it, lies to me and he lies to God. I say this to all the world, and to those who are passing through the city as emigrants; if you profess to be disciples of Christ, and have hatred to us in your hearts, I say you lie; in the name of the Lord God Almighty I say it. Do you not think He will sustain me in it? Yes, and all His faithful followers will, too; and those who desire to be the disciples of Christ and to be one, will gather together.

I referred to the days of Jesus; was there that union then, that might have been? Jesus said to the disciples, when the people turned away from him, "WILL YE ALSO GO?" This he said to the Twelve. Many of the disciples forsook Him. Even Peter, the chief Apostle, turned away from him when he was in the greatest trouble, and denied him with cursing and swearing.

In this day and age of the world, we profess to be one. Jesus said then, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not. **He will do so now if you will let him;** he will gather us together from the four quarters of the earth—I mean the Saints, the honest in heart, the elect of God; that they may become one, and lay aside their selfishness, their bickering, their murmuring and complaining, and everything of this nature. * * *

Brother Joseph is gone, and now Brother Brigham Young, the Governor of the Territory of Utah, is our Prophet, our leader, our Revelator; and it is for me and you to listen to him with all diligence, the same as we would listen to Joseph were he alive. Brother Brigham is his successor; his word is sacred; and if you do not observe it, it will not be well, and there is where I fear for you, brethren. I do not fear so much for myself as I do for you, because it will go hard with you, if you disobey his advice. There will many of you turn from the faith; you will turn your backs to us, and some will be guilty of shedding innocent blood, if you are not aware. This will be the result of apostasy. When that spirit attacks you, you will be led to do as other apostates have, who have turned from the Church of Christ. * * *

Those who were never without bread, and clothing, and good houses to dwell in, murmur the worst; and those who never had any troubles and trials since they have been in this Church, or since they have been in the earth, are the most ready to complain. This may appear strange doctrine to you, but you know it is true.

As to getting rich, why bless your souls, is not the earth the Lord's and the fulness thereof? Are not the gold and precious metals in the mountains, in the dells, and in the cliffs of the earth, all the Lord's? He created all; and the human family, with all the treasures of earth, are in His hand. They all belong to the Lord our God, and we are His people if we do

His will. Are we not heirs to all these riches? Certainly we are; every son and daughter of Adam, who loves the Great Father of our spirits and His Son Jesus Christ, and obeys the Gospel, and listens to him whom God has delegated as an Apostle and Prophet to counsel His people, I tell you that all this treasure is theirs, and the devils cannot help themselves. * * *

I feel first-rate; I feel like a soldier of Christ, like a man of God. I feel sometimes that I could take one of these mountains, and handle it as I could a bootball. Bless your souls! if you will only do as the Lord tells you through His delegated agent, who gives you the voice of God and the wisdom of God, I am not troubled at all. The question is asked many times, "Has Brother Brigham got the Urim and Thummim?" Yes, he has got everything; everything that is necessary for him to receive the will and mind of God to this people. Do I know it? Yes, I know all about it; and what more do you want? That is true, gentlemen; I am one of his witnesses in the last days, and to bear testimony of the truth of "Mormonism". * * *—J. of D., 2:105 et seq.

KEEP ON KEEPIN' ON

(Anonymous)

If the day looks kinder gloomy
And your chances kinder slim,
If the situation's puzzlin'
And the prospect's awful grim,
If perplexities keep pressin'
Till hope is nearly gone,
Just bristle up and grit your teeth
And keep on keepin' on.

Frettin' never wins a fight
And fumin' never pays;
There ain't no use in broodin'
In these pessimistic ways;
Smile just kinder cheerfully
Though hope is nearly gone,
And bristle up and grit your teeth
And keep on keepin' on.

There ain't no use in growlin'
And grumblin' all the time,
When music's ringin' everywhere
And everything's a rhyme.
Just keep on smilin' cheerfully
If hope is nearly gone,
And bristle up and grit your teeth
And keep on keepin' on.

They say swimming develops poise and grace, but did you ever take a good look at a duck?

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

The man who hasn't got time to read hasn't got time to succeed.

KEEP THE COMMANDMENTS

"Keep the commandments of God. There is but one path of safety to the Latter-day Saints, and that is the path of duty. It is not a testimony only; it is not marvelous manifestations; it is not knowing that the gospel of Jesus Christ is true, that it is the plan of Salvation—it is not actually knowing that the Savior is the Redeemer, and that Joseph Smith was his prophet that will save you and me, but it is the keeping of the commandments of God, living the life of a Latter-day Saint."—President Heber J. Grant's Conference talk.

The commandments of God are contained in the Doctrine and Covenants. It is necessary that they be observed; but if you do observe them the authorities will have you excommunicated. Take your choice.

THE MARTYRS

Martyrs' lives
Are as the seeds of life to TRUTH.
Of it they are a part.
When their blood has flown
In time—Yes, and in eternity,
Their names are known—
Identified with TRUTH
They helped to 'stablish.

Their lot—our lot—
Not one of pleasure,

Or worldly ease
That ekes away—and then—
Dies forever with our lives,
To leave no impress on the hearts
Of fellow men.

Our lives, our time and talents,
Our homes, our loved ones, dear,
Freedom (God's universal gift—
Deprived by man to man in every age)
Are in the hands of Him
Who knows all things.

He holds the course,
Divines the way for man;
And, whether we will it so or not,
Our charted course shall be,
As best to meet His plan.

So, let us bend our head,
And shape our will to His,
And strive to understand.
If we can't see the purpose,
No Celestial vista,
Pointed by His hand—
Still let us say:
"Thy will be done."
All is for our good,
If we His will obey.

If we are blessed to live,
Thank God.
But, if our lot to die,
'Tis well—He has willed it so.
Injustices meted out to man
From man's own hand—
In the name of law—
Have often been the very means
By which earth's greatest souls
Were raised—To stand as beacons
On the misty hills of time,
And, through the passing ages,
Lead men up to God.

Tomorrow we may find Freedom gone,
(For she, ever companion to Justice
Must fain depart when her beloved has
fled.)
Our dear wives to languish
In despair of heart, and want,
Our children to mourn,
To die for lack of care—
And loving hands—
Parental bliss,
Their boon to share,
Forever gone.

Our bodies to be cast
Into the prisonhouse to rot.
Or, sadder still,
Our lives be snuffed out
By the flare of hate,
And brutal hand of mobs
That flout the TRUTH.
Determined to destroy it
Though with it nations perish.

Civilization's flick'ring flame
Of yellow, murky light—
(Forever tainted by man's vices,
Nourished through the ages)
Glimmers low.
Though men boast her vaunted claim,
And, in her name—belied
Abraham, The Friend of God,
Is counted vile . . .
His seed hangs crucified.

Passing time has seen that blood
Stain the grinning courts of kings,
Whose minnions spilled it
In the name of law—
Man's law—still held today
Supreme to be
To the LAW of HIM
Who made the universe.
And boastfully our lawyers claim
Supremacy of State, and say:
"Why, anarchy would reign
Were we to ever deign
Celestial law supreme."

To Abraham, God said:
"In thee and thy seed
Shall all nations of the earth
Be blessed."
And so his seed has bless'd—
Their faces buried in the dust,
Bodies ground upon the rack
To wrest . . .
Then hold on high
The revealing torch of TRUTH
To light the sky.
Sometimes upon the cross,
Then burning at the stake
They died;
Or torn in the arena
By nocturnal beasts,
When spied—
In light of day;
Brute heart less bestial
Than they
Who watched them slay.

Once again—
The martyr'd blood must flow;
The prison cell must house
A Joseph, or Prophets such as he;
And as Caiaphas or Annas,
The sainted hypocrite must lend
His secret, blood-stained hand.
The flame of TRUTH — ETERNAL
TRUTH—
Must sear the dross away;
God plans to rule the breaking day
That dawns upon our land.

DR. RULON C. ALLRED.

PROGRESS IN THE COURTS

The Supreme Court of the United States denied the petition for rehearing in the cases involving the unlawful cohabitation charges. Accordingly, the defendants appeared before Judge Van Cott on May 12, and were committed to the custody of the sheriff to carry out the sentence. Immediately, attorneys for the defendants served notice of petition for a writ of habeas corpus, and they were retained in the county jail pending hearing of the petition in the court of Judge J. Allan Crockett. He heard the arguments April 14 and 15, and denied the petition for such writ.

The fifteen whose pictures appear on the opposite page, have been incarcerated in the state penitentiary for an indeterminate period not to exceed five years.

The hearts of all honest and truth-loving people go out to these men and their families, who are called upon to make this sacrifice for the sake of the Gospel. They are now, to a large degree, left without financial support. We know the Lord will bless those who carry on in these families, but let us rally together and see to it that none suffers for the necessities of life.

The TRUTH will continue to be published, dedicated to the struggle for the constitutional rights and God-given freedom of all men. This fight requires means, for which we make an appeal at this time. GOD WILL DO HIS PART—LET US DO OURS.

Your contributions will be gratefully received at the office of TRUTH PUBLISHING COMPANY.

No civilization is complete which does not include the dumb and defenseless of God's creatures within the sphere of charity and mercy.—Queen Victoria.

The thing most women dread about their past is its length.

KEY TO PICTURE ON OPPOSITE PAGE

Front row (left to right): Oswald Brainich, Joseph W. Musser, Louis A. Kelsch, Dr. Rulon C. Allred, Albert E. Barlow, Ianthius W. Barlow, John Y. Barlow, Edmund F. Barlow; back row: David B. Darger, Charles F. Zitting, J. Lyman Jessop, Heber K. Cleveland, Arnold Boss, Alma A. Timpson, Morris Q. Kunz.

TRUTH UNCHANGEABLE

* * * Did you ever meet with a man anywhere that could contravert the principles Joseph Smith taught? Did you ever find a theologian, or priest, of any description, that could contradict these things successfully? Did I? I never did. I have never met with a man under the heavens that could successfully contradict one principle of it—never; no, NEVER; and I do not expect ever to be able to.

Why is it that people cannot contradict it? Because it is the eternal truth of heaven, and emanated from the great Eloheim, and is one of those eternal principles of truth which God has communicated to the human family; and truth, like God, is unchangeable, and cannot be controverted. Darkness flees before it, and error hides its head wherever it appears.—John Taylor, J. of D., Vol. 5, p. 148.

Intolerance is part of the unnecessary friction of life. It is prejudice on the war-path. Intolerance acknowledges only one side of any question,—its own. It is the assumption of a monopoly in thinking, the attitude of the man who believes he has a corner on wisdom and truth, in some phase of life.

Tolerance is a calm, generous respect for the opinions of others, even of one's enemies. It recognizes the right of every man to think his own thoughts, to live his own life, to be himself in all things, so long as he does not run counter to the rights of others. It means giving to others the same freedom that we ourselves crave.—Jordan.

Honor Roll of 1945



TRUTH 27

Honor Roll of 1945



CALM WAS THE NIGHT

By George Sturm

Calm was the night,
Stars shining bright,
A boy in the woods
Was searching for light—
Not very far from his father's neat home
In the neighboring woods, was the boy all alone,
Trusting in God for the truth
Trusting in God for the truth.

Calm was the night,
Angels so quiet
Were awaiting the boy
Who was pleading for light;
Kneeling upon his trembling knees,
Praying to God his Creator for peace,
Asking the Lord for the truth—
Asking the Lord for the truth.

Calm was the night,
Heavens so bright
Opened at once with a bursting light;
There appeared both the Father and Son,
Saying, "My boy, thou are the only one
Seeking for heavenly truth—
Seeking for heavenly truth."

Calm was the night,
The heavenly light
Fell on the boy,
Who inquired for the right
To live the sure Gospel,
And serve the Lord,
According to God's most holy word.
Blessed be the name of the Father, the Son, and the Holy Ghost.

HELPFUL HINTS

To Make Fuel From Paper

Take strips of old newspapers, roll tightly, paste down the edges and then boil the rolls for a few minutes in paraffin. Paraffin may be inexpensively obtained by using the stumps of partly consumed candles. This fuel will burn for a long time and is splendid for the use of campers.

To Make Disappearing Ink

Pulverize willow wood cinders and dissolve in water. Writing in this fluid will disappear within a week.

To Keep Trousers Creased

Rub a little castile soap along the inside of the crease before pressing. Do not put on too much soap, nor make the pressing cloth too damp.

To Clean Tinware

Common soda applied with a moistened newspaper and polished with a dry piece will make tinware look like new.

To Get Fresh Ripe Tomatoes in Winter

Pull up the tomato plant by the roots; leave only green tomatoes on the plant. Hang, roots up, on a nail and the green tomatoes will continue to ripen.

To Waterproof Clothing and Shoes

Make a solution of paraffin and gasoline, using one ounce of paraffin to a quart of gasoline. Apply warm with a brush to shoes; dip clothing into the solution cold.

To Polish Windows

After window glass is washed and dried, rub well with wadded newspaper.

To Make Invisible Ink

Dissolve chloride of cobalt in sugar water. The writing will become visible when warmed.

Tolstoy said to Gorky:

"It is not what a man says, or thinks he says, but what a man is, that speaks the truth: your whole being tells me that you believe in God."

NOT BAD!

They tell the story of Mussolini playing bridge with his foreign minister, Count Galeazzo Ciano, against His Majesty the King and Dino Grandi, Italian Ambassador to England.

Grandi opened the bidding with four hearts. Ciano bid five spades. The King looked at his hand carefully, chuckled and bid seven no trumps.

Mussolini glared at the other three players and thundered: "And I, Benito Mussolini, bid one club."

Grandi said, "I pass."

Ciano said, "I pass."

And the King? Well, he looked at his hand wistfully, and said: **"Me, too."**

CHEAP

"Does it cost much to have the shape of one's nose altered?" asks a correspondent.

If one insults the right person, it doesn't cost anything.

MAULFLOWER

Helen: "I don't see why he dates her—she's a terrible dancer."

Mary: "No, she can't dance, but she sure can intermission."

Bill: "Johnnie, they tell me there was not a single mosquito at camp."

Johnnie: "No; they were all married and had families."

First Motorist: "I love the beauties of the countryside."

Second Motorist: "So do I. Sometimes I give 'em a lift."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 11. JULY, 1945. NO. 2.

Documentary Evidence

To render the Record more complete we are presenting two important documents not heretofore published in the columns of TRUTH.

1st. A letter from Joseph W. Musser to President Heber J. Grant, dated November 26, 1928, protesting church action against women living the Patriarchal order of marriage; and the President's reply thereto.

2nd. An "Open Letter" by the same author, addressed to President Grant, dated April 15, 1935, written in defense of the Saints who are endeavoring to sustain the fundamental principles of "Mormonism" against whom the Church leaders have now begun a crusade to prevent the perpetuation of the Gospel as originally revealed by the Lord.

It is expected that the following issues of TRUTH will contain other interesting documents involving the erroneous attitude of the present leaders of the Church on questions of vital importance.—Editors.

Salt Lake City, Utah
November 26, 1928.

President Heber J. Grant,
Salt Lake City, Utah.
Dear Brother:

I feel impelled to write you. My subject is one of compelling interest both to ourselves and to the Church over which you have the honor of presiding. In approaching my subject I do not presume to pose as your guide or instructor, nor am I unmindful of the many great and soul racking responsibilities your high office imposes upon you. As the President of the Church you have always had my prayerful support. While I have not always felt in perfect harmony with some of your public acts and expressions I have felt that you were the chosen of the Lord in the high office which you occupy and it has given me pleasure to ask the Lord to bless you and qualify you to accomplish your life's mission and I have taught my family to do likewise.

However, my subject is important and in presenting it I do so in deep humility and with a sincere and prayerful desire that good may come of it.

The following notices of Excommunication appearing side by side in the Deseret News of November 22, 1928, are self-explanatory:

EXCOMMUNICATION

This is to certify that, by action of the high council of the Granite Stake

"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."

of Zion at its regular session held on Monday, November 19, 1928, Charles F. Zitting, heretofore a member of record in the Hawthorne ward of said stake, was excommunicated from the Church of Jesus Christ of Latter-day Saints, for conduct violative of the law and order of the Church, specifically with respect to plural marriage.

MILTON H. ROSS,
Clerk of the High Council,
Granite Stake of Zion.

EXCOMMUNICATION

Notice is hereby given that by action of the bishop's court of the Cottonwood ward in the Cottonwood stake of Zion, at a session held on Wednesday, November 21, 1928, Elvira C. Olson, otherwise known as Mrs. Charles F. Zitting, heretofore a member of record in said ward and stake, was excommunicated from the Church of Jesus Christ of Latter-day Saints for conduct violative of the law and order of the Church.

NEWELL J. KUHRE, Ward Clerk
Cottonwood Ward, Salt Lake
County, Nov. 22, 1928.

Such notices have appeared many times before. In some respects they are not unusual. On numerous occasions they have served to inform the public that the very best blood and brains the Church possesses have been cast out because of inharmony.

But in one respect these notices are unusual—that having reference to the woman, "Elvira C. Olson, otherwise known as Mrs. Charles F. Zitting." I take it that Sister Zitting has been excommunicated from the Church on account of having presumed to be a plural wife. I am not acquainted with Sister Zitting. So far as I can now recall, we have never met. I know nothing concerning the merits in the case. I am assuming that she, as has occurred in the cases of other sisters in times past, has been cast out of the Church on account of her acceptance of the principle of Celestial marriage in its fulness.

She, like Hannah of old, has probably longed and very likely prayed for the blessings of motherhood. In her heart, no doubt, reigned the desires of Sarah, which prompted that marvelous spirit to give unto her husband her handmaid, that her personal barrenness might be taken away, as it eventually was. No doubt the spirit of motherhood—the purpose of her creation—cried out from the heart of this good woman (Sister Olson) unto the Lord for relief, and Father, ever mindful of the righteous desires and needs of His children, inspired her to enter the life of Brother Zitting in order that she might be able to enjoy the full fruition of motherhood and finally attain to the glory of the Godhead, being the honored wife of a God to be.

Doesn't it seem harsh to you, President Grant, that women in quest of motherhood should be thus dealt with? Women who are willing to sacrifice their lives in order that spirits might be brought into the world while the mind and ingenuity of man are being taxed to the utmost for the discovery of agencies that will destroy life? No doubt Mary, the Mother of Jesus, was an outcast on account of her social attitude—pregnant and not married to the author of that pregnancy according to the laws of the land. And no doubt these modern "Marys" are just as sincere in their desires of accomplishing their life's mission as was Mary the Mother of Jeus.

"Greater love hath no man than this, that a man lay down his life for his friend", was said of Jesus Christ. And how could there be a greater mother love, a loftier ambition or a more holy desire than that which prompts a pure woman to offer life for life—to give up all social and religious contact —to bear up under the uproarious shouts and sneers of the mobs—to bear

the pains of maternity, and yet, gazing through the maze of ignorance and infidelity now ruling the world, thank the Lord for the fruit of the womb.

Let us look for a moment at the other picture. Leaders among the "regular" sisters of the Church, frequently advising the young (to be) brides how to regulate their offspring, advising them of the propriety of "birth control". "Don't let your husbands make a maternal slave of you. Science has taught us a better way", etc., etc. Recently a thirteen page closely typewritten document was discovered being circulated among the girls of the L. D. S. University. The document, it is understood, was prepared by a leading nurse and purported to be a scientific treatise on how to avoid the consequences of sexual intercourse. In its alluring pages the latest development in scientific "child murder" was discussed and advocated without reservation or show of shame. The document was replete with detailed descriptions of the French and other up-to-date methods of aborting nature, and all dished up in a style calculated to make the very strongest appeal to the daughters of the Latter-day Saints thereby assisting them in becoming "modern".

So that on the one hand, sincere, pure, high-minded, Celestialized women, fully intent upon carrying out the purposes of their creation—even though it cost them their lives to do so—are being ostracized by the Church and cast out as "unclean", and as "abandoned", while to the young coming wives of our sons is being taught the most diabolical, the most damnable, the most destructive sexual doctrines that hell ever invented. No, not taught openly and approvingly in the Sunday Schools and M. I. Associations, but on account of the attitude of the Saints toward the principle of Plural Marriage in its fulness and purity, such soul destroying doctrines as above mentioned are allowed to creep into the lives and actions of the young and are a natural result of the rejection of the Gospel of Jesus Christ by His people.

President Grant, how long will such hypocrisy remain among us? How long will we sacrifice real motherhood on the altar of mammon and vice? Don't you know that this unholy hypocrisy cannot endure forever? Can you not put an end to such priestly debauchery? We prate about being law abiding. Can it be said that Daniel of old was not law abiding, though he chose to obey God in opposition to the supreme law of the land in his day? Can we say that Jesus Christ was not law abiding when He entered the temple and drove out the money changers and polluters, but who were in legal charge thereof?

The writer entered the state of plural marriage after the issuance of the Manifesto; and he did so with the encouragement, advice and counsel of a majority of the members of the Quorum of Apostles and with the blessings of a President of the Church. These facts cannot be gainsaid. The fact that he had been "handled" and "ostracized" for having done his duty as he was taught it, makes no difference to the case in hand. Indeed he was told at the time by one having authority that this very thing might occur, but that it was his duty to live the law. He is willing to endure it; but common gallantry and reasonable consistency render it an almost impossible task to keep quiet when the women, whose voices were never heard in the framing of the iniquitous Manifesto, are attacked and branded as "harlots" for daring to do what many of the men of the species and the authors of the destructive law would not have the courage to do.

I feel, President Grant, that you have a wonderful opportunity to show your metal by saying with the three Hebrews of old:

"Our God whom we serve is able to deliver us from the burning fiery furnace and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou has set up."

The ungodly fury of the mighty Nebuchednezzar availed nothing. God justified the faih of those three boys, and so God will justify the faith of these holy women whom the Church is casting out as undesirable and unclean.

From living witnesses I have it that President John Taylor, while in hiding for the vindication of this principle of Celestial Marriage, and while moved upon by the power of God, said, in substance: That the time would come when the Saints would be handled and ostracized by their brethren "for practicing the principle for which we are now in hiding", "but", said the Prophet, "woe, woe unto those who take part in such persecutions."

I love the Gospel. The Church and its institutions are a part of my very being. I have devoted over forty years in advocating the Gospel of Jesus Christ as I have understood it and as it has been taught us since the inception of the Church. So well am I grounded in the faith that I cannot believe that even you, the leader of the Church, can possess a firmer testimony of the truth than I. Nor can I believe that our marital status is materially different. You have received wives under divine authority, and so have I; and I take it that neither of us have received them in any other way. I am anxious, as you no doubt are, that the Church of Jesus Christ shall go on and increase until it fills the whole earth and our mutual faith and talents are pledged to the Lord to this end.

In my attempted defense of the true womanhood of the Church, however, I trust I may be pardoned if I have appeared too earnest in my advocacy of fair play, and I close with a prayer to the Lord to ever bless you in righteousness.

Sincerely yours,

(Signed) JOSEPH W. MUSSER.

Church of Jesus Christ of Latter-day Saints
Heber J. Grant, President
Salt Lake City, Utah

November 27, 1928.

Mr. Joseph W. Musser,
Salt Lake City, Utah.

Dear Sir:

Answering your letter of November 26th.

You say that you do not presume to pose as my guide or instructor, yet you do practically instruct me to sustain and uphold people that are committing adultery, and you also presume to refer to them as "the best blood and brains the Church possesses."

These people to whom you refer have no standing in the Church and never will have as long as they live, in time or in eternity, unless they repent of their misdeeds.

Your quotations with reference to the Savior, Hannah and others, are on a par with your position of sustaining those who, if they received their just dues, would not only be excommuncated from the Church, but they would be prosecuted under the law for their immoral practices. I shall rejoice when the government officials put a few of these "best blood", as you call them, in the county jail or the state penitentiary. Such action might put a stop to the teachings of people who are today destroying the virtue of good women who are silly enough to listen to them.

Among other things, you say, "How long will such hypocrisy continue?"

Let me answer by saying: How long will men go on pretending to be members of the Church, who have been excommunicated for their immoral practices and talk about living celestial laws?

Yours truly,

(Sig.) HEBER J. GRANT.

AN OPEN LETTER TO HEBER J. GRANT, APRIL 15, 1935

At the general priesthood meeting held April 6th, 1935, you gave expression, in substance, to the following:

"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."

While you mention no names by way of identifying those to whom you referred as employed in rearing "illegitimate families", for the sole gratification of "passion", neither do you exempt any from the grave charge who are living with plural families since the Woodruff Manifesto of 1890. Previously you said:

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

At the October conference of 1918 you gave an unequivocal endorsement to charges preferred against this class of people by the late Charles W. Penrose to the effect that men entering into such "pretended" marriages were "seeking to indulge their own lusts", becoming "rebels against the Church and against the country and State to which they belonged"; you embellishing your remarks, as is your habit, by adding the unkind epithets of "traitors" and "liars", to your wicked diatribes.

At the April conference of 1931, you renewed this unholy attack on those striving to live the fulness of the Gospel, pledging the resources of yourself and of the Church in aiding the civil authorities to prosecute these men and women, among other things, saying:

"We have been, however, and are entirely willing and ANXIOUS, TOO, that such offenders against the law of the State should be dealt with and punished as the law provides."

In the "Official Statement" of the Church, of June 17, 1933, you characterized those whom you now charge with "raising illegitimate families" from motives of "passion", as "living in adultery".

Hence it is perfectly clear that your references at the recent priesthood meeting was meant to include all those adopting the plural relationship since the Manifesto of 1890.

It is to be regretted that you still deem it necessary to camouflage the truth and employ subterfuges in your attempt to convince the world that you want to play in harmony with its institutions and that you wish the Church to do likewise.

But just what do you mean by this term "illegitimate families"? The dictionary gives the definition of the word illegitimate as "contrary to law; hence born out of wedlock; bastardy". Do you not understand that what may be termed "illegitimate" in the eyes of the world, may be entirely legitimate in the eyes of heaven? You must do, for you have preached this very thing. But if you are now adopting the legal aspect, then you yourself have been engaged in raising "illegit-

imate families". First, you married "illegitimately", since when you took your first group of plural wives, there was a national law prohibiting the act; then, second, this anti-polygamy law was later adopted as the rule of the Church under the document known as the Woodruff Manifesto, to which document was added the prohibition of cohabiting with wives taken even before there was a law against marrying them. In this situation, therefore, you, according to your own frequent statements, are engaged in raising "illegitimate families". Were clearer proof of this fact desired one need only refer to your arrest on the charge of polygamous living in the year 1899, nine years after the Manifesto, to which charge you plead guilty and paid a fine. Your statement then, adopting your own viewpoint, brands your children with "bastardy" and places the "scarlet" letter on the brow of your wives—both those taken before and after the Manifesto.

Now, President Grant, you are at liberty to brand your own progeny as "illegitimate", but I insist that you do not attach that reproach upon my father's offspring, nor on mine. If your wives and children are willing to tolerate such a stigma that is their affair, but you must not invade my household with like vicious charges.

You say that modern polygamists are actuated in the marital relations wholly by passion. Here again the definition of the term "passion" as you doubtless meant it be used, is given as being "amorous". "A strong impulse tending to physical indulgence; inordinate appetite; sensual indulgence." It has been a common practice with you, while under the protection of the pulpit, to characterize a certain group of Saints who are out of favor with you as "adulterers", "corrupt", "licentious", "apostates", etc. These harsh, inelegant and ungentlemanly adjectives appear to be your stock in trade; and yet others of the Saints guilty of similar acts, you cover with your cloak of protection and maintain them in high ecclesiastical positions.

But upon just what grounds do you hurl these charges at those of the Saints who are living the Gospel as they have been taught both by yourself and others of the leaders in times past, and as the book of the Law of the Lord directs? Just what evidence have you to support your statement of corrupt motives? Is it a case that "out of the abundance of the heart the mouth speaketh?" Are your wicked charges a reflex of your own life? Let us frankly ask, was it "passion" that prompted you to marry the Stringham, the Winters and the Wells girls, and the others who have borne you "only daughters"? Was it such "passion" that prompted you to remark before E. A. McDaniel, Alfales Young and J. H. Moyle in September, 1899: "I am a lawbreaker; so is Bishop Whitney; so is B. H. Roberts. My wives have brought me only daughters. I propose to marry until I get wives who will bring me sons"? Was it incestuous "passion" that caused you to commit an infraction of the anti-polygamous law to which you plead guilty in the District Court, September 8, 1899? (To refresh your memory on this point, I quote from the records):

"F. S. Richards, on behalf of his client, waived the reading of the information and entered a plea of guilty. 'Let the plea be entered', said Judge Norrell, 'and the defendant may be brought in for sentence on Monday.' 'We desire to waive time, and my client is ready for sentence now if the court please', Mr. Richards suggested. 'Very well', said Judge Norrell, and addressing the apostle the court ordered him to stand up.

"The tall, gaunt form of the apostle went up with a jerk, and he cast an uneasy, but defiant glance at the half

hundred spectators, as Judge Norrell said: 'The sentence of the court is that you pay a fine of $100.00, and in default of payment that you be imprisoned in the county jail for one hundred days, that is one day for each dollar of the fine.'

"Grant quickly left the courtroom, walked to the clerk's office, wrote his check on the State Bank of Utah for $100.00, and handed it over to Deputy Clerk Little in liquidation of the fine.

"The charge to which the apostle pleaded guilty, as stated in the information, was that he committed the crime of unlawful cohabitation on January 1st, 1890, and on divers other days, and continually between January 1, 1899, and July 15, 1899, by unlawfully cohabiting with more than one woman. * * * (See records of the Third District Court, also Salt Lake Tribune, Sept. 9, 1899).

Was it "passion" that prompted you to acknowledge living in violation of the laws of the land and of the Church, in your University of Utah speech, in 1903, resulting in your taking an enforced horseback ride across the mountains, to catch a train headed toward Europe, out of the jurisdiction of the Utah officials who held a warrant for your arrest? In short, have you taken your wives and lived with them, as you now charge others with having done, "not to raise posterity, but to satisfy your own passions?" and have your children been thus conceived? Surely the middle aged lady in California whom you have repeatedly introduced as "Mrs. Grant, and these are her daughters", and which lady was taken as a plural wife long after the Manifesto of 1890, was not induced to enter that system with you as a direct result of "passion" or "lust"?

The writer recalls attending the funeral of one of your children born of a plural wife, and the sanctity of the solemn occasion so impressed him that that the thought of "bastardism" in connection with its entrance into life would have libeled his intelligence. Perhaps you do not realize the fact that your oft repeated blanket charge against men and women who are abiding God's law must be taken by rational thinkers as an evidence of an irregularity in your own manner of living.

One of the most serious charges that can be made against a man or woman is that of sexual impurity. It is through this form of sin, more than any other, that mankind becomes fallen and degraded and that empires crumble to ruin. The cities of Sodom and Gomorrah were destroyed because of this poluting sin becoming a dominant factor in the lives of their inhabitants; and so Rome fell, and from like cause the civilized world today is trembling on the edge of the great precipice. But as monstrous as is the sin of sexual impurity implied in your frequent charge of "passion", "illegitimacy" and "adultery", far greater is the sin of bearing FALSE WITNESS against one's neighbor by wrongfully charging him with sexual incontinence. And when a man, sailing under the colors of heaven, presuming to speak to his congregation as God's prophet, seer and revelator, as you did, deliberately and with ugly malice, assails the social acts and motives of a group of Saints whom he knows little or nothing about, the results may be disastrous. Your very position clothes your words with a sanctity and credulity—or should do—that others, less prominent, do not possess and, by reason of that fact, your statements are taken far more seriously than those of the "rank and file." For you, then, with such tremendous official prestige, to so prostitute your high calling as to charge faithful men and women with being guided wholly by "lust" and "passion", the sin you thus commit is well nigh unforgivable—the blunder is inexcusable and vicious beyond the pow-

er of words to express. To steal one's purse may be a matter of small moment; its value may be easily returned; but to deliberately become an assassin of one's good name is so contemptible that God will be slow to forgive it. You of all men, according to your priestly profession, should be slow to anger and be careful with your words.

The writer admits that much that prompts the lives of many of the present generation is unhallowed lust. This is true of people—both married and unmarried; both monogamous and polygamous—whether Mormon or non-Mormon. We are living in the day spoken of by Paul, when "men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, * * * unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, etc.", and the world is fast ripening in iniquity and preparing for wholesale destruction; but to charge the class of men and women whom you are aiding in the persecution of, with impure and lustful motives, does violence to your supposed intelligence, besides doing them a wicked injustice. In your claim that men are raising "illegitimate families" from motives of "lust", you are inconsistent. To charge in this enlightened (?) age when "birth control" methods are so widely taught, when the financial burdens of raising large families are so acute, when men's standing in the Church and society are jeopardized and their civil liberties threatened—to accuse them—, I say, of raising large "illegitimate families" merely for the gratification of "passion", in the face of these facts, shows the shallowness of your reasoning and the animus prompting your words. It is just not being done that way, President Grant, and you of all men should know it. The class of people whom you are charging with raising "illegitimate families", being "guided wholly by passion" are, as a general rule, the kind of Saints who have dedicated their all to the cause of righteousness; neither withholding kindred, property or lives—all belonging to the Lord. Penitentiary walls do not frighten them, nor are they intimidated by the unhallowed threats of ecclesiastical disfranchisement. Their posterity is being reared in accordance with the principles of truth and righteousness, and the day will come when their royal seed will excel in all the earth and receive the homage of the world. It is this seed that is being prepared by the Lord to redeem Zion and to officer the kingdom of God, when the nations of the earth go into dissolution. In fact, as if to show your own inconsistency, you are now using many of these "illegitimate children", as you call them, and whom you charge as having been conceived in sin, in your foreign mission work as well as in your work in the Stakes and Wards, and this class of offspring is rendering unequalled service. If it is wrong in the sight of God to rear the families you allude to, why do you, posing as God's mouth-piece on earth, use such in His work? Does TIME and TITHING purge the manner of their birth and purify their lives?

In your world speech of March 31, you stressed the Eleventh Article of Faith:

"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."

You claim this divine right for yourself and yet, with the inconsistency born of your nature, you deny others a like privilege except they worship as you direct them to do; for you must know the principle of Celestial Marriage is just as vital to many of the Saints whom you advocate the persecution of today, as it was to your father and others when that article

of faith was framed. The principle involved has not changed.

Under date of April 6, 1885, the Deseret News quoted you as saying in your then manly defense of plural marriage:

"No matter what restrictions we are 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 fiery furnace. * * * 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."

Then, according to your views, the minority was right and should be sustained at all hazards; but now you maintain the majority is right, and the minority must either conform to your views in their religious worship, or else go to prison! And you are teaming up with the majority—the class of people that drove your father and mother out of Nauvoo across the tractless plains, at the point of bayonets, because they refused to harmonize their lives with the world idea. Shame on such hypocrisy!

In the "Official Statement" of June 17, 1933, you state:

"He (speaking of yourself) is not performing such marriages (plural marriages) himself; he has not on his part violated nor is he violating the pledge he made to the Church, to the world, and to our Government at the time of the Manifesto."

The pledge you made to the Government, over your signature, in signing the petition to the President of the United States for amnesty, in the year 1891, was that you would observe the laws of the land. And yet you have continued to live in the polygamous relation in violation of the laws of the land and of the Church; was convicted of such a charge and was forced to leave the country to avoid a second arrest. What kind of consistency is that?

We are informed from creditable sources that the late law—House Bill No. 224, which turns your past misdemeanors for unlawfully cohabiting with women, into felonies—before being introduced in the State Legislature, was submitted to and approved not only by a certain High Council of the Church, but by yourself also, and that prosecutions under the new law are being urged by you. This conforms with your unrighteous proclamation of some time since, that you would "rejoice when the government officials put a few of these (polyamists) in the County jail or the State Penitentiary", and with the covenant you caused your congregation to enter into, to spy on their brethren and assist in furnishing evidence to place them behind the bars, and make their wives and children outcasts.

We have read somewhere in the scripture of men who dug a pit for their fellowmen to fall into, but they themselves fell therein to their own destruction. In the days of Kirtland when Brigham Young and others were forced to flee for their lives it was the apostates Boynton, Johnson and Coe who led the mobs; in Missouri the Whitmers, McLellins and Avards incited mob law against their brethren, and in Nauvoo the Fosters, Laws and Higbees were the accusers of the Prophets. In this day who are the ring leaders in threatening persecution and extermination of those who are living the sacred laws of marriage? We shall leave you to answer. And let me here say that the famous Boggs exterminating order against the Saints in Missouri was no more vicious nor

wicked than the efforts now being employed against the group of unoffending people you are engaged in persecuting, nor was the old mobocratic spirit more insanely brutal—though slightly changed in form—than that being exhibited by you and some of your associates today.

" 'Some of you will be handled and ostracized', said the venerable Prophet, John Taylor, at the time of receiving the 1886 revelation (which Elder Ballard says is now in existence in the President's own handwriting), 'and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle (of plural marriage) and some of you may have to surrender your lives because of the same, but woe, woe unto those who shall bring these troubles upon you!' "

"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified: but HE SHALL APPEAR TO YOUR JOY, AND THEY SHALL BE ASHAMED. (Isaiah 66:5.)

Those fostering the new law which makes a felon of you, (for it is felony today to live polygamously, it has always been, and always will be) defend the same on the theory that large families living in the polygamous relation are on government relief, and something must be done to stop propagating! What! Is it a crime to propagate healthy and beautiful children as the fruits of holy wedlock? It was considered a crime in Joseph's day, and he was killed for advocating it. It was a crime in Brigham's day, and his life was threatened for it. (And yet, during the late war, Utah proudly proclaims to the world, that some twenty-five of the children and grandchildren of this great man offered their lives in defense of the government.) And so it is a crime now, in the minds of modern bigots and charlatans, to rear large families, though the day will come when both Church and State will seek the help of these, as you call them, "illegitimate children" to defend the principles of liberty and truth! Shame on anyone who will so prostitute his honor and sense of reasoning, as to proclaim against a good people because of the largeness of their families, and of their poverty! Joseph was known to be in such dire distress at times that his table was empty of food, and he was dependent on the contribution of others for the same—he was "on relief", and yet he lived the laws of God and was a mighty Prophet! Are there none others except polygamists on relief in Utah? Surely the twenty thousand odd families claimed to be on relief rolls in this State are not all polygamist families; and even if they were, would you have plural wives stop raising children because of "relief conditions"? Had your cringing minions a spark of the Spirit of the Lord within them, instead of framing laws to halt the propagation of Mormon children, they would advocate laws that would encourage them; that would sustain motherhood and contribute liberally to the growth, development and education of their children whom you now seek to label as "illegitimate!"

My deep respect, President Grant, for the position you hold in the Church of Jesus Christ, alone forbears my expressing the contempt in which you are very generally held by the thinking and forward looking men and women of today. The fact that some in your audiences snicker and grin at your crude pulpit jokes (?), in no sense argues that they endorse your boastful fulminations or accept you as a Prophet of God;—no more than the fact that many Saints who refuse to vote to sustain you, but, in order to avoid ungentlemanly castigations from your mouth, refrain from the casting

of a contrary vote, signifies their loyalty to your leadership.

Now, go on slurring the divine system of marriage that brought you and myself, with our respective families, into existence; find pleasure, if you will, in branding your own wives and offspring as "illegitimate"; proclaim to the world the greatness of your leadership; turn loose the dogs of persecution upon an unoffending group of God-fearing Latter-day Saints who are guilty of no other act than you yourself have acknowledged committing, and BOASTFULLY, TOO! and accomplish your unhallowed determination to harmonize yourself and the Church with Babylon and her ways, and let the God of Israel deal with you as seemeth him good.

Respectfully,

J. W. MUSSER
208 Atlas Building
Salt Lake City
(Now 1153 3rd Ave.)

SILLY TACTICS OF THE ENEMY OF RIGHTEOUSNESS

(By George Q. Cannon)

Forty-two members of the House of Representatives voted against the passage of the Edmunds bill in March, 1882. They all declared that they considered it a violation of the principles of the Constitution and of American Liberty. They preferred risking their re-election to voting for such a bill. They showed their honesty by their votes.

Many more of the same of the same party entertained the same views respecting this bill but had not the courage to do as their fellow members did, for they thought it would be flying in the face of their constituents and that it would result in their political death. This vote shows the feeling of many of the best and soundest Democrats in the country upon the questions involved in the Edmunds law. We had the right to expect that when a Democratic administration came into power it would take a somewhat similar view, at least that it would not take the view that the Republican party has taken of this measure. But Republican ideas have had full sway in this Territory. The Democratic view has not found any expression. If Grover Cleveland had been a Republican, the Republican ideas respecting this law could not have been more rigidly carried out.

Have we not cause to be disappointed? I think so, though I have not entertained very sanguine views as to any relief that would come to us through the change of administration. I have thought that we had a right to expect officials sent among us who would treat us with some degree of fairness. Thus far this hope has not been realized. There is one Democrat holding office in the Territory, who has apparently adopted as extreme views of the Edmunds law and its designs as Edmunds himself could wish the most bitter Republican to do.

The fact is the administration does not understand this question. Notwithstanding the efforts that have been made to get a hearing there seems to be dense ignorance prevailing in administration circles. There is only one man in the administration who has ever been West—that is the Vice-President. The President himself and no member of the cabinet has been in the west and their ideas respecting affairs here are derived from newspaper reports.

We have an illustration of this ignorance in the order said to have emanated from the President to General Howard to keep troops in readiness throughout his department to repress any outbreak that might occur during the celebration of Pioneer day, the 24th of July. Of course it is not fair to pronounce judgment in cases of this kind upon the evidence of telegraphic reports, as they are notoriously unreliable; but if it be true that

President Cleveland has taken this step he has been guilty of a most gross blunder. If there is anything upon which the Democratic party has prided itself it has been upon its opposition to the use of troops by the government.

Ever since the war it has been an unceasing cause of complaint against the Republican party because of its readiness to resort to the use of the military. But in no instance that I am acquainted with was there ever less ground for its use than in Utah at this proposed celebration.

When the proposition was made to have the Sunday School children meet in the Tabernacle and have singing it was thought by the First Presidency of the Church that a more innocent, simple and inoffensive method of celebrating the 24th could not be adopted. No one could take exception, it was thought, to such a plan for celebrating that day. But it seems that somebody has perceived rebellion in this movement, therefore the troops must be ordered to be in readiness. It might be thought that every man in the United States who had children would have sense enough to perceive that there could be nothing serious contemplated in such a celebration, because if insurrection or riot were intended parents would never select their children for such a purpose or place them in a position where they would be in jeopardy. The day is not far distant, I believe, when if this order has been actually issued, it will be laughed at as most ridiculous.

There have been a few times in our history when it has seemed that the devil has had extraordinary power over the hearts of the children of men in making them believe the most absurd stories about us. A whirlwind of lies at such times has swept over the entire country. This was the case at the time Buchanan sent his army out here. So also at the passage of the Edmunds law. It appears also to be the condition of feeling in the country at the present time. The most absurd and unlikely stories are believed respecting us. Lies travel with wonderful rapidity, and we have the illustration of the old proverb, that a lie will travel a league while truth is putting on its boots.

What course shall we pursue? I know of nothing better than to maintain our courage, be patient, put our trust in the Lord and leave Him to manage this whole affair. If this Church and its future success depended upon any men we might have cause to fear. It is not our Church in that sense; it is the Lord's. He will take care of it, for He has promised to do so. All there is for us to do is to be diligent in the performance of every duty, and repose implicit confidence in His power to bring us through safely. This is not the time for Latter-day Saints to be timid or faint-hearted. The devil will threaten and make a great bluster, and try and frighten everybody into compliance with his wishes. These are his tactics and ever have been, but the Lord will show him and the world that his wisdom is greater than the cunning of the devil, and He will bring his people through despite the opposition of earth and hell.

The death of General Grant caused the postponement of the children's jubilee on the 24th. The troops will, therefore, be relieved from the duty of guarding against insurrection or outbreak on the part of the Sunday schools.—Juvenile Instructor, 20:226.

The man who does not dare follow his own convictions, but who lives in terror of what society will say, falling prostrate before the golden calf of public opinion, is living an empty life of mere show. He is sacrificing his individuality, his divine right to live his life in harmony with his own high ideals, to a cowardly, toadying fear of the world.—Jordan.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

WHAT IS A MINORITY?

WHAT is a minority? The chosen heroes of this earth have been in a minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world—John Ballantine Gough.

HEBER J. GRANT

At the death and the funeral of Heber J. Grant eulogies greater perhaps than have been accorded any other man in Utah were showered upon him. Nothing in flattery was left unsaid. He had lived a perfect life. His successes were phenomenal. His leadership had overshadowed that of his predecessors. His prophetic gift was inexpressibly faultless. His progress in increasing the membership of the Church, the number of its Stakes and Wards, etc., was never before equalled.

We realize that President Grant possessed many good qualities, and we have always felt he was the right man in the right place and at the right time. Called by direct revelation from the Lord into the Quorum of Twelve he became an open and consistent advocate of observing all the laws of the gospel. To live these injunctions he braved the threats of imprisonment, and paid a fine for an infraction of the law against God's marriage system.

The time came when a new President of the Church was needed. Without consulting the Lord, the saints chose Heber J. Grant. He became their President. One of his first moves was to inaugurate a new system of propaganda work, in harmony, no doubt, with the apostate spirit then prevailing among many of the saints. At a meeting of the General Authorities with the Stake and Ward officers, he announced his reform program. He said theretofore the Church system of missionary work had tended to make enemies for it. He intended to change the system and make friends instead of enemies. This reformed program, in the main, involved the discontinuance of living Celestial Marriage as established by the Prophet Joseph Smith; the changing of certain Temple ordinances, chief among them the garments of the Holy Priesthood, and the discontinuance of conferring Priesthood, giving an office only.

The Saints generally were prepared for these innovations; particularly

were the Sisters pleased with the garment change, enabling them to dress in the fashions of the world without reproach from Church sources. Having been selected by the Saints as their leader, President Grant took a course to please them. He very much succeeded. He presided over the church for some 26 years, a longer term than any previous president except Brigham Young.

That the President's reformed policy succeeded in his own estimation was fully demonstrated. He made friends of the world. He testified to this on numerous occasions. Having become so catholicized that the world could find no objection to the faith of the saints, there was nothing left for Satan to quarrel over.

The fight of the Devil has always been centered against Priesthood. This has been the case from the days of Father Adam—whenever the Priesthood of God came in conflict with the Priesthood of Satan the fight has been on. It could not be otherwise. But when the three major concessions were made the fight, in a large measure, was ended. These concessions, as already indicated, are:

(a) The abolishment of the garments of the Priesthood, substituting for them any flimsy rag.

(b) The discontinuance of conferring the Priesthood.

(c) The total abolishment of the cap-stone law of the Priesthood—Celestial or Plural Marriage. (D. & C., 132:28, 58, 61, 64).

When these are taken away there is little left of Priesthood, and small wonder that the church is at peace with the world.

Brigham Young voiced the past policy of the church leaders in this language:

When (not IF, but 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.

When the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked, and never until then.—Discourses of Brigham Young, 171-2.

One leading mental endowment credited to President Grant, was his persistent determination to accomplish anything he set his mind upon—we are quite aware that this was his leading hobby. On Nov. 27, 1928, in a letter to Joseph W. Musser on the subject of those of the Saints then clinging to the principle of Plural Marriage, the President stated (as elsewhere reproduced in this number): "I shall rejoice when the government officials put a few of these (Polygamists) in the county jail or the state penitentiary."

The then existent legislation against Plural Marriage not proving adequate to accomplish this desire the President had further laws enacted changing the alleged crime from a simple misdemeanor with a six months' penalty to that of a felony with a prison sentence of as high as five years, with the additional clause (unconstitutional) of compelling the legal wife to testify in a case involving her husband.

Under this new law several unsuccessful attempts were made to bring rejoicing to the President, by sending brethren to the penitentiary. Several deaths were noted among the brethren engaged in fathering such prosecutions, including two members of the quorum of the Twelve (James E. Talmage and Melvin J. Ballard) a member of the First Presidency (A. W. Ivins) and a member of the 1st Council of Seventy (Samuel O. Bennion).

The situation became desperate. The President was rapidly aging. Something bold and quick must be done to

carry out his desires. The church entered into collusion with the Federal government, the F. B. I. agency, and the State officials, appointed sleuthing scoundrels as spies to gather testimony, and at an enormous expense to the State, covering over a year's effort, finally succeeded in landing fifteen of the brethren behind the bars of the county jail one day before the death of this persistent President. It took seventeen years to accomplish this inglorious feat. The men are now domiciled in the State Penitentiary where, we are informed, they had the opportunity of hearing the funeral services over the President's remains.

Heber J. Grant doubtless expected to meet with Abraham, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and his own father, and other noted characters who gave to the Celestial law of Marriage its bearings here on earth. Were he permitted to come into the presence of these noble spirits how must he feel? How strong are his rejoicings? Can he expect to be adjudged true to the faith and valiant in the cause of Christ?

We apprehend that when the spirit of Heber J. Grant settles down to sound thought, much of the elements of his professed greatness in mortality will be bitter to him. The ten truck loads of wasted floral designs scattered over his earthly remains, the fountains of eulogistic words from the lips of his erstwhile companions, the praises of men wholly out of harmony with the teachings of Jesus Christ, all his boastings of greatness, his choleric cruelty to those trying to live God's laws, and much of that which he considered worth while, will turn to ashes and in disappointment he will assume the place of a recreant servant. He will realize the inspiration of Wilford Woodruff who recorded in his Journal, "Heber J. Grant has been weighed in the balance and found wanting".

While he goes to his grave "rejoicing" over the sorrows of his fellow men, near 300 children and their 55 mothers, are wondering why they should be the victims of so rash an ambition that sends 15 honorable men to prison vaults for trying to live the gospel of Jesus Christ.

In the light of these depressing facts, however, we recognize some admirable qualities in the late President's life. His case is now before a just and merciful Judge and full justice will be accorded him. Meanwhile we offer our sincere condolences to the families of President Grant in the death of their husband and father, and likewise our sympathy and prayers are extended in behalf of the wives and children of the brave men now incarcerated in prison in order to bring rejoicings to the heart of this man of earthly renown.

ETERNAL LAW

Law is the foundation of action. Man, beast, fowl, fish, earth, air, water, are guided in their actions by eternal law. There are two kinds of law: Eternal law to which the Gods are subject and the disregard of which would plunge earth into chaos; and man-made law; the latter often contravening eternal law.

Natural laws are eternal; they existed before the earth was organized and apply to all earths. Perfected, immortal beings become such through understanding natural laws and complying with their requirements. When God gives commandments to His children He expresses the requirement of certain unalterable laws:

"And all Saints who remember to keep and do these sayings, **walking in obedience to the commandments**, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall

run and not be weary, and shall walk and not faint." (D. C., 89:18-20.)

Divine promises are all predicated upon the faithful observance of divine commandments. As each commandment is based upon eternal laws each must be obeyed if the blessings sought for are to be realized. Thus President Grant can truthfully say:

> **If you want to know how to be saved, I can tell you. It is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you or me or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the humblest members, with all the ability, all the knowledge, all the power that is necessary faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we alone, will have to answer if we fail in this regard.—Conference address, October, 1943.**

(It may be beside the question, that if you do observe all the laws, the President's henchmen will try to excommunicate you.)

It follows as night the day that to be exalted into the presence of God one must receive and keep, to the best of his ability, ALL his laws irrespective of the penalty imposed by man. Man having arrived at the age of reason and understanding cannot shift the responsibility of observing God's laws upon those counseling him against such observance, however high their station may be in either the Church or the Kingdom of God. It is related by one of the brethren who entered the law of Celestial marriage against church sanction, the late President of the Church told him, "If you don't give that girl up the Church will never forgive you; but if you do give her up I will not forgive you."

It is also true that he who gives false counsel will have to pay the debt for such deception, while he who receives and adopts false counsel, with the word of the Lord available to him will also reap the reward of the faithless. One cannot serve God and Mammon at the same time, no more than he can ride two horses going in opposite directions at the same time.

We conceive the facts to be that before the earth was inhabited a great Council was held with the spirit children of God present. In that Council, Christ presented the Father's plan to have the earth populated and to insure salvation to all those worthy of it. Lucifer, "a son of morning", presented a plan opposing that which Christ had advocated. Lucifer would force men, depriving them of their agency. The plan Christ presented insured men their agency, "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." Lucifer demanded God's glory as a reward for his services, while Christ's reward was, "Thy will, not mine, be done."

In that Council Christ's plan was accepted. We were all given the privilege of voting for it or against it. Those opposing it rebelled and with Lucifer were cast out of heaven. Those voting for the plan pledged their faithful efforts to its final consummation. In consequence of Lucifer's rebellion he and his followers were denied mortal bodies. They are now fighting against law and order, while the Saints, carrying out the original program, are upholding the law. The result of this is persecution of the Saints, and this persecution has been going on from the time Cain rebelled against God and killed his brother Abel.

At the Council in heaven we believe that each law or principle of the Gospel was set before God's children; explained in detail, discussed and passed upon by vote, thereby becoming a fixed law for the management of earth. Thus the first principles of the Gospel were explained and accepted: Faith, Repentence, Baptism, followed by the "laying on of hands for the Gift of the Holy Ghost". There were other principles enunciated—the "Gathering", and, as a cap-stone to all, United Order and the Order of Plural Marriage. These were eternal laws based upon eternal principles, to which, as stated, the Gods themselves are subject. These laws cannot be altered or set aside by man. God himself claims not to have the authority to change or nullify them. Speaking on the law of marriage the Lord said to John Taylor:

"How can I revoke an everlasting covenant, for I, the Lord, am everlasting and mine everlasting covenants CANNOT be abrogated or done away with, BUT THEY STAND FOREVER. * * * 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." This law is the law of plural marriage.

This is a positive statement from the Lord (in 1886), that not even He can change or do away with eternal laws. He says "Mine everlasting covenants CANNOT be abrogated or done away with."

Those holding to the idea that the law of plural marriage has been abolished or even temporarily suspended by action of the Church in the Manifesto of 1890 can get little comfort from the statement of the Lord to President Taylor. However, they sometimes refer to the Book of Jacob (in the Book of Mormon, Chap. 2, verses 27-29) wherein, because of the immoralities of the Nephites the Lord commanded them to refrain from the further practice of plural marriage, until such time (as expressed in verse 30) as He would again command His people, if and when, through repentance and purification, they were qualified to again raise up seed unto the Lord.

And this prohibition was but an expression of a law. When men become morally wicked the Celestial law steps in and puts an end to the further practice of the Celestial Order of Plural Marriage. We do not read of the Prophet Jacob being deprived of the privilege of adhering to this eternal law and gaining through it exaltation. It was to the wicked Nephites the message was given.

But, ask some, haven't the present Latter-day Saints become so careless and wreckless in their morals as to disqualify them from further participation in this holy principle of marriage, and was not the Manifesto given because of this fact, and meant that plural marriage should cease absolutely? (The late Francis M. Lyman enunciated this view in the latter years of his life, and others have echoed his views.)

It is true that many so-called Saints today have left their faith and are living lives of moral debauchery, wholly unfitting them to enter into and carry on this principle of marriage; but not all of them are thus depraved, for even after the Manifesto was accepted by the Church, taking from it and its officers as an organization the right to sanction such marriages, the Priesthood, to whom the revelation was given, the principle being specifically a law of the Priesthood, continued to "carry on".

Again, it must be remembered that we are living in the last gospel dispensation—the dispensation of the fulness of times, "in which all things will be restored to their proper order and

condition", never again to be taken away or given to another people (Eph. 1:9-10). The Prophet Joseph Smith made it clear in this language:

> **Now the thing to be known is, what the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man"; and as the righteous were saved then, and the wicked destroyed, so will it be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James and John, the Apostles all having received their dispensation by revelation from God, to accomplish the great scheme of restitution, spoken by all the holy Prophets since the world began; the end of which is, the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made.—Mill. Star., 16:220; Compendium p. 143.**

No law restored in this last dispensation will be taken away; it is restored for the last time. No such law has been taken away. Those who essay to do away with or to nullify the law doubtless come under the charge of the Savior, "They worship me with their lips but their hearts are far from me. They have a form of godliness, but deny the power thereof. For they have strayed from mine ordinances and have broken mine everlasting covenant." (D. & C., Sec. 1).

Consider another phase of this subject: In a revelation given of the Lord to Joseph, the Seer, August, 1831, the Lord said: "Behold, I am Alpha and Omega, even Jesus Christ. Wherefore, let all men beware how they take my name in their lips—for behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority", (D. & C., 63:60-62). In various ways the Saints are guilty of this sin.

1. The name of the Lord is often used in vain in connection with expressions of profanity.

2. At one's baptism for the remission of sins, then turning away from the truth, he has taken the name of the Lord in vain.

3. In partaking of the Sacrament of the Lord's supper and subscribing to the covenant, that they may "witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them", and they straightway leave the meeting and break the covenant by criticising each other. Instead of "loving their neighbor as themselves" they talk condemnatory of him, tear him down and in many ways fail to live up to that commandment.

4. The commandment is to "Love thy neighbor as thyself", yet people are taking a delight in persecuting their neighbors, laying traps to have them apprehended and convicted of supposed "crime" and sent to the penitentiary, their lives bereft of husbands, children torn from their fathers, families broken up and left exposed to the wolves of hate and sin. This, as we conceive it, is taking the name of the Lord in vain. We substitute hate for love, harshness for patience, austerity for kindness and malice for charity. We attempt to steal death of this persistent President. It selves up as judges of other people.

5. The worst crime of all: The leaders pervert the scriptures, teach false doctrines, lead the Saints astray and pronounce condemnation upon the innocent.

This taking the name of the Lord in vain has brought the leaders of the Church and the Saints alike to a condition of darkness where the Lord's Spirit has ceased to be with them in the great abundance that once prevailed.

SOUND AND UNSOUND TEACHING

In the Ward Teachers' message for June, points both sound and unsound are advanced to be taught the Saints. We will briefly review some of them.

1. **"No Latter-day Saint is compelled to sustain the General Authorities of the Church. When given the opportunity to vote on the proposition in any of the several conferences held throughout the Church, he may indicate his willingness to sustain them by raising his right hand, he may manifest his opposition in like manner, or he may ignore the opportunity entirely. There is no element of coercion or force in this or any other Church procedure."**

This is all very well in words, but, during the presidency of the late Heber J. Grant any one voting in opposition to the General Authorities was forthwith excommunicated. We recall the case of Elder Riston a few years ago voting against the brethren in the Tabernacle, and almost before he could get his hand down he was being ushered out of the house by two policemen, and shortly afterward was called before the High Council and excommunicated.

The Saints have not forgotten the oath of ellegiance presented to some of them for signature, objecting to which they were forthwith driven from the Church. This oath compelled them to accept the leaders as Prophets, Seers and Revelators, and to certify that none of them was living a "double life". This many of the Saints refused to sign and were at once driven out; they, too, will remember that subsequently one of the Authorities whom they were being forced to sustain, was dropped from his position in the Council of the Twelve, and excommunicated for living, what his quorum termed a "double life".

In manifesting an opposing vote the Saints charged no one with guilt, but they were simply not in a position to know whether or not the Authorities were all "Prophets, Seers and Revelators", and refused to vote them as such.

Under the new Presidency of the Church this rule of forced voting in the affirmative may be vacated. We sincerely hope so. "An invitation to vote", as explained by a leading Church official, "is an invitation to differ", and should be permitted with perfect freedom, else voting becomes a **snare and a delusion** and breeds hypocrisy. We are sure that President Smith is opposed to any system that breeds hypocrites.

2. **"When a person raises his hand to sustain Church leaders as Prophets, Seer and Revelators, it is the same as a promise and a covenant to follow their leadership and to abide by their counsel as the living oracles of God."**

We agree with this in the abstract. Of course, if the leaders, after being so sustained, sharply deviate from the published revelations of the Lord, the Saints have a right and a duty to investigate, and learn for themselves the right from the wrong. A man may be a true leader today and a false one tomorrow. Because he has been sustained as a true leader, it does not mean that he must be sustained if and when he becomes a false leader. The Holy Ghost will direct the true Saints in their course in these matters. The revelations of the Lord are basic law and must be accepted and lived, in whatever other direction the Church leaders may veer. This we believe to be fundamental.

3. **"When our leaders speak, THE THINKING HAS BEEN DONE. When**

they propose a plan—it is God's plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy.''

Does this mean that the Saints are not expected to think? Will not such a doctrine create drones? How can the members of the Church be a help to their leaders, if they cease to think? How about the words of the late President Charles W. Penrose on this point? President Grant once announced that he, having spent his life in financial matters, was not familiar with the principles of the Gospel. He looked to such men as President Penrose, James E. Talmage and Joseph Fielding Smith to teach the Gospel to the Saints. This is President Penrose's teaching:

> **President Wilford Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the Saints investigate it: they do not shut their eyes and take it down like a pill.—TRUTH 9:253-4.**

President B. H. Roberts was regarded as sound in doctrine. He said:

> **We believe in an inspired Priesthood for the Church, we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions; influenced by interests of men, and by anger, and vexation, and all those things that surge in upon the minds of every servant of God. When they so speak, then that is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their voice then becomes the voice of God.—TRUTH 9:254.**

Then we have the oft quoted statement of the Prophet Brigham Young:

> **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 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.—Discourses of Brigham Young, page 209.**

We regard the counsel of the brethren sound. They did not teach the Saints to stop their thinking, but to do deep thinking and praying that they might be true helps to their leaders. And, too, the brethren saw the time, and announced it when men were expected to find out for themselves which course was right and follow it. President Joseph F. Smith said:

> **The time is here when the Saints cannot come to Joseph F. Smith, Francis M. Lyman or Charles W. Penrose, or others, for counsel, but they must go to the Lord and not depend upon the arm of flesh for guidance." (Ballard-Jenson Correspondence, page 94).**

The Saints are looking to President George Albert Smith to correct many errors that have crept into the Church in its efforts to make friends of the world. Also to vindicate those who have been branded with condemnation for adhering closely to the revelations of the Lord. President Smith recently expressed our thought (as reported in the Deseret News of June 6) while speaking to graduates of the Brigham Young University. He said:

''There may be times in your lives when you find a conflict in the opinions of men and the words of God. If you do, my advice to you is that you listen to the advice of the Lord.''

Let us seek to forgive and forget the faults of others, losing sight, to a degree, of what they are in the thought of what they may become. Let us fill their souls with the inspiring revelation of their possibilities in the majestic evolution march of humanity. Let us see, for ourselves and for them, in the acorn of their present the towering oak of their future.—Jordan.

"VENGEANCE IS MINE"

(Contributed)

Fifteen honorable men are now inmates of the Utah State Prison. The alleged crime was Unlawful Cohabitation. All fifteen are men of integrity —kind, honest, tolerant and hard-working. The 1935 Utah Legislature enacted the law; certain leaders of the Mormon Church said they were guilty; the District Court pronounced them guilty; the State Supreme Court concurred in the decision; and so, with all these authorities agreeing to the guilty verdict, who are we to differ with them?

But simmered down to a few simple words, what was the crime? These men, who never harmed a human being nor any other living thing, are now serving time in prison expiating for bringing numerous beautiful children into the world, children who would be a credit to any community, doing this in deep and soulful sincerity that they are obeying the commandments of their God.

What was the belief for which these men fought so valiantly? What was it for which they were willing to sacrifice their liberty? **It was the same belief for which Joseph and Hyrum Smith gave their lives. It was the same conviction for which Brigham Young, John Taylor, Heber C. Kimball and all the other leaders of the Church down to the time of Heber J. Grant, argued for, fought for, and for which they gave their all. For the Church to turn against these fifteen men, it must inevitably follow that it has become apostate to the Mormon faith inasmuch as it has repudiated these leaders who instigated through revelation the fundamental beliefs of the Mormon Church.**

In most countries governments are controlled by a minority and not by the majority of the people, and while the rich and powerful constitute the smallest number of voters, they have elected to office only those men who are the pledged and pliant tools of powerful groups—religious or financial. In consequence laws are made and executed for the benefit of the rich and great who never make any restitution to the people for whose rights they despoil. Wealth with its power is not only strong enough to control elections and dominate the courts, but has the strength to force government to function for their selfish interests. When the church combines with this assemblage of power, what chance has justice to function?

Are not all good, honest, industrious citizens entitled to their share of that great, gracious, benign and all-encompassing thing which we call "Justice"? May we ask, has that principle, embodying all good, and which should rear its gigantic head to reach all matters in human affairs, gotten lost, or has it been stolen by the powerful who are keeping it hidden to make its purpose useless, and its existence one of obscurity?

Every honest man feels and knows that Justice ought to be at all times stalking abroad in the United States of America, and that there should not be any place, or time, or condition, where nor when its presence could not be both seen and felt. Yea! To be seen and recognized as it stands calmly stern, determined and fierce with an avenging spirit for those who would oppress the weak, and who with guile deceive the innocent. It would be seen best by the poor and wretched, and, too, with the look of a mother as she bends with delight over the cradle of her baby, which God would think twice before letting anything happen to disturb its innocent sleep.

Since time immemorial freedom of religious worship has been the spur that forces men to move on, and it is work with persistent toil day after day with the adventures in life's ups and downs, that have made it possible

for men to realize their dreams. With the preparations made by the flickering light of visualized action upon the part of industrialism, men have struggled to reveal free religious worship's importance as a humanitarian institution. That is when linked with idealism to promote civic and social welfare, and at present this question is overshadowing all else, as it is now presented with today's realism.

Freedom of religious worship brings the aim of Christian hope which is the creative expression for faith that teaches the way to live, and shows us how to die. It matters not whether one is haphazardly traveling along the waste lines of failure filled with awe, amazement and disappointment with the doom of perpetual toil and poverty, or riding on the highway of progress paved with prosperity to life's end—it will be the same destiny.

These fifteen men have never known affluence, nor do they crave it. They have only expected what they can, by hard and persistent effort, wrest from life, and without patronage or favor. They know there can be no substitute for hard work and that luck is but an evanescent gleam, and that no man who began his career in life's harvest field ever succeeded unless he combined application, persistency and energy to form the winning qualities. They are used to adversity, for they know that it is the trial court for principle and that the man who has never tasted it does not know whether or not he has character. Duty is the alarm clock that makes men rise for action, and as life is the best thing a man has he should live it right.

Luck is the rarest flower that grows in the garden of the fellow who estimates life only as a game of chance, and also it is the most attractive plant that buds and blooms in the fool's imagination.

The human heart, like the soul of the nation, is the greatest thing on earth, and when the heart is urged on by the forces of truth and faith it flourishes alike with sunshine or rain and renders the cold winter's wind less bleak. Faith guides our lives as if touched by a magic wand to ease defeats with happy hours for good cheer. Truth and faith are the imperishable flowers that spring from the barren soil of misfortune and sorrow, and also acts as guides for the youth and showers blessing on the old. Indeed! Truth and faith are the precious gems that shine with most luster and they are the priceless jewels whose worth cannot be appraised, for as life's deathless trophies they are the ornaments worn on the heart and soul.

Truth and faith are both consoling and strengthening, for they are like prayers which dissolve irritations to afford ease to get a new hold on one's self with a sense of communion. Truth and faith sow the seeds for loyalty and assist one to find new resources by which to appreciate and understand the wonders of life and the vastness of nature.

Those people who are responsible for the plight of the fifteen God-fearing men may now lie back in their easy chairs and smile with content, providing their consciences permit. Their victory has been complete. Those church leaders along with their spies and informers have bitten deep into the vitals of these true men.

No reprisal is planned. That is in the hands of a Higher Authority. **"Vengeance is mine", saith the Lord; "I will repay."**

The fewer our wants, the nearer we resemble the Gods."—Socrates.

A single conversation across the table with a wise man is worth a month's study of books.—Chinese Proverb.

THE TWENTY-FOURTH OF JULY IN THE TOPS OF MOUNTAINS

On Thursday, July 23, 1857

At sunset notes from a bugle summoned the Saints to an eminence near the center of the camp ground, when President Brigham Young made a few remarks, recounting the mercies of God to this people in delivering them from the power of their enemies, in making the desert places blossom like the rose and the sterile plains yield luscious fruits and golden grain, in loading the leaves of the trees and shrubbery with honey dew and in increasing our flocks and herds in a marvelous manner. After President Young had concluded his remarks, President Heber C. Kimball offered a prayer of thanksgiving unto God for his goodness to his people, prayed for Israel and Israel's enemies, and renewedly dedicated and consecrated unto God the ground, the waters, the timber, the rocks and all the elements pertaining to the stream upon whose head waters we were assembled to celebrate the 10th anniversary of the entrance of the pioneers into these valleys. * * *

(July 24th).

At 20 minutes past nine a. m. three rounds were fired from a brass howitzer, for the first Presidency of the Church of Jesus Christ of Latter-day Saints and our rights and independence. At 15 minutes past 10 a. m. three rounds were fired for the "Hope of Israel". Captain John W. Young's company of light infantry were paraded and elicited admiration and astonishment from all beholders. This company numbers fifty boys ranging from 10 to 12 years of age, and was furnished with tasteful uniforms by Governor Young, and truly they are the "Hope of Israel".

—The Deseret News, Vol. 7, p. 165.

MORMON BOYS IN UNIFORM

(From Files of Utah Writers' Project—WPA)

At a time when youth training programs are being subjected to criticism in almost all countries, it is interesting to turn the spotlight back through the years to early Latter-day Saint procedure in outfitting the Nauvoo Legion. The Nauvoo Legion was the official militia of the city which bore that name during the 1840's when the Mormons settled in Illinois. Joseph Smith was personal commander of the Legion, which was authorized by the Legislature of Illinois.

Among the divisions of the Legion as reorganized in Utah was a group known as the "Junior Riflemen" composed of Mormon youths under 18 years of age. This group was carefully trained in the arts of warfare and the use of firearms. This early training stood the pioneers in good stead during the colonial period, for the Legion, the Utah militia, was kept in semi-active service for many years in Utah, with many former "Juniors" ascending to important officer posts as time went on.

A new innovation in militia personnel appeared in 1857, when the "Hope of Israel" was organized. This was a company of fifty boys about twelve years of age, which was organized and outfitted by Brigham Young. At the celebration marking the tenth anniversary of pioneer entrance into the Salt Lake Valley, the "Hope of Israel" gave a precision demonstration of military maneuvers while the Artillery company of the Militia saluted them with an artillery barrage. It is interesting to note that this group, with a grown leader, military, woodcraft, and camping activities, antedated the Boy Scout movement by a half-century, yet served much the same function in the society of that day.

"Reasonable men don't differ much when they have the facts."—Senator Brewster.

PERSECUTION OF THE PROPHETS

From the "Times and Seasons"
Nauvoo, Sept. 1, 1842

Since an attempt has been made by Missouri to arrest, or, rather **kidnap** Joseph Smith, the prophet, we have heard many curious surmises; and lest some who ought to know better should cheat themselves into perdition, we have thought it would be no more than righteous to lay the matter before our readers in its true light.

There is a strange notion afloat among the Saints and sinners relative to the purity of the prophets. Some suppose and some believe that the prophets were perfect and holy, and every body knew them to be so and venerated them as the Lord's anointed; but let us examine the scriptures, and learn how the prophets sent at various times by the Lord were treated by the Saints and the wicked world. As to those who professed to have the knowledge of God and be governed by revelation, we cannot give a better sample than one that fell from the mouth of Jesus to the Jews—as follows: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

Abel was slain for his righteousness, and how many more up to the flood is not of much consequence to us now; but if we believe in present revelation, as published in the Times and Seasons last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for slaughter; and the book of Jasher, which has not been disproved as a bad authority, says he was cast into the fire of the Chaldees. Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country, for they sought his life, and he was fed by ravens. Daniel was cast into a den of lions; Micah was fed on the bread of affliction; and Jeremiah was cast into the filfthy hole under the temple. And did these afflictions come upon these prophets of the Lord on account of transgression? No! it was the iron hand of persecution, like the chains of Missouri! and mark, when these old prophets suffered, the vengeance of God in due time followed and left the wicked opposers of the Lord's anointed like Sodom and Gomoroh—like the Egyptians — like Jezebel, who was eaten by dogs—and like all Israel, which were led away captive, till the Lord had spent his fury upon them, even to this day.

Let us come into New Testament times, so many are ever praising the Lord and his apostles. We will commence with John the Baptist. When Herod's edict went forth to destroy the yonng children, John was about six months older than Jesus, and came under this hellish edict, and Zachariah caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to discover his hiding place, and being the officiating high priest of the temple that year, was slain by Herod's order, between the porch and the altar, as Jesus said. John's head was taken to Herod, the son of this infant murderer, in a charger, notwithstanding there was never a greater prophet born of a woman than he.

Jesus, the son of God, was crucified with his hands and feet nailed to the wood! Stephen was stoned to death. Mark, one of the twelve, was dragged to death in the streets of Alexandria in Egypt. Luke, also one of the twelve, was hanged upon an olive tree in Greece. Peter, who held the keys of

the kingdom, was crucified with his head downwards at Rome. James, the greater, was beheaded at Jerusalem. James, the less, was thrown from a pinnacle of the temple, and beat to death with a fuller's club. Phillip, one of the twelve, was hanged against a pillar in Phrygia. Bartholomew, one of the twelve, was skinned alive. Andrew, one of the twelve, was bound to the cross and preached until he died. Thomas, one of the twelve, was run through with a lance on the coast of of Coromandel, in the East Indies. Jude, one of the Twelve, was shot to death with arrows. Simeon was crucified in Persia. Matthias was stoned and beheaded. Barnabas was stoned by the Jews. Paul was beheaded by Nero at Rome. John, the beloved disciple, was thrown into a cauldron of boiling oil, but escaped to fulfill the Savior's prediction. Of the whole twelve, John, and perhaps Matthew escaped without being murdered for a testimony.

And now let us appeal to the sober sense of the Latter-day Saints, and inquire what right they have to expect better treatment and veneration for the religion of Jesus Christ than our breren of old? Read what the apostle John says in his revelations on the Isle of Patmos: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled."

It is a shame to the Saints to talk of chastisements and transgressions, when all the Saints before them, prophets and apostles, have had to come up through great tribulation. Whether a Herod, a Nero, or a Boggs causes the affliction, or the blood to be shed, is all the same—these murderers shall have their reward, and the Saints theirs. How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society? And was transgression or chastisement connected with their seclusion from the enjoyment of society? No! but remember, brethren, he that offends one of the least of the Saints, would be better off with a millstone tied to his neck, and he and the stone plunged into the depths of the sea! Remember that he that gives a cup of cold water in the name of a disciple, to one of the Saints in prison, **or secluded from friends by reason of vexatious laws intended for persecution, shall in no wise lose his reward.**

Never, while the spirit of liberty or the virtue of a Saint holds communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the lamb, shrinking from the assistance of those who bear the ark of the Lord **in the hour of danger.** While Boggs and his crew hold this mobocratic doctrine in defiance of law:—"believing as we do, that the arm of the law does not afford us a guarantee, (we) deem it expedient and of the highest importance to form ourselves into a company, etc., to rid our society—peaceably if we can, and **forcibly** if we must"—of the Mormons, and to this end have severally pledged to each other **their lives, bodily powers, fortunes, and "sacred honours!"** Let no Saint suppose that righteousness will reign or peace be on earth, and good will to men and glory to God in the highest, to make the wilderness blossom as the rose, till the wicked cease to bear rule, and till they shall not hurt nor destroy in all my holy mountains, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Mill. Star., 3:7.

THE LORD WILL PROTECT HIS OWN

By Heber C. Kimball

What a joy it would be to me if my family were in such a state of mind that an angel would come and tell me, "On such a day I will meet with you, and your wives, and your children, if you will sanctify yourselves." Would not that be a joy and a consolation to me? Do I disobelieve such visitations? No, no more than I disbelieve that an angel came to Joseph and Oliver, to Abraham of old, and to many others.

Let us take a course that will be pleasing to our Father, and lay aside our follies and our sins, and obtain favor with our God, that his angels may come and associate with us. They would do so now, if you would believe and practice that which is laid before you day by day. And if you will strictly follow the leaders of this people, you never would want for clothing, nor for any of the comforts of life; for if it must needs be that we be protected and delivered from our enemies, God would cause a famine to scourge them, and would rain manna down from heaven to sustain us, as he did to the children of Israel. But he never will do that, until it is necessary to our salvation and deliverance.

Now, there is no necessity for such a display of his power, neither will there be, until we are brought into the midst of certain trials, as Joseph Smith and his brethren were, about twenty-two years ago. I refer to the time when he and some of his brethren went up to Missouri; and those who went up then believed "Mormonism" in their hearts. There were two hundred and five who volunteered to go and redeem their brethren. And how was it in those days when we were in that strait? Hosts of the people in Missouri were up in arms against us, both behind and before us, on our right and on our left. How did God defend us then? He sent a hailstorm fierce enough to stop their progress. The hailstones were so large that they cut their horses' bridles, broke their gun-stocks, and cut holes in their hats: the storm had such an effect upon them that they would not any longer pursue us. The waters of the river rose forty feet in one night, and the whole region was flooded. In that way the Lord defended us, when we were a small company, and when he knew that we should be overcome, if he did not stretch forth his hand for our benefit. * * *

I have thought a great many times upon the condition of this people, and I would that they all should turn unto the Lord; but I have fears that many will not reform; and I am inclined to think that they will feel the rod of the Almighty, unless they do repent.—J. of D., 5:204.

"The rate of change is often of no less importance than the direction of change itself; but while the latter frequently does not depend upon our volition, it is the rate at which we allow change to take place which well may depend on us."

The supreme folly of the world, the saddest depths to which the human mind can sink, is atheism. He surely is to be pitied who permits the illogical philosophy of petty infidels, or his misinterpretations of the revelations of science, to cheat him of his God.—Jordan.

DUTY

"In life the only wise course is to follow the course of duty and not of interest. Every man knows what his duty is. But it is not given to many to know their true interest." — Winston Churchill.

After Dunkirque, Churchill addressed his ministers: "Well, gentlemen, we are alone. For myself I find it extremely exhilarating."

INTERESTING ITEM

From the Burlington (Iowa) Telegraph

President Fillmore to the Emperor of Japan

The following extract from a letter from President Fillmore to the Emperor of Japan, will be read with interest:

"I send you by this letter an Envoy of my own appointment, an officer of high rank in his country, who is no missionary of religion. He goes by my command to bear to you my greeting and good wishes, and to promote friendship and commerce between the two countries.

"You know that the United States of America now extends from sea to sea; that the great countries of Oregon and California are parts of the United States; and that from these countries, which are rich in gold and silver and precious stones, our steamers can reach the shores of your happy land in less than twenty days."

From Cleveland Plain Dealer, April 20, 1852
(Copied from the New York Herald)

Letter From Twang Twangky, Emperor of Japan, to President Fillmore

Yesterday's paper contained Fillmore's letter to the Emperor of Japan. Our readers may be anxious to read the reply. It follows:

Jeddo, in Japan, Palace of the Host High
18,000th Year of the Great Red Dragon

Herr Fillmore, Governor of the U. S. Province.

My Grand Secretary, Gewitbuiles, has just translated your scroll, and I dictate the following from the abundance of my heavenly wisdom, in reply. Your officer of high rank amuses me very much. I and my six thousand wives have been laughing all the morning at his queer bob-tailed coat, his stovepipe hat, and awkward looking boots—and more than all, a strange and mysterious thing, which he calls a shirt collar, and which keeps his head as stiff as one of our native rhinoceroses. We have taken pity on his heathenish condition, and have equipped him in our royal suit—a turban and a pair of spurs. You say he is no "missionary of religion". I shall make a Christian of him, and send him back to his own country as a missionary. I was grieved to see his besotted ignorance. He knows nothing of Xaca, or Amida, or Dablo. He had never heard of the precious book of Spickisnacky, nor bathed in the forgiving stream of Chum-dow-chum.

I am glad there is a country to the east of me so large as yours, and I shall take measures immediately to bring you over to the true faith. I send by the bearer a bundle of colporewis pamphlets and tracts, which I should like distributed at once. I hope you will not oppose my establishing temples in your land. Your people is not one half as large as mine, but yours are worth saving. Although outcasts, there is still hope for you. As for trading with me, why do you bother yourselves with wordly ambitions? We spend our time in religious ceremonies and prayers. But I am willing to open communications with you, so that you may not object to my seeking to bring you over to the true religion. Kiss all your wives for me. Ah, you have only one. Poor D——l, I have six thousand. Pray accept this bottle of rum as a token of my high consideration.

TWANG TWANGKY,
Emperor of the Faithful.

Reference: Deseret News, Vol. 2, p. 75, July 24, 1852.

SLIGHT ERROR

Auctioneer: "What am I offered for this beautiful bust of Robert Burns?"

Man in Crowd: "That ain't Burns, that's Shakespeare."

Auctioneer: "Well, folks, the joke's on me. That shows what I know about the Bible."

MISDEMEANOR? IN UTAH IT'S A FELONY

Dick Whittemore, from Boston, Mass., and points east, is having difficulty in finding suitable quarters for himself and family, even though he's willing to post a bond to cover any damage done by his three small children. He says he had hoped to settle here, but has changed his mind and as soon as the engineering job he's engaged in is finished, he will return to New England, where it isn't a misdemeanor to have children.—S. L. Tribune, 6-7-45.

MAN AND BOY

By Edgar A. Guest

A man is but a little boy on whom the years have piled,
Although he's very great in town, at home he's still a child,
And if perchance his whim you cross, though large he is of hulk,
Just like the little boy of old, he's very apt to sulk.

Behold him at the day's affairs where he can strut about!
That he is most important there he never lets you doubt,
But safe at home the slightest pain becomes a danger grim
And packs him off to bed and makes a whimper out of him.

He wants his wife to coddle him, to stroke his fevered brow
And often anxiously inquire: "Well, how're you feeling now?"
And if he's left alone awhile, just like a child, he'll call
With pleading tones, "I want a drink!" he doesn't want at all.

When all is well with him he's gay; he likes to romp and tease.
There's little that he doesn't know or cannot do with ease,
But howsoever high he climbs and howsoever smart
The women of his household know he's still a boy at heart.

To judge human nature rightly, a man may sometimes have a very small experience provided he has a very large heart.—Bulwer-Lytton.

TO THE PRISON HOUSE

Oh, prison dark,
House of murderers and thiefs,
Dos't thou know
That in thy musty cells last night
Slept Gods in embryo?

Dos't thou know that
As thy iron gates clanged shut,
The gates of Heav'n flung wide
To welcome home the souls
Whom God ordained
Should at this very hour
March thro' thy halls and corridors?

Dos't thou know, perchance,
The aching, lonely hearts
That wait, with courage true,
The hour when they shall see,
For just a moment, a beloved face?
And of the little children's cry
As they pray to see their Daddy—
And how they call to him at night
While they're asleep?

Dos't thou know,
Oh harbinger of men,
That in thy cold, damp cells,
A father, kind and true,
Cries to his God for strength?
That honest men, who served their God
Have sought in vain
Some justice at the hands
Of vile and filthy souls
Who, far more deserving of thy rank and file
Walk to and fro' upon our streets
To carry on their infamy?

Thou can'st not help thyself,
Oh edifice of man—
Reared by men's hand to house
Pollution and corruption.
And if, mayhap, a God
Doth grace thy hall,
Thou can'st not send him back
And cry aloud, "'Tis wrong!"
"My cells are built for thieves and murderers,
And wicked, vile men
Who sin against their God.—
Not for these noble men
Who hold aloft a sacred banner—
Who've fought in vain for liberty and life—
Nay, not for these."

So, sadly doth thy halls
Re-echo only foot-falls of the sainted.
And they march on—
Complaining not, nor faltering—
Into thy cold, damp halls.
And in thy musty cells last night,
Slept God in embryo.

Athlene M. Allred
June 1, 1945

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 11. AUGUST, 1945. NO. 3.

Virile Correspondence

The following correspondence between Joseph Fielding Smith of the Quorum of Twelve and General Church Historian, and Joseph W. Musser, during the years 1928-9, is presented to the readers of TRUTH for their information and as a contribution toward the completion and permanency of the Record.

As one of the General Authorities of the Church Elder Smith's position doubtless reflects the present attitude of the Church on the questions involved.

Elder Smith is accredited the distinction, by reason of his ecclesiastical position, of being a "Prophet, Seer and Revelator", and he doubtless holds that his part of the correspondence was divinely inspired. As one of the General Authorities he must accept responsibility for the present vicious crusade against a group of Latter-day Saints now being prosecuted in the civil courts for practicing their religion, the principles of which are based upon revelations of the Lord through His Prophet, Joseph Smith. This crusade has already resulted in some forty-five men and women receiving prison sentences of from one to ten years. These men are fathers and the women, for the most part, are mothers of large and honorable families; and the only reason for their incarceration is that they are engaged either in teaching or in living the Gospel plan that Elder Smith has for many years been teaching, and which his distinguished grandfather, Hyrum Smith, and his uncle, the Prophet Joseph Smith, gave their lives to establish.

The reading public should know the true status of those responsible for the present crusade.—Editors.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
Office of the Church Historian
SALT LAKE CITY, UTAH

December 31, 1928.

Joseph W. Musser
Salt Lake City.

Dear Sir:

I am writing this because I feel it to be my duty. You were present at the Yale Ward services yesterday morning and sat among the High Priests and partook of the Sacrament when it was passed, which you should not have done.

From your training I know that you are not ignorant of the commandments of the Lord governing in this matter, however, I will repeat them. In the Doctrine and Covenants, section 46, we find the following:

"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."

"Hearken O ye people of my church; for verily I say unto you that these things were spoken unto you for your profit and learning.

"But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

"Nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world.

"Ye are also commanded not to cast any one who belongeth to the Church out of your sacrament meetings; nevertheless, if any have trespassed, **let him not partake until he makes reconciliation.**

"And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom—I speak this concerning those who are not of the church."

Again we read in the Book of Mormon: (3 Nephi 18):

"And this shall ye always do to those **who repent** and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. * * *

"And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

"For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him."

You are not ignorant of these sayings, and since you are out of fellowship with the Church and in open opposition to the Church and have not made right the wrong for which fellowship was taken from you and stand today out of the Church, you should not partake of these emblems. I am saying this in kindness but in keeping with the written word. It is for your own good not to partake as you can see from the words of the Savior.

Very respectfully,

JOSEPH FIELDING SMITH

Salt Lake City, Utah
January 14, 1929

Elder Joseph Fielding Smith
Salt Lake City

My dear Brother:

Your letter of December 31 came to my attention only last Thursday and I have been unable to acknowledge it until now.

I am glad that you have written me and I appreciate the spirit that prompted your action—that of friendship and kindness. During the several years that I am supposed to have been out of harmony with the Church your letter is the first effort that has been made to correct my course; therefore I greatly appreciate your communication and thank the Lord that there is at least one member of the Church who is so mindful of mankind as to feel it his duty to labor with those whom he assumes to be in error. I say this seriously. I feel it deeply, and assure you of my earnest desire to live in the perfect light of the Gospel of Jesus Christ.

However, I feel that you are laboring under a misunderstanding and hope that I may be able to clarify the situation to our mutual satisfaction.

You state in your letter that at the morning services in Yale Ward I sat among the High Priests and partook of the Sacrament when it was passed,

which I should not have done. In other words, I erred first in sitting on the stand with the High Priests, and second I erred in partaking the sacrament.

To the first point of error, let me inform you that in taking a seat among the High Priests on the stand I was complying with a personal request from those who were in authority in that Ward and Sabbath School. I have no desire to exalt myself, and it would have been much more agreeable with my feelings to sit below in the body of the house, but I placed duty ahead of pleasure and complied with the wishes of those whom I honor as my leaders in the Ward.

However, if my sitting on the stand among the High Priests will tend to disturb the feelings of the good people of Yale Ward, I hope I may be forgiven if I choose to remain in the lower part of the hall or even absent myself from future services there.

The second point you mention—that of partaking of the Sacrament unworthily is of grave importance. The Savior taught that those who partook of the Sacrament did so in remembrance of His blood which was shed for mankind, and as a witness to the Father that they always remembered the Son and would keep His commandments that they might have His spirit to be with them.

Now, it is perfectly logical that those who are living in open and conscious rebellion against the Truth should refrain from partaking of the Sacrament; because to partake of it under such conditions would be an act of hypocrisy. The Savior wants no hypocrisy. He wants no one to lie to Him and it would be a sinful lie for one who is in open rebellion to the truth to eat of the flesh and drink of the blood, thereby testifying that they are willing to take upon them the name of the Son and always remember Him and keep His commandments which He hath given them, etc. Therefore those who partake under such conditions would naturally eat and drink damnation to their souls; and any presiding officer knowing of such a case should, as a matter of duty, warn the offending person, and even forbid him or her the privilege of the Sacrament.

The Lord says those who have trespassed should not partake of the Sacrament and "that ye shall not suffer any one **knowingly** to partake of My flesh and blood **unworthily.**"

You assume that I have trespassed in such manner as to render me unworthy of the privilege of the Sacrament. Keenly conscious of my many faults and failings it is rather a delicate task to attempt the proof of my worthiness to partake of the Sacrament. However, as you seem to base that alleged unworthiness on the fact that fellowship has been withdrawn from me, I feel at liberty to discuss this phase of the situation with some degree of freedom.

I was disfellowshipped because of my active adherence to the principle of Celestial Marriage in it fulness, as revealed by the Lord through the Prophet Joseph Smith. In entering into plural marriage since the Manifesto I did so upon the advice and encouragement of a majority of the members of the Quorum of the Apostles and with the blessing of the President of the Church. I didn't do this of myself. God being my witness, I but followed counsel and in doing so I took upon myself obligations too sacred to permit a political document like the Manifesto to interfere with my fulfilling them to the best of my ability.

True, in doing so I am guilty of an infraction of the rule of the Church. But so was your venerable father, whom I loved as a father, and who gave me much encouragement in my

chosen life. President Joseph F. Smith testified before the Smoot Committee in Washington that his manner of living in polygamy was against the rule of the Church. He was living in open defiance of that rule and of the law of the land, and yet no one to my knowledge questioned his worthiness to partake of the Sacrament.

I cannot feel that I have done more by way of leading a rebellious life as pertaining to this principle of Plural Marriage than your father did. My wives were given me by Divine Authority, and the Lord has greatly blessed me in my posterity, and I fear it would be useless for any one to attempt to convince either myself or my wives that our lives are other than chaste and in accordance with the obligations we took upon ourselves in accepting the Holy Sacrament of Celestial Marriage.

In your position you cannot but know the interpretation placed on Section 132 of the Doctrine and Covenants by each president of the Church, the patriarchs, and apostles thereof, from the days of Joseph Smith to the present day: Viz, that plural marriage is an essential part of celestial marriage and that it is an exalting principle. Assuming this interpretation to be correct, and appreciating as I did the importance and soundness of the principle when the invitation to enter into it came from the servant of the Lord, who was authorized to do so, I felt it would be a grave mistake on my part to reject the privilege; indeed I was so given to understand at the time.

Now the fact of my being disfellowshipped for doing what I was counseled to do by the servants of God, (and that action, by the way, taken by a Church judiciary, some of the members of which were in precisely the same situation as to their marital relations as myself) does not convince me that I am ineligible for the Sacrament. You must know that the action of the Church in this direction has been inconsistent,—many in precisely the same situation as myself having been retained in fellowship. Certainly men cannot annul the laws of God. "For God doth not walk in crooked paths, neither doth He turn to the right hand nor the left, neither doth He vary from that which He hath said; therefore His paths are straight, and His course is one eternal round."

When the Lord therefore revealed to His servant John Taylor that "I have not revoked this law, **nor will I,** for it is everlasting, and those who will enter into my glory must obey the conditions thereof;" he gave ample proof of the straightness of His course. He cannot go crooked. By divine appointment I am striving in my mortal weaknesses to live this eternal law. For doing so I am being judged by my brother and neighbor as unworthy the Sacrament. I cannot so see it.

I love the Gospel. I am prepared to renew my covenants with the Lord to ever remember Him and keep His commandments, to my best ability. I hold no animosity in my heart. I feel at peace with the world. I love mankind. I have a firm conviction that the Gospel is true, and I have no doubt that God will mete out justice to all. And that many who are now being adjudged sinners will receive the blessed word: "Well and faithfully done, enter into my joy and sit down on My throne."

Under the circumstances what can I do to regain my fellowship in the Church? Can you direct me? Man to man, I ask you for enlightenment. I am sincere in it. You have undertaken to save me from eating and drinking damnation to my soul, now what can you suggest that I might do to become worthy of the sacramental privilege. I am trying to keep an open mind and a yielding spirit.

Again I thank you for your interest in me, and hope that good may result from our consulting together.

Sincerely yours,

JOS. W. MUSSER

January 16, 1929

Mr. Joseph W. Musser
1264 Yale Avenue
Salt Lake City.

My Dear Friend:

You are right in saying that when I wrote to you December 31, 1928, that I did so in the spirit of friendship and kindness. Let me say that I have no other feelings. This comes, in part from the fact that I labored side by side with your noble father in this office for many years. However your answer to me is very disappointing, for I am not convinced of your sincerity and cannot help but feel that you know you are in the dark. What I shall say now I will say in the spirit of kindness, but I must speak plainly and some things may appear rather harsh.

You seek refuge behind the cloak of President Joseph F. Smith, in which you are not justified. There is no more similarity between your case and that of President Joseph F. Smith than there is between vice and virtue. President Smith did not take wives after the manifesto and after the Church had declared against the practice of plural marriage. That he did support his wives and family is true, and his practice was justified by every faithful member of the Church and by honorable people outside of it. In your case action was brought because you failed to heed the warning and had refused to abide by the discipline and government of the Church **after** the Church, in conference assembly, had voted to sustain the decision of the authorities of the Church.

I know something of your case, and you were not excommunicated for entering into plural marriage on the "advice and encouragement of a majority of the members of the Quorum of the Apostles and with the blessing of the President of the Church." You were handled because you continued on and entered into a so-called "plural marriage" after the President of the Church and the entire body of the Apostles had unitedly proclaimed against the practice and had been sustained by the vote of the people of the Church in the general conference.

You think there is comfort and endorsement for you in a statement which is said to be a revelation to President John Taylor, in which, as you quote, the Lord said: "I have not revoked this law, **nor will I,** for it is everlasting, and those who will enter into my glory must obey the conditions thereof." Whether this came by revelation or not—and it is not found in the archives of the Church or in any of the records—it does not help your case. The Lord has not revoked the law, and he cannot, of course, because it is eternal. The Lord did not say, however, that he **could not,** or **would not,** suspend the practice of plural marriage.

We may be agreed that the Lord did say, "God doth not walk in crooked paths, neither doth He turn to the right hand nor to the left, neither doth He vary from that which he hath said; therefore His paths are straight, and His course is one eternal round." This, however, does not fit your case, nor do you find yourself in harmony with the Lord on this point.

Such reasoning, it appears, would try to lead me to believe that you hold to the view that Jacob was wrong when he told the Nephites that the practice of plural marriage, formerly commanded, should be suspended among the Nephites. Was Jacob

wrong? Was he deceived in teaching the people such a thing, since the Lord does not change? Is this the thought you hold? Again, would you have me believe that since the Lord varies not from what he hath said, therefore when he said he proposed to make of Israel a royal Priesthood, and then took from them, with Moses, the Melchizedek Priesthood and added the carnal law, that the Prophet who declared such a thing was in error? That the Lord did not do this thing and that the Melchisedek Priesthood, without which no man can be exalted in the kingdom of God, based on an eternal law, remained until the coming of Christ? It is as consistent to hold to these views as it is to hold to the view that the Lord has not the power, and therefore did not revoke the practice of plural marriage in this day.

Another thing in which you fail to see the light is this: Even if plural marriages could be performed now, the Lord has said: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment **through the medium of mine anointed,** whom I have appointed on the earth to hold this power"—and there is only **one** on the earth at a time holding these keys and powers—"are of no efficacy, virtue, or force in and after the resurrection from the dead." You would, therefore, have to get the authority from the **one** who holds this power, and he says he has not given it! His predcessor said he did not give it to any man, so it has not been exercised by anyone for the performing of plural marriage for these two administrations, to say nothing of what went before. You entered into a contract, vow, or performance, which you are pleased to call a plural marriage by virtue of the Celestial law, since the proclamation went forth that any member of the Church who did so was liable to be excommunicated from the Church. If the one who holds the keys did not sanction the "performance" or "contract", no one had authority to officiate. Hence the act is in all respects void and of no force either now or after the resurrection from the dead. The authority did not, then, come from the Church; it did not come from the law of the land, and therefore is not a marriage!

Laying all argument aside, the bare facts are these: You were legally and lawfully tried and excommunicated from the Church by a tribunal with full authority, for a violation of the discipline and government of the Church. Self-justification does not help your case. It matters not how righteous you feel, you are out of the Church. The fact that you justify yourself and take the stand that the tribunal was at fault and without authority to take your membership from you only aggravates your sin. "Cursed are all those that 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. But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves."

You ask me, under the circumstances how you can regain your fellowship. Yes I can direct you. Cease fighting the Priesthood of God. Repent of your sins, go down on your knees in humble prayer and seek the spirit of repentance and the true guidance of the Lord. Forsake those who are advocating sin under the guise of virtue and place yourself in full harmony with the Church.

In the meantime you have knowledge enough to understand that those who are not members of the Church must not partake of the Sacrament. Whenever a man gets into darkness and the spirit of apostasy is upon him, his refuge is that the Church has sinned, but he is righteous. This teaching comes from the adversary of all righteousness; it seldom fails to be the contention of those who go out of the Church.

I repeat, I have written this in the spirit of kindness. No one would rejoice more than I if you would humbly come and say, "I have sinned: I am wrong", and in the spirit of repentance would seek after righteousness.

Very respectfully,

JOSEPH FIELDING SMITH

Salt Lake City, Utah
January 23, 1929

Elder Joseph Fielding Smith
Salt Lake City, Utah

Dear Brother:

Your letter of the 16th in reply to my communication to you of the 14th, is at hand, and I have carefully and seriously pondered the contents thereof.

I had hoped that we might come nearer to a unity of the faith. Your evident kindly feeling toward me touches me deeply. To take issue with a friend and brother is, I believe, the most difficult task I have felt it my duty to attempt. And yet occasions arise when such unpleasant situations are unavoidable.

So that in commenting upon the issues arising from your letter I trust you will at least give me credit for honesty and sincerity, which you refused to do with reference to my former letter; for you say, "I am not convinced of your sincerity and cannot help but feel that you know you are in the dark." Did I not have confidence in your statement declaring your friendship toward me, I would feel justly resentful of the attitude you assume. To be accused of knowingly and wantonly walking in the dark is ungenerous in a friend. I can conceive of a person being in the dark—being wrong, misguided, and traveling an alien path, but for my part I like to believe such a person honest in his convictions and capable of yielding to the spirit of the Lord when convincing logic is presented. I am honest in my convictions and if I am wrong I hope I may some day be brought to see the light that I may repent of my sins and receive such mercy as the Lord in his goodness may be disposed to extend.

If, in referring to your father in my former communications I wounded your feelings I trust you will pardon me. In doing as I did, however, I only repeated in substance a statement made in my hearing some years ago in the Salt Lake Temple by a member of your quorum,—to the effect that President Joseph F. Smith had confessed being a law-breaker, and that he was living contrary to the law of the Church. This was not said in condemnation of President Smith, but rather in justification of the course of others who were trying to square their lives with the same eternal law that your father was keeping, and which made necessary the breaking of conflicting man-made laws. Indeed, I have always honored your father for his loyalty to his wives and children. I remember well the admiration I felt for him when he testified in Washington that he was the father of some

forty-three children and that he was proud of the fact.

You say, however, that "there is no more similarity between your case and that of President Joseph F. Smith, than there is between vice and virtue"; the plain inference being that I am leading a life of vice while your father lived one of virtue. The latter I gladly concede.

You say, "President Smith did not take wives after the Manifesto and after the Church had declared against the practice of plural marriage." I grant you that he may not have done so. I have no knowledge on the point, and am willing to accept your word in the matter, but if you mean to infer that he gave no encouragement to others who were desirous of receiving wives in the plural marriage relation and who did eventually gain the desired blessing, and that after the Manifesto, and in direct violation of its purported meaning and of the laws of the Church and the State, I must take sharp issue with you, for I know better, and for the life of me I cannot see the difference between the direct breaking of a law and that of rendering encouragement and assistance to others with a view to having them become lawbreakers.

Brother Smith, let us get down to the kernel of this matter, and pardon me if in my feeble attempt to make clear my position, I am led to call a spade a spade.

The revelation on Celestial Marriage and Plurality of wives was given to the Prophet Joseph Smith in 1834. It was secretly taught to a few trusted followers until the year 1843, when the Revelation was reduced to writing and given broader circulation. The principle continued as an essential principle of the Gospel for some fifty-six years; during which time the Prophet and Patriarch gave their lives for the establishing of the principle—many men lost their lives in its defense; many went to jail—all for the vindication of that holy principle.

The people began to murmur, as did the Children of Israel when being led out from bondage. They petitioned President John Taylor to sign a Manifesto, and thereby put an end to persecutions. President Taylor took the matter to the Lord and received the answer contained in the revelation I quoted from in my former letter to you—the genuineness of which you appear to question, and state, "It is not found in the archives of the Church or in any of the records". (Here let me digress. There are many Revelations that may not be found in the archives of the Church or in any of the records. I am reliably informed that President Joseph F. Smith recognized the document as a Revelation from the Lord, and I have reason to believe that you so regard it.)

However, President Taylor flatly refused to surrender to the enemy. He died faithful to his trust.

President Woodruff was chosen to lead the Church. A like effort was made to have him sign a Manifesto. He put the matter before the Lord for divine guidance. The Lord revealed his mind and will to President Woodruff, and forbade his surrendering to the enemy. He said among other things: "I, the Lord, hold the destiny of the Courts in your midst and the destiny of this nation * * * in My hands, and all that I have revealed and promised and decreed concerning 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.** * * * Place not yourselves in jeopardy to your enemies **by promise.** * * * If the Saints will harken unto my voice, and the counsel of my servants, the wicked **shall not prevail.**"

This was given November, 1889, as a result of which President Woodruff refused at that time to surrender to the enemy. In the following year, however, the Manifesto was signed. I am not criticizing President Woodruff for doing this. I am not his judge. I revere and honor his name. He was a noble character, as were his counselors. The act was permitted by the Lord much, no doubt, as he had previously permitted the Prophet Joseph Smith to lend the first pages of manuscript to Martin Harris. Joseph suffered the consequences of his rash mistake and so have the people of the Church suffered severely for the act of God's servants in issuing the Manifesto, and which was no doubt done at the instance and demand of certain of the Saints.

The Manifesto, as finally signed, was a document gotten up by a committee comprising members of the Church assisted by men outside of the Church, at that time our enemies.

While the Manifesto purported clearly to prohibit any future plural marriages, as a matter of fact well known to you and me alike, it did not prohibit them. Such marriages went on. Indeed I have been given to understand, and I believe it to be true, that every member of the First Presidency and Quorum of Apostles who voted for the adoption of the Manifesto in 1890 has either taken additional wives unto themselves, or has given wives to others in the plural relation, or has encouraged them to enter into that relation since the official action taken on the Manifesto. So much for the sincerity of the leaders in the inauguration of the new order in the Church.

Subsequently on January 8, 1900, President Lorenzo Snow issued a statement, which might be termed another Manifesto, in which he stated "the Church had positively abandoned the practice of polygamy", etc. But plural marriages continued to be solemnized under divine authority after that statement was given.

Then in 1904 President Joseph F. Smith issued what might be termed another Manifesto, which by action of the Church became official. In this statement he said, "I hereby announce that all such marriages (plural marriages) are prohibited, and if any officer or member of the church shall assume to solemnize or enter into any such marriage, he will be deemed in transgression against the **Church,** and will be **liable** to be dealt with according to the rules and regulations thereof, and excommunicated therefrom." Plural marriages were still solemnized and brethren entering into them were placed and continued in resposible positions in the Church.

On October 5, 1910, another document bearing upon the same matter was circulated by the First Presidency and this document was again supplemented by another on January 31, 1914, while the practice continued. And so, the deception went on, while Church judiciary bodies in different localities adopted different dates, beyond which a plural marriage was deemed an adulterous marriage.

Now, seriously, Brother Smith, under all these circumstances, how can one say that a marriage solemnized say between the Woodruff and the Snow Manifestos was proper while one coming in after the Snow Manifesto was an adulterous union? Or that while it was all right after President Snow's statement, it was adulterous after the 1904 period? Or that some cases attended to after the official action of 1904 were O. K., but they became adulterous after the communication of 1910, and so on, ad infinitum? What think you?

Is that walking in straight or crooked paths? Does such action impress you as emanating from God, the unchangeable Father of all Creation?

It is difficult to seriously consider this situation without the feeling that the Prophet Isaiah had reference to this very day when he spoke of the people having made "a covenant with death and with Hell we are at agreement * * * for we have made lies our refuge, and under falsehood have we hid ourselves." How well that prophecy describes the actions above portrayed! In my judgment the document known as the Manifesto was a "covenant with death", so disastrous has been the workings of the same.

The Lord said, "And again I say unto you, that whoso forbiddeth to marry is not ordained of God for Marriage is ordained of God unto man."—Doctrine and Covenants 49:15.

Paul was doubtless prompted by the Lord to express the same truth. He said, "Now the spirit speaketh expressly that in the latter times, some shall depart from the faith * * * speaking lies in hypocrisy; having their conscience seared with a hot iron; **forbidding to marry**", etc. Does not the present law of the church prevent a certain portion of our daughters marrying, inasmuch as there are not enough marriageable single men to go around? The answer is clear enough—man-made laws have legislated against the women fulfilling the purpose of their creation, notwithstanding the fact that God purposed that every woman was entitled to, as her inalienable right, a virtuous wifehood. Men can marry under this man-made law, but certain women are forbidden to marry, which fact, I contend, is not of God.

But let us continue the subject.

At the October Conference in 1918, President Charles W. Penrose reviewed the entire case and advanced the proposition that no plural marriage solemnized since the Woodruff Manifesto was legal, or in fact was a marriage, thus branding all such pretended unions as adulterous. This position was sustained by President Joseph F. Smith and elaborated upon by President Grant, who strove to drive the nail home by comparing those brethren and sisters who had entered into this union, with the negro who prayed to the Lord to help him steal a turkey, apologizing, however, on behalf of the negro.

Now then, if no such marriage solemnized since the Woodruff Manifesto was legal or proper, why magnify and exalt those who persisted in entering into such marriages up to a few years back, and damn those of a later date and cast them out? Brother Penrose said President Woodruff "turned the key", and that no one had authority to solemnize such marriages. He characterized such as displeasing unto the Lord and spoke of the brethren as "men who are seeking to indulge their own **lust**", etc. Can you see the consistency in such actions?

True when the Woodruff Manifesto was adopted by the Church, the door of the Church was closed against further plural marriages. Then such marriages became absolutely unlawful so far as the Church was concerned.

Abram H. Cannon could have been handled by the Church shortly after the adoption of the Manifesto with just as much consistency as the writer was handled for his fellowship later on. But there is a qualiying situation.

While the Church had surrendered its right to enjoy the privilege of that exalting principle, it could not by any power it possessed prevent its members from receiving a special dispensation from the Lord. This was done in ancient times.

You refer in your letter to the Melchesidek Priesthood being taken from the earth with Moses, and the Church was forced to content itself with the lesser Priesthood until Christ came and re-established the divine order. But the taking of the Higher Priest-

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

I HAVE asked the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would come; but there should be seed time and harvest time during that year: But whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant."

hood from the Church did not prevent God conferring it, under special dispensations, on such of his faithful servants as the Prophets Samuel, Nathan, Isaiah, Jeremiah, Daniel and others. The Lord had a perfect right to make an exception in these cases, and He has a perfect right to perpetuate the faith in and the practice of the principle of Celestial Marriage in its fulness through such of the brethren and sisters as are willing to assume the responsibility and the risk of their standing in the Church and their freedom in the nation. **And this is just what has occurred.** I know it. If you do not know it I am surprised. God has exercised a divine right, and the practice of plural marriage is being perpetuated, and I firmly believe that there will never be a day or time when children will not be born under this new and everlasting covenant. I hope and pray that this may be true.

This is a serious matter, for God has spoken His mind and will concerning this holy principle in no uncertain terms. President Brigham Young must have been imbued with this thought when he said: "Hear it, ye elders of the Church, and mark it down in your log books: The fulness of the Gospel is the United Order and the Order of Plural Marriage and without these two principles this Gospel never can be full."

President John Taylor once related that "Joseph Smith said, if we do not embrace that principle soon (plural marriage) the keys will be turned against us, for if we do not keep the same law that our Heavenly Father has we cannot go with Him. The Word of the Lord to us was that if we did not obey that law, we could not go where our Heavenly Father dwelt. A man obeying a lower law is not qualified to **preside over those who keep a higher law.**"

President Joseph F. Smith, speaking on the subject of plural marriage, once said: "I understand the law of Celestial Marriage (including a plur-

ality of wives) to mean that every man in the Church, who has the ability to obey and practice it in righteousness and will not, shall be damned. I say I understand it to mean this and nothing less, and I testify in the name of Jesus Christ that it does mean that."

President Wilford Woodruff, in speaking to the question of the law of God vs. the law of man, summarized his remarks as follows: "Now, Latter-day Saints, what are we going to do about it? God says, 'We shall be damned if we do not obey the law (of plural marriage)'; Congress says, 'we shall be damned if we do'. Now, who shall we obey? God or man? My voice is that we will obey our God."

We are taught that Joseph Smith was commanded by an angel having a drawn sword, to embrace that principle, or he would be destroyed.

Now, in face of such positive proof of the divinity of that order of marriage, and the almost superhuman efforts that had been put forth to introduce it and have it accepted by the Saints, why, if the Lord wished plural marriage to cease among His people in this day, did He not give a revelation to His servants, the leaders of the Church to that effect. Just a line—"Thus saith the Lord", would have saved all this turmoil and trouble. It required a Revelation to establish it, why not a Revelation to suspend it?

After fifty-six years of sacrifice, sorrow and heartaches in trying to live the principle, during which time the necessity of it and the sacredness of it, and its intended perpetuity were burned into the very souls of the Saints, both by Revelation direct from the Lord, and by inspired counsel, and yet an attempt is made to suddenly stop the practice without a semblance of a Revelation;—And what a sad attempt it has proven to be!

You refer to Jacob denouncing the practice of Plural Marriage among his brethren, the Nephites, and that is true, but Jacob did not issue a Manifesto at a point of a gun, so to speak, in the hands of an enemy. No, his people had become so corrupt that the principle of Plural Marriage was damning them rather than proving a blessing to them, and the Lord in his mercy commanded Jacob to "get up into the Temple on the morrow, and declare the Word which I shall give thee unto this people." And one part of the "Word" was **that they must cease the practice of plural marriage.**

The Lord had a perfect right to do that. Under the circumstances, He could do no less than He did and be consistent. He has a perfect right to repeat the same in this day. But so far as I know, He has not done it. I don't believe He has. All the evidence is against such an assumption.

The action taken by the servants of the Lord in 1890 was not predicated upon the lustful sins of those who were living in the plural relation, as was the case in Jacob's day. There was no charge of whoredom either by the Lord or His servants in our day. The enemies of God had demanded the surrender of a divine principle and an attempt was made to comply with that demand, without really making the surrender. And the attempt failed, as no doubt, God knew it would fail. For man-made laws that conflict with God's law always fails.

Not in one of the Manifestoes officially adopted by the Church is there to be found a—"Thus saith the Lord". Those documents do not have the earmarks of a Revelation. They were not so considered at the time. And while they bind the Church as a Church, they do not prevent the Lord from acting independently and blessing such of His people who are willing to "abide the law" and suffer the mortal consequences.

You say I was excommunicated from the Church "for a violation of the discipline and government of the Church". That I grant to be true.

But was my act a sin? There have been other occasions when men have been forced to break lesser laws in order to live higher laws. Father Adam is a noted example of this truth. Had he not broken the one law and partaken of the fruit of knowledge, the purposes of God would not have been accomplished as was intended. Nephi was led to break the law of "Thou shalt not kill", in order to arrange for the preservation of his race in this the land of Joseph. He was justified. He broke a lesser law to accomplsih a greater mission. And so a somewhat similar situation obtains today. Your honored father and others found themselves in like situation after the official action taken on the Manifesto. They broke the law of the Church and of the land in order to yield obedience to the law of God, and they were justified.

Reference is frequently made to men of my class as being licentious and corrupt, and permitting their lusts to lead them into these "pretended marriages". Surely you are too well informed on the lives of most of these men and women to believe such nonsense. Of course, some people are lustful and corrupt—bachelors, monogomists, and even some living in polygamy. But one must not condemn the whole on account of a few exceptions.

Men do not generally, as in my case, take wives and raise large families, school and clothe them at an enormous expense against the opposition by Church and State that attends such action in this day, just for the gratification of lust. There are easier and safer ways to accomplish that. The charge is too unjust to require further comment. "By their fruits ye shall know them", is a just standard of judgment; and by the fruits of my marriages I am willing to be judged.

The attitude of yourself and associates toward me and my kind, I feel is unjust. ..Your official actions have not been consistent. You have made "fish of one and fowl of another", so to speak. I have in mind now two sisters —each plural wives of the same man. Both of them women of God. Better women cannot be found. Each were married by divine authority and one is permitted the privileges of the temple and the other is prohibited from entering that House. They reside in different wards, and this is but one of many such examples.

"Hear the Word of the Lord, ye that tremble at His Word; your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed."—Isaiah, 66:5.

You infer in your letter that I am wrongfully accusing my brethren, "fighting the Priesthood of God", etc. This is not the truth. I am endeavoring with all my heart and soul to uphold and sustain the Priesthood. I pray and teach my family to pray for the Leaders of the Church. I want them to have strength and wisdom to accomplish their respective missions. I regret most deeply my inability to harmonize my actions with their desires, since I have accepted responsibilities from the Lord that I cannot surrender.

I am not unmindful of the great load of reponsibility being borne by our leaders. Their sufferings under the burden no doubt are intense. I am trying to uphold them and sustain them as far as it lies within my power so to do. That they are human, we must all admit. Someone has said, "When God makes a Prophet, He does not unmake the man." Prophets are mortal and subject to error as others

are. God gave men weaknesses that they might be humble, and so we are all weak. We all make mistakes. We are all beggars in the sight of God, forever begging a forgiveness of our sins.

I know as you do that the Gospel is true. No truth has been burnt deeper into my soul than this testimony. God lives. His work lives. It will grow and increase in the land until it fills the whole earth. No man can stop its onward progress. I know this to be true.

God has greatly honored me. He does not leave my prayers unanswered. He has been merciful toward me, and obedience to His laws and commandments is always uppermost in my heart. That I am weak and among the weakest of the Saints I am frank to confess, but notwithstanding this I am trying to serve the Lord and accomplish my mission in the earth.

No, Brother Smith, as I now view the situation, I cannot accept your advice to come and say, "I have sinned: I am wrong", insofar as pertains to my adherence to the principle and practice of Celestial Marriage, and therefore, I will leave my case with the Lord, whose right it is to judge.

Again I thank you for your generous effort in my behalf and trust the spirit of friendship shall continue to exist between us.

Sincerely yours,

JOS. W. MUSSER

January 26, 1929.

Mr. Joseph W. Musser
402 Vermont Building
Salt Lake City, Utah.

My Dear Friend:

I received your rather lengthy letter of self justification, yesterday. I might be prompted to answer your statements if you showed any spirit of repentance, but you have indicated that for me to do so in your case is unnecessary because you "cannot accept" my advice, for you, in your judgment, have not sinned or done any wrong.

To get down to the gist of the matter, it is simply this: You were excommunicated from the Church by a council that had full jurisdiction and power to act. That act is valid, which, it appears, you are unwilling to accept. I was present at a meeting of the Church where you partook of the sacrament. It was the duty of the Bishop, or one of his counselors under his direction, to see that you did not do so. Why the Bishop failed I do not know. As an officer of the Church I felt it was my duty to inform you that you should not do such a thing. I did this in kindness and with the hope that you might be brought to a feeling of repentance. What I did was merely my duty to do. Excommunicated persons are precisely in the same position, as to the sacrament, as those out of the Church who never were members. I quoted to you from the revelations on this point. You justify yourself in continuing, against the counsel of the Presidency of the Church and other presiding officers, in the course you have taken. You maintain that each president of the Church since John Taylor has been in error; moreover, that they are liars and hypocrites. This is all the more reason why you should not partake of the sacrament. You are at this very time aiding and abetting those who, in violation of the rules and government of the Church, and in defiance of the presiding officers, are engaging in wicked, lustful practices. You may try to justify them, but the fact remains just as I have stated it.

You say you will leave your case in the hand of the Lord. Let me say that before you can enter into the exaltation which you say you expect, you will have to pass by the very men, who will be there to judge, whom you now

defy. Moreover, let me add that the course you are taking, unless you repent, will bring to you damnation, not exaltation, for the constituted authorities of the Church, who are recognized as such in the heavens, cannot be defied and their counsels set at naught without the judgments following.

I would say nothing and do nothing to hurt you. I would do much to help, but you have closed the door through self-justification and the determination to leave your case for the final judgment.

Very sincerely,

JOSEPH FIELDING SMITH.

February 7, 1929.

Elder Joseph Fielding Smith
Salt Lake City, Utah.

Dear Brother:

Your letter of January 26 is received. My absence from the City on business has prevented an earlier consideration of the same. Indeed I had felt that further correspondence upon the points involved was unnecessary. However, in re-reading your letter, which was written in answer to mine of January 23, I feel I cannot let the matter drop without at least adding my protest to certain statements contained therein. I only wish to make my position clear for my own peace of mind and for the benefit of those who may be privileged to read our correspondence in the future.

First, you say, "You maintain that each President of the Church since John Taylor has been in error; moreover, that they are liars and hypocrites", etc.

I cannot understand how, under any system of logic or reasoning, you can impute to me such a statement. I cannot permit this impression to go unchallenged. For I submit that if any such meaning could be inferred from my correspondence, the guilty party was the Prophet Isaiah. It was he who referred to "a covenant with death and with hell we are at agreement * * * for we have made lies our refuge and under falsehood we have hid ourselves". I merely attempted to show how through the actions of the Church, this prediction had been fulfilled.

You place great importance on the Manifesto and the official actions of the Church. I have clearly shown how the Manifesto has been utterly disregarded by officers in the Church; its provisions having been repeatedly violated by Presidents, Patriarchs and Apostles as well as other leading men, and that some of those violators have been repeatedly sustained in responsible positions in the Church, while other in a similar situation with reference to the law, have been disfellowshipped from the Church. You have not attempted to deny these facts, or make any explanation concerning them. The truth is established. There is no getting around the facts.

I'll say further that men have been handled for merely expressing an opinion on the subject of plural marriage and its present day importance, while other men and women are being retained in official positions, who actually entered into the practice of it in violation of the laws of the Church and of the State.

Now, if these contradicting actions constitute a fulfillment of the prophecy of Isaiah noted above, I am not to blame. Neither am I to blame if you consider the recital of the above facts as charging our leaders with lying and hypocrisy. They themselves are the ones who must meet the situation before the judgment seat of God, and for my part, I am most willing that God shall be the judge and not me. I think too much of every one of those men whom the present embarrassing situ-

ation involves to wish them punished or in any way condemned. God alone can fully understand their motives and judge their actions. I have not called them liars or hypocrites.

Second, you say,—"You are at this very time aiding and abetting those who, in violation of the rules and government of the Church, and in defiance of the presiding officers, are engaging in wicked and lustful practices."

Just what do you mean by such a charge? Do you wish to be understood as meaning that I am in conscious partnership with lust and wickedness? I am assuming that you are referring when you speak of men and women (or those) who are "engaging in wicked and lustful practices", to those of our brethren and sisters who have entered into the principle of plural marriage (or as you may express it, into a pretended marriage), not necessarily in defiance of the Manifesto, but since some certain recent date that some of the authorities have seen fit to establish as a sort of a "dead line", beyond which the practice of that principle shall not extend. But by what authority do you make such a deduction? By what system of reasoning do you claim your life and that of your sainted wife to be in harmony with the principles of purity and virtue, while my wives and myself are leading lives of debauchery?

My wives, through the blessings of God, have brought me nineteen children. These children have worked and are now working in the missionary field and in many other important positions in the Church. They are high-minded and honorable children—God-fearing, and God-sustaining, and yet you seek to brand their parents as having brought them into the world through "wicked and lustful practices."

You may say you had no reference to me and my family, but such a statement can be of no comfort to you, for I am "aiding and abetting" only those who are in like situation as myself; in other words, only men and women who are seeking to serve the Lord.

How can you say that the practices of your father and his wives were holy, while the same character of practices by men and women in this day are actuated by wickedness and lust?

Do you not know that the same holy sentiments and principles that guided your parents in the living of this sacred law form the guiding motives of present day Saints who are seeking to live the same principle? That some in this day fail to live the law perfectly, should not condemn the whole, any more than the ancient failures justified a condemnation of the sacred principle then.

Joseph Fielding, I am amazed at your charge. You show a lamentable lack of understanding in the matter. It was you who quoted from holy writ: "Cursed are all those that shall lift up the heel against mine anointed, * * * and cry they have sinned, when they have not sinned before me, saith the Lord", etc. And yet by your wicked accusation you are branding your brethren and sisters as sinning when they have not sinned, but are struggling to live on a higher plane of virtue and purity than is common among most monogamists.

As a servant of the living God, I call upon you to repent, and make restitution for the wrong you are doing these brethren and sisters. For I testify to you that they have accepted a divine law and are trying to live the same in spite of the obstacles being placed in their pathway by such as you. Your cry is but the echo of the cry of the Missouri and Illinois mobocrats who in the early days sought to brand your parents and my parents with living lustful and wicked lives. In their zeal to correct an alleged evil, they sought

the lives of many of our Saints and they did accomplish their diabolical designs in many instances. Our people were driven out of the United States because they refused to obey the laws of Satan and insisted on accepting the fulness of the Gospel, and yet you in this day are seeking to repeat the tragedy of the early days, by branding your brethren and sisters as sinners, when they have not sinned as pertaining to this holy principle.

Elder Smith, you cannot—you dare not look the men and women whom your statement attempts to traduce, in the eyes and call them "lustful and wicked". In this matter I fear zeal has gotten the better of your judgment and you have made the mistake nearly always made by would-be critics of men and women bigger and nobler than themselves.

"And there are none that doeth good, except those who are ready to receive the fulness of my gospel which I have sent forth unto this generation. Wherefore I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit."—Doctrine and Covenants, Section 35:12 and 13.

In concluding your letter you chide me for electing to leave my case for God to judge, and insinuate that in going to my judgment I must pass by yourself, etc. Be that as it may, know this fact, Brother Smith: This Church is not your Church, nor does it belong to any man or group of men. It is the Church of Jesus Christ, whom I love and am endeavoring in my weakness to serve. To Him judgment belongs and without desiring in any sense to be boastful, I again say, I am willing to leave my case in His hands.

I trust in these matters I have made my position clear, and remain,

Sincerely yours,

JOS. W. MUSSER.

February 8, 1929.

Mr. Joseph W. Musser
402 Vermont Building
Salt Lake City.

Dear Friend:

If I may still call you friend after the letter you sent to me written yesterday in the spirit of extreme anger. However I repeat that I have nothing in my heart but the desire to do you good, not evil. I had to speak plainly in order to make you understand. Even now, if you showed any spirit of repentance, I would go out of my way to help you. I regret very much that you either will not, or have reached the condition that you cannot, see the light.

I wrote you in the beginning in the spirit of kindness when I saw you in a meeting of the Church partaking of the Sacrament, which you have no right to do. I wrote, as I said before, because it was my duty to teach you what you evidently failed to understand, that is that non-members of the Church have no right to partake of the sacrament. I quoted to you from the revelation showing you that this is the case. It was the Bishop's duty to tell you. You said he had not done so, and if that is the case he failed in his duty. I was greatly surprised when I saw you partake for I thought you to be a man of enough understanding to know that you should not have done so. In your letter to me you attempted to justify yourself by saying that you felt that you were without sin and that you did partake worthily. Yet in the body of your letter your accusations against my brethren, and those who have presided over the Church, proved conclusively that you were not worthy.

You stated that the Presidents of the Church had taken a course that was intended to deceive the people of this country and other countries. You accused them—although you errone-

ously tried to make Isaiah responsible for it—of being liars and with having "made lies our refuge and under falsehood we have hid ourselves". I was justified, therefore in saying that you had said that the Presidents of the Church since the days of President John Taylor, were hypocrites and liars. If that is not what you said, then words have no meaning.

I believe that you are abetting and aiding those "who, in violation of the rules and government of the Church, and in defiance of the presiding officers, are engaging in wicked and lustful practices." I am firmly convinced in this matter that those who **today** enter into pretended plural marriages are not doing it for love of principle, nor with holy desires, but in the spirit of lust. Now this is what I have to say, make the best of it! Moreover I dare look these people in the face and tell them so, no matter how cowardly you may think me to be. Let me add that the letter you so insolently wrote to President Heber J. Grant, some weeks ago, is evidence of your aiding and abetting as I have indicated. **When a man and a woman live together outside of the bonds of wedlock** it is not marriage. **The Lord has called such association fornication, or adultery,** as the case may be, and this is not a righteous practice. **When people have no authority** from the Church and they have none from the State and they go through a pretended ceremony it is only a mockery and does not change the status of the practice.

Since the President of the Church, according to the word of the Lord, **is the only person holding the authority,** or keys of the Priesthood, governing celestial marriage; and since the President of the Church has declared that he has not granted to any living soul the authority to perform celestial marriages outside of the Temple of the Lord; and since he has declared that **he has not given to any person the authority** to perform plural marriages at any time or place; it is very evident that so far as the Church is concerned there is no such authority exercised anywhere in the world. Those who pretend to have authority are liars, and the truth is not in them, and for their deeds they shall have to answer.

Permit me to say in all kindness, that for you to claim to be able to speak as "a servant of the living God" to me and call me to repentance, is wonderful absurdity and presumption. It is a very serious thing for a man with the early training and understanding which you received, to assume the authority to speak, or officiate, in the name of the living God as his Servant! I am convinced that you know better! If not, what has happened to your intelligence?

Other things in your letter, which I regret to say was evidently written in the spirit of bitterness, need no reply. Again let me repeat,—you find yourself outside of the Church for transgression. I would be very grateful if you could see the error of your way, if you do not see it, and that you might repent. **Repent before it is too late.**

Very respectfully,

JOSEPH FIELDING SMITH.

Salt Lake City, Utah
February 14, 1929.

Elder Joseph Fielding Smith
Salt Lake City, Utah.

Dear Brother:

Yours of February 8 received.

I hesitate in prolonging our correspondence, especially as it is so evident we are pulling farther apart rather than nearing a mutual understanding. However, there are two or three points on which my position might be made clearer and I will endeavor to do so as briefly as possible.

You reiterate in each letter my supposed error in partaking the sacrament in Yale Ward Sunday School on the 30th of December, and that since the Bishop failed in his duty to caution me against continuing such a course, you took it upon yourself to do so.

Familiar as you must be, particularly on account of the office you hold in the Church, you must know you were out of order in sitting in judgment upon my case. The order and discipline of the Church as the Lord has revealed it, and as I have always been taught it, provides for the regulation of the affairs of the Ward by the Bishopric under the direction of the Stake Presidency. Now on the occasion mentioned, you were seated very near the Bishop on the stand when the incident complained of occurred, and it would have been a simple matter for you to have whispered to the Bishop suggesting that I was out of order in sitting with the High Priests and partaking of the Sacrament. Had you been moved by a spirit of brotherly love and kindness as you profess, you might have called me aside and talked the matter over with me. The opportunity was a most excellent one. We attended the Priesthood class together, sat near each other, took part in the exercises in asking and answering questions. Either before or after the class you could have taken me aside and delivered your message. Then if I failed to heed your warning, you could have taken the matter up with the Bishop who presides in that Ward, and who by reason of his closer contact with me was better able than you to judge of my worthiness to sit among the High Priests and partake of the Sacrament.

This, I say, would be the natural and proper course to pursue by a man having the welfare of his fellowman at heart. It would square with the word of the Lord, that—

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge", etc.

You didn't do that. But you went to your office the next day and wrote me a letter criticising my act and setting yourself up in judgment against me. Since, then you failed, in your plain duty toward me, is it any wonder that I should, at least to some extent, resent your criticism and take you to task for the clearly erroneous and misleading statements made by you in your subsequent correspondence.

In bitterness you accuse me of "aiding and abetting those who are engaged in wicked and lustful practices." True I resented this false accusation with all the positiveness my power of speech could command. You reiterate the charge and I still most strenuously deny it. And I still say that you are wrong in setting yourself up as my judge.

You appear to place great importance on the Manifesto and the action of the Church in establishing the same as a law of the Church. The Manifesto of course does not prohibit the continuance of Plural Marriage, but subsequent statements by the leaders and actions taken by the Church, clearly prohibited future plural marriages as a Church institution. I think there can be no controversy over this point.

But I have clearly shown that notwithstanding the edict of the Church against such marriages, they continued on, and that with the knowledge and approval of certain members of your quorum and of the Quorum of the First Presidency. Your only answer to this statement is that I am accusing the brethren of being liars and hypocrites. However, the proof

of the statements made can easily be established.

In your last letter you say: "I believe that you are abetting and aiding those who, in violation of the rules and government of the Church, and in defiance of the presiding officers are engaging in wicked and lustful practices. I am firmly convinced in this matter, that those who **today** enter into pretended plural marriages are not doing it for the love of principle, nor with holy desires, but in the spirit of lust."

I cannot understand why you persist in accusing many of your brethren and sisters so wrongfully. Can you not conceive of a man or woman being out of harmony with present Church discipline and still be high-minded and pure? Is it only the present day orthodox Latter-day Saint who is honorable and honest?

Do you mean that? Let me tell you something. Some years ago an honorable non-Mormon from Pennsylvania (Adam Jackson), with one of his wives, visited President Joseph F. Smith in Salt Lake City. In the conversation that followed, he divulged the fact that he was a polygamist, living with and raising a family by two women, they themselves agreed and in perfect harmony with the arrangement. He claimed he did so by authority of the Holy Bible; and that he was only one of a number of men in his locality following a like course.

After this gentleman had left, with the blessing of your father upon him, President Smith stated to those who were present during the interview and with characteristic emphasis—"That man will receive a higher reward and exaltation in the Celestial Kingdom of God than many Latter-day Saints, for he is living a higher law, according to the best light he has, while they are rejecting that law."

Now, since that man was living in a "pretended" plural marriage relation, as you would say, (since the marriage ceremony was not sanctioned either by Church or state) he must logically be leading a "wicked and lustful life", provided your premise is correct. And since your father—then the President of the Church, and God's mouthpiece on the earth, pronounced a blessing upon him, he (your father) was either a liar and hypocrite or your reasoning does not stand up under the test.

And if this non-Mormon was justified in living such a life on account of the Bible teachings, can you not conceive of justification on the part of some of the younger sons and daughters of God in following in like paths? I can, and I regret most sincerely that you are so hardened by the Ecclesiastical dogmas of the day that you can conceive of no virtue being possessed by people having other views than those of your own.

You accuse me of aiding and abetting those who persist in living lives of wickedness and lust. I have denied it. You have repeated the accusation. Now to be fair with me, just who are those wicked and lustful people whom you say I am aiding and abetting? Name one of them—just one single example. You owe me this consideration. I challenge the proof of your charge.

Brother Smith, you just can't make your theory stick. It is wrong. As I have before admitted, lust and wickedness may actuate the lives of some who enter into Polygamy, as well as in a great many monogamous cases, but I am not abetting and aiding such a class any more than you are.

Indeed if President Penrose was correct in his statement of October, 1918, that no plural marriage since the Manfesto was right or legal, or sanctioned, then according to your theory, every man and woman who entered into such a "pretended" marriage since the Woodruff Manifesto, did so not "for

love of principle, nor with holy desires, but in the spirit of lust", and you and your associates are aiding and abetting hundreds of them today, contrary to the genius of the Gospel and the will of the Lord, for lust and wickness can never be tolerated by the Lord, and is not a part of the Gospel.

You say, "So far as the Church is concerned there is no such authority (to perform plural marriages) exercised anywhere in the World". No, there could be none. On this one point we are agreed. The Church has by its official vote suspended the operation of a holy law and rejected it, just as the Church anciently rejected the Holy Priesthood, as pointed out in one of your letters, and now the Church cannot legally sanction such practice.

But the Church, as I plainly showed in a previous letter to you, cannot prohibit or prevent God exercising His divine right in this matter, notwithstanding it is in the hearts of many members of the Church to do so. This cannot be done. God's rights cannot be abridged by man. Man cannot change a law of God.

There has been no revelation from God changing His law or the operation thereof. You say, "those who pretend to have authority (to perform plural marriages) are liars. You are judging again. For my part this phase of the controversy is between you and the men to whom you refer. I myself would be afraid to call them liars. I believe you are making a grave mistake in doing so. But this is your privilege and time will prove the case.

You mention a letter that I felt impressed to write to President Heber J. Grant some weeks ago in defense of the womanhood of the Church, as insolent and as a further evidence of my aiding and abetting wicknedness and vice.

My letter to President Grant was written in humility and only with a desire to have what I felt to be an unpardonable wrong, being perpetrated on our wives and daughters remedied. It is to be regretted that President Grant, in his brief answer, resorted to the old mobocratic spirit of wishing to see us in jail for our actions. It seems so strange to me that men whose parents were driven out of the United States in order that they might worship God according to the dictates of their conscience, should within so short a time after such a terrible experience, turn with the same spirit of intolerance against those now claiming the same right, and wish them in the penitentiary. Under such a spirit one might expect the early day witch-burning scenes of Salem, Mass., re-enacted in the "valleys of the mountains" in this day and age. Certainly if President Grant does not see fit to help correct what, many, both in and out of the Church regard as a very grave injustice, he should not rejoice to see sorrow and trouble come to those who are living according to the light they possess. The guiding genius of the Gospel is freedom both in thought and action, so far as the action does not interfere with the rights and liberties of others.

"We claim the right to worship Almighty God according to the dictates of our own consciences, and allow all men the same privilege, let them worship how, where or what they may." And that Article of Faith clearly implies that the freedom accorded others to worship God as they choose, shall exist without mental or physical molestation from others.

So that if certain well-meaning, God-fearing, Christian men and women, are determined as a part of their religious faith to live according to the teachings of the Holy Scriptures, but at variance with the rules of an existing Church, there should be no protest on the part of such Church leaders,

and certainly none from Latter-day Saints, who have suffered most unjustly through seeking to uphold this God-given and God-guaranteed right.

I insist it is un-Christian to wish such men and women harm and to be deprived of their liberties. President Grant's attitude in wishing these good men behind the prison bars, while their wives and children may be suffering for the necessities of life, is, to my mind, unworthy one claiming the distinction of a Prophet and Leader in the service of the meek and lowly Christ.

In closing, let me say in speaking of former members of the Church, now technically out of the Church, and whom President Grant wishes imprisoned, I am not taking the time to comment at length on the irregular procedures employed to deprive these men and women of Church membership. One cannot reasonably expect the Lord to give official sanction to the farcical trials that many of those good people have been forced to undergo at the hands of Ward and Stake authorities, much less subscribe to the injustice of "handling" one group of people for an alleged offense, while another group guilty of the same offense is magnified and retained in official positions. God is not so unjust as that.

Again trusting I have made my position clear, I remain,

Sincerely yours,

JOS. W. MUSSER.

February 15, 1929.

Mr. Joseph W. Musser
302 Vermont Building
Salt Lake City.

Dear Friend:

It is quite evident that anything I might say will be of no avail so far as you are concerned. My reason for giving any attention to your communication of the 14th, is that it will not do to let go a statement without protest which you make concerning President Joseph F. Smith. This statement is worthy of the most silent contempt, but should I fail to notice it you would take it as an acknowledgment from me that it be true, **which I know it is not.**

If President Smith were living you would not dare to give utterance to such a thing and accuse him so wrongfully as you have done. To place in the mouth of a man who is dead, and thus unable to defend himself, words such as you have done does not come with very much grace even from one who holds the views and attitude which you do. It certainly is not manly.

It is quite apparent from your replies to me that you prefer to misunderstand and to misconstrue. Even so, I have nothing in my heart but the spirit of kindness and would be glad to to help, but you have taken an attitude, where help cannot be extended. Yes, I understand your attitude, and this makes it a waste of time to try to aid you. The spirit of darkness is too great to be penetrated and you will have to be left to yourself and to your associates in darkness; yet, I hope for the spirit of repentance to reach you before it is too late, if that time has not already come.

In my first letter from you there was an expression of gladness that I had written and an acknowedgment that what I said was said in the spirit of kindness and friendship. You thanked me and said I am the **first** person who has ever approached you with a desire to help. You asked me what you could do to regain fellowship. I answered and said that what I wrote may seem somewhat harsh, but it was all in the spirit of helpfulness and kindness. Now you write condemning me for writing the first letter, saying that I had no business

to do so. I should have corrected you at the time, or better still, it was the place of the Bishop and I went beyond my authority when I wrote to you. It is granted that it was the place of the Bishop. I explained that; but that did not deprive me from doing what was my duty. I might have come to you instead of writing, but it is apparent that I would have met the same reception. I did not rebuke you publicly but took the matter up with **you alone** and in kindness. Now you say that letter was written in a spirit far from that of friendship and kindness, but in criticism which you now resent. Yes, it is very apparent that you are not seeking help.

You ask me to name "just one single example" where you have aided and abetted those who are guilty of wicked and lustful practices. Surely you have not failed to comprehend my former letter? You will find your answer there in paragraph **one,** page two. Your whole attitude in all that you have said to me is evidence of this fact, notwithstanding how you try to becloud it.

In conclusion let me add that it makes me very sorrowful to see you take the course you do. In early days when we went to school I looked for you to rise and have standing and place in the Church. No one felt worse than I did when action had to be taken against you for your rebellious attitude and that attitude is with you now. It is apparent that you would rather be in the darkness which I am sure brings only misery, not peace and the spirit of brotherly love. But I am found where I am not able to help, receiving your anger and condemnation when I try. I have spoken plainly but sincerely and only in the spirit of friendship. I would be glad to meet you face to face and talk it over if there were hope of any good coming of it, but it does not so appear. If at any time, in your more sober moments, the spirit of repentance enters your heart you may come and see me, but there would be no purpose in such a meeting with the present attitude made manifest and the spirit of rebellion against the constituted authorities of the Church possessing you as I find it today. However, in **that** day, you cannot say that I did not try to help you.

With the kindest of feelings, I remain,

Sincerely,

JOSEPH FIELDING SMITH.

Salt Lake City, Utah
February 27, 1929.

Elder Joseph Fielding Smith
Salt Lake City, Utah.

Dear Brother:

In your answer to my letter of the 14th you say, "My reason for giving any attention to your communication of the 14th, is that it will not do to let go a statement without protest which you make concerning President Joseph F. Smith. This statement is worthy of the most silent contempt, but should I fail to notice it you would take it as an acknowledgment from me that it be true, which I know it is not."

The statement referred to was that having reference to an honorable non-Mormon from Pennsylvania, who visited President Joseph F. Smith and related to him the fact that he was living Polygamy with two women who were in perfect agreement with that life, and in accordance with the teachings of the Holy Bible, and that President Smith not only commended the gentleman for his course in life, but after his departure from the office, stated in

substance that "That man will receive a higher reward and exaltation in the Celestial Kingdom of God than many Latter-day Saints, for he is living a higher law according to the best light he has, while they are rejecting that law."

In quoting President Smith upon the subject, I was simply affirming a well-established principle of the Gospel. The same statement might have been made by any other person and still be founded upon Truth.

The same principle involved in the statement mentioned is incorporated in the experience of the Prophet Joseph Smith when he saw in vision his brother Alvin in the Celestial Kingdom of God, notwithstanding the fact that Alvin had died without receiving the Gospel. It was explained to the Prophet that those who would have received the Truth, had it been taught them, but died without the knowledge of it, would receive the same blessings as though they had actually received the Truth in their lifetime.

It was this principle that caused your father to say what he did upon the occasion mentioned. The non-Mormon gentleman was living a great principle of Salvation, according to the best light that he had. He was honest, he was honorable, he was virtuous in his habits, he was frank and open in admitting his manner of life. And these facts, no doubt, inspired your noble father to utter the words that he did, and to express an eternal truth for the comfort and edification of men and women, who, though endeavoring to live one of the Celestial Laws of Heaven, should be cast out by their brethren.

Since, however, you have inferred that in making the statement I did with reference to your father's blessing, I falsified the Truth, I am now offering the proof of the same, if you care for it. The party who was present and heard the conversation is prepared at any time to affirm the same, and I am sure that you would not feel justified in doubting his word in the matter, as he is a man of undoubted veracity, and is known far and near as a man of truth and honor.

My delay in answering your letter and suggesting this matter was caused by my desire to see this gentleman and have him re-affirm to me the conversation mentioned.

Now, Brother Joseph Fielding, you have been very free in your correspondence with me to accuse me of wrongful acts, sustaining and abbetting wickedness and vice, untruthfulness, knowingly being in the dark, committing sin of various kinds. Not one of your statements have you proved, and now I ask you if you really want to know the truth with reference to this statement made by your father, to give me the proper opportunity of presenting it to you.

Sincerely yours,

JOS. W. MUSSER.

March 2, 1929.

Mr. Joseph W. Musser
302 Vermont Building.

In my letter of the 15th I said all that was needed. President Joseph F. Smith is not here to defend himself against the low down wicked attack you have made upon him.

The statement of any man who confesses that he is living in adultery and glories in it you can hardly expect any self-respecting person to believe. A whole volume of such testimony would not be worth the paper it is written on.

Respectfully submitted,

JOSEPH FIELDING SMITH.

CONSISTENCY

The editorial in the Deseret News of June 23 is entitled "Consistency". When the Church leaders during the past two decades harp upon consistency and really act sober in their expressions on the subject, we are tempted to laugh. If the matter were not so serious we would be inclined to take it as a huge joke. But it is unbecoming a member of the Church of Jesus Christ to joke about such questions.

We read in the Bible of the Athenians paying adoration to "the unknown God", and the present day pulpit pounders worship a God "without body, parts or passions". We profess amazement at such idiocies, and yet we try to pawn off upon our gullible followers, the idea that the leaders of the Church have been consistent in their doctrines, teachings and actions during the past twenty-five years.

In the same paper with "Consistency" is a sermon by Mark E. Petersen of the Quorum of Twelve, directed to the graduates of the Brigham Young University at Provo. It will be remembered that Elder Petersen, as press agent for the Church, let the cat out of the bag in informing the public that the Church had appointed men to peep and skulk around and get evidence against men and women, members of the Church who thought it not a sin to keep the commandments of God. The evidence collected by these sneaks played no small part in convicting thirty-one men and women and having them sentenced to the county jail for one year on the charge of "conspiracy". Against these fathers and mothers thus condemned there was not a taint of a criminal act. Their only offense was to abide in the Gospel of Jesus Christ for which Christ was crucified and Joseph and Hyrum Smith were martyred.

And yet this man of many words speaks of the God-given right to human liberty and has the effrontery to tell of our "patriotic fathers" fighting and dying for "life, liberty and the pursuit of happiness". They fought and bled that we might enjoy this glorious heritage, and yet Elder Petersen lives and labors to confine the blessing within very restricted limits. He says:

"Because these constitutionally guaranteed freedoms are so vital to the work of the Lord, we as Latter-day Saints must do all we can to protect these freedoms and the Constitution which provides them." Words! Words!!

Speaking of consistency, the same issue of the "News" publishes the excommunication of two women, mothers in Israel, "for being out of harmony with the doctrines and teachings of the Church and the laws of the land." Speaking particularly of one of these women with whom we are well acquainted (Mrs. Musser), her lack of harmony is occasioned by her strict adherence to the Gospel of Jesus Christ as established by the Prophet Joseph Smith. Nothing more nor less. She has been brave and devoted enough to bring forth children under the New and Everlasting Covenant of Marriage. She was taught this principle by both Presidents and Apostles of the Church. Her children have served the Church loyally. Her two sons, whom the Church leaders now attempt to brand as bastards, performed honorable missions for the Church in foreign lands, one under the Presidency of Elder John A. Widtsoe, he later becoming a lieutenant colonel in the army, and the other son, in the same mission, became editor of the Millennial Star, a captain in the air forces of the army, a squadron commander, finally giving his life for his country—for the freedoms so flippantly spoken of by Elder Petersen.

Her three daughters are mothers in their sacred rights, possessing unusual talent and doing their bit toward the building up of the Kingdom of God. No mother in Israel can be more unselfishly devoted to the rearing of her children and teaching them the principles of life.

In living her life she has been but following the admonitions of such men as the late President Joseph F. Smith and the majority of the Quorum of Twelve of his day. She is guilty of no infraction of Church laws that such men as President Joseph F. Smith, Francis M. Lyman, Charles W. Penrose, B. H. Roberts and others were not guilty of, according to common knowledge and according to their own testimony before the Congressional Committee in the Reed Smoot case. These brethren, though testifying they were out of harmony with the rules and teachings of the Church, were not handled, and yet action was taken against this good woman! **Where is the consistency?**

They charge that she is not in harmony with the "laws of the land". What a crime! But so in like manner were Brigham Young, John Taylor, Heber C. Kimball, Jedediah M. Grant, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant and scores of hundreds of others in the present dispensation. So was Abraham in his day, and such men as the three Hebrew children, Daniel, Isaiah, Jeremiah, Ezekiel and their followers in their day; and so were Jesus Christ and His group of Apostles and followers in the dispensation of the meridian of time. **And none of these were excommunicated!** John Sharp, a leading bishop, was dropped from his bishopric for placing himself in harmony with the laws of the land during the crusade against the Saints in the eighties.

Why did not the Church handle these early champions of the laws of God? Why wait until now and cut off such people as this good woman for following in the footsteps of such immortal characters as Eliza R. Snow, Vilate Kimball and the thousands of other noble women who upheld the law of Sarah, breaking the law of the land to do so? Where is the consistency in this Church policy? **The annals of history may be searched in vain for a greater lack of consistency than is now being displayed, this being particularly true when considering the light that has come to the Church through the Gospel.**

We recall a case where a brother and his wives were being upbraided by their bishop for their course in plural marriage, before action was taken against them. They recited to this bishop the case of Joseph F. Smith pleading guilty of an infraction of the anti-polygamy laws, also the rules of the Church; also Heber J. Grant and others of the leading brethren. They asked, "Why was not action taken then against these brethren—and why start now?" The answer was, **"The only difference is the Church was not excommunicating people for living the law then, but they are now."**

For the leaders now to talk consistency outrages reason and brands them with a damning hypocrisy. As the Prophet Isaiah predicted (Chapter 28) they have for a long time been hiding behind a refuge of lies, and their ugly plot grows thicker and more hideous as time goes on and they seek to cover their spiritual nakedness with the outward cloak of CONSISTENCY!

Why is it that death makes us suddenly conscious of a hundred virtues in a man who seemed commonplace and faulty in life? Then we speak as though an angel had been living in our town for years and we had suddenly discovered him. If he could only have heard these words while living, if he could have discounted the eulogies at, say sixty per cent, they would have been an in inspiration to him when weary, worn and worried by the problems of living.—Jordan.

EXCERPTS FROM AN EPISTLE FROM THE FIRST PRESIDENCY

The following remarks could be made, equally well, of the Utah law of 1935 making unlawful cohabitation a felony.—Editors.

The avowal has been openly made that this law was expressly designed for the destruction of a principle of our religion, and in this spirit all the prosecutions have been conducted.

Do we say too much if we state that there are those now undergoing punishment in the penitentiary in the society of thieves and murderers, who would be as free as the prosecuting officers themselves, had the law been construed by the legal canons applied to other laws, and according to the instructions given above?

Before the Edmunds Bill became law, and while on its passage, it was claimed that its provisions were of general application and in the interests of morality, and not, as we asserted, a measure directly aimed at religious liberty and for purposes of persecution. But time has fully revealed its true character. Stripped of all disguise, it stands out now in all its hideousness. The most shocking immorality flourishes in its presence and thrives under the very eyes of its administrators. All forms of vice, if not directly encouraged by those who are charged with the duty of administering the Edmunds Law, are at least viewed by them with indifference. They appear to have no care as to the most flagrant sexual crimes, if they are only committed by non-"Mormons", or outside of the pale of matrimony. "Mormons" also, under the present administration of the law, may do what they please with women, be guilty of the foulest injustice to them and their offspring, if they will only disown them as wives. The war is openly and undisguisedly made upon our religion. To induce men to repudiate that, to violate its precepts and to break its solemn covenants, every encouragement is given. The man who agrees to discard his wife or wives, and to trample upon the most sacred obligations which human beings can enter into, escapes imprisonment and is applauded; while the man who will not make this compact of dishonor, who will not admit that his past life has been a fraud and a lie, who will not say to the world, "I intended to deceive my God, my brethren and my wives by making covenants I did not expect to keep", is, besides being punished to the full extent of the law, compelled to endure the reproaches, taunts and insults of a brutal judge.

Where is the Prophet or Apostle who did not endure persecution, whose liberty and life were not in almost constant jeopardy? They did not have an Edmunds law, perhaps, enforced against them; but they had laws which emanated from the same source. With few exceptions they were all punished, deprived of liberty and of life, in the sacred name of law. Even the holiest Being that ever trod the earth, the great Redeemer of mankind Himself, was crucified between two thieves to satisfy Jewish law.

The Savior Himself had it in His power to compromise with his enemies and escape the cruel and ignominious death inflicted upon Him. Abraham might have bowed to the gods of his idolatrous father, and needed no angel to rescue him from his impending doom. Daniel and his three brethren, also, might have submitted to the decree and law of the ruling powers under which they lived, and escaped the fiery furnace and the den of lions. Their refusals to obey the decree and law doubtless appeared to those who had not the knowledge of God which they possessed, as acts of wicked obstinacy that should be summarily punished. But had they, to escape the threatened penalty, obeyed these edicts, posterity would have lost the benefit of their example, and the great God would not have been glorified

before their contemporaries as He was by their acts.

Well-meaning friends of ours have said that our refusal to renounce the principle of celestial marriage invites destruction. They warn us and implore us to yield. They appeal to every human interest, and adjure us to bow to a law which is admitted on all hands to have been framed expressly for the destruction of the principles which we are called upon to reject. They say it is madness to resist the will of so overwhelming a majority. They say they see the gathering clouds, that they hear the premonitory mutterings of the resistless tempest which is about to break in destructive fury upon our heads, and they call upon us to avert its wrath by timely submission.

We did not reveal celestial marriage. We cannot withdraw or renounce it. God revealed it, and He has promised to maintain it, and to bless those who obey it. Whatever fate, then, may threaten us, there is but one course for men of God to take, that is, to keep inviolate the holy covenants they have made in the presence of God and angels. For the remainder, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust in God.

Such scenes as we now witness in these mountains, and hear about in lands where the Elders are preaching the gospel, ought not to be a surprise to us. The Prophets and Apostles and Elders of this dispensation would be false prophets and Apostles and Elders, if these events did not take place; for they have predicted them, and warned the people unceasingly concerning them.

Speaking concerning the law, the Lord, in a revelation given through the Prophet Joseph, Aug. 6, 1833, says:

"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."

A great number of secret societies are being formed with which we cannot affiliate. Such organizations are generally inimical to law, to good order, and in many instances subversive of the rights of man. We cannot amalgamate with them. They are very distinctly spoken against in the Book of Mormon, as among the calamities which should afflict the people.

There never can be any hope of our yielding up, under any circumstances, a principle of conscientious or religious conviction. Were we to make such a surrender, our conduct in that respect would not be in harmony with the guarantees of the Constitution, which we are in duty bound to uphold.

In order to place our people at a disadvantage, and to crush out their religious system, the Constitution has been violated in a number of ways. * * * It is consequently unconstitutional upon its face.

Upwards of forty years ago the Lord revealed to His Church the principle of celestial marriage. The idea of marrying more wives than one was as naturally abhorrent to the leading men and women of the Church at that day as it could be to any people. They shrank with dread from the bare thought of entering into such relationships. But the command of God was before them in language which no faithful soul dare disobey.

"For behold, I reveal unto you a new and an 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 * * *. 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."

Who could suppose that any man, in this land of religious liberty, would presume to say to his fellow-man that he had no right to take such steps as he thought necessary to escape damnation! or that Congress would enact a law which would present the alternative to religious believers of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from damnation! Or that, under a plea of maintaining a certain form of civilization, God's authority to direct His people how to escape from the abominable corruptions and evils which are eating out the vitals of man's much vaunted civilization, should be disputed and utterly rejected!

Was Jesus the enemy of the people in His day? Only as he told them the truth. "What evil hath he done?" asked Pilate, the Gentile Judge. No matter what evil or what good, vociferated the Jews: "Crucify him, crucify him!" What evil have the "Mormons" done? is asked, and the cry comes back: No matter, no matter, let them be destroyed.

Constant attempts have been, and still are being made to induce the world to believe that our motive in espousing patriarchal marriage has been the gratification of gross sensuality—that our belief in and practice of the doctrine had its origin in licentiousness, and that the sanction of religion is merely invoked to furnish greater license for the indulgence of base passions and devouring lust. This, as you know, is the exact antipodes of truth.

This persecution, if it serves no other purpose, will do good in this direction. It brings home to the hearts of the people, as no protestations or arguments of ours ever could do, that there is something more in this doctrine and practice than they have been led to believe. Reflecting people will see that there must be a great principle involved in this, or men and women would not be willing to suffer fines, bonds and imprisonment as they do.

Is there any necessity for lustful men and women in this age and nation to suffer martydom to gratify their passions? Whoever heard of a people preferring imprisonment and all manner of cruel treatment for the indulgence of appetites, which they could gratify to the fullest extent in popular ways, especially when the judges upon the bench, the prosecuting attorneys at the bar, the juries who bring in verdicts, point out the way in which marriage obligations can be discarded and sensuality be gratified without risk or without punishment? **The press and sectarian pulpits also echo the advice. The universal voice is: Put away your wives; cease to support them and their children; BE AS WE ARE, and you need not be put under bonds, be fined or be incarcerated in prison.**

If anything were needed to show to the world that our marriages cannot be reduced to the level of the vile practices to which our defamers would drag them down, their heroic conduct has furnished it.

Truths such as God has revealed in these days, are not established without suffering and sacrifice on the part of those who espouse and advocate them. It was for these truths that we were driven time and again from our homes, and were finally compelled to seek refuge in this mountain country, then known as the American desert.

Our Elders have been instructed not to introduce the practice of that principle anywhere outside of the gather-

ing place of the Saints. * * * It should also be understood that the practice is not generally admissible even among the Latter-day Saints. It is strictly guarded, the intention being to allow only those who are above reproach to enter into the relationship. The practice of the doctrine is not for extension beyond the Church, and is even limited within its pale.

Have not the Latter-day Saints been taught all the day long that, if they would remain faithful and endure to the end, they must live their religion by keeping every commandment of God? * * * Can adulterers, fornicators, liars, thieves, drunkards, Sabbath-breakers, blasphemers, or sinners of any kind endure the trials which Saints must pass through and expect to stand? If there are any who entertain such a hope, they deceive themselves.

There are secret abominations practiced by those who are called Saints, which the trials we are now passing through will reveal in a manner terrible to them. Open sins are also winked at and condoned by Presidents, Bishops, Teachers and parents in a manner offensive to God and grievous to man. Proper care and vigilance are not exercised to keep Wards and Stakes cleansed from iniquity and to have transgressors dealt with.

He has also said that if His people will obey His laws and keep His commandments, to do them, not in name only, but in reality, He will be their shield and protector and strong tower, and no man will be able to hurt them, for He will be their defense.

At the present time we may very pertinently inquire: Why are the people of these mountains treated as we now are? Where in this broad land is the virtue of women so amply guarded or so jealously protected as here? No cry of hungry, naked or outraged humanity has ever ascended to heaven from our borders against the men whom the courts are now so busy in sending to prison and treating as criminals. There was a time in these mountains when adultery, fornication, whoredom and illegitimacy were almost unknown. A woman was as safe from insult in traversing over our streets and highways as if she were under her husband's or father's roof. Marriage was encouraged, vice was repressed. Women were free to form connections with the opposite sex to suit themselves, so long as those connections were sanctified by marriage. **But what a change we now behold! A tide of evil surges around us. It threatens to overwhelm us and to reduce us to ruin. The floodgates of vice are opened upon us, and not content with the rush of this filthy stream into our cities and settlements, those who hate us would do more. They would invade our dwellings; they would destroy our families; they would loosen every bond which has held society together; they would array wife against husband, child against parent, friend against friend; they would make every man, woman and child a spy, an informer and a betrayer; they would sap the foundation of faith, confidence and honor, and make everyone distrust his fellow.**

—John Taylor, George Q. Cannon, of the First Presidency of the Church of Jesus Christ of Latter-day Saints. (From the Deseret Evening News, October 7, 1885. Millennial Star, Vol. 47, pp. 705-17.)

We should realize the right of every human soul to work out its own destiny, with our aid, our sympathy, our inspiration, if we are thus privileged to help him to live his life; but it is intolerance to try to live it for him. He sits alone on the throne of his individuality; he must reign alone, and at the close of his rule must give his own account to the God of the ages of the deeds of his kingship. Life is a dignified privilege, a glorious prerogative of every man, and it is arrogant intolerance that touches the sacred ark with the hand of unkind condemnation.—Jordan.

IVINS ON PLURAL MARRIAGE

The following is an extract from a sermon by President A. W. Ivins at the conference April, 1922—C. R. pp. 37-8:

The administration of John Taylor followed that of President Brigham Young.

During the former administration storm clouds had again gathered, which broke with great fury soon after John Taylor assumed the Presidency. The Church and the world were again at variance, as they have always been, and must continue to be until the doctrines taught by the Redeemer are accepted and applied.

The marital relations of the members of the church were made the pretext for assault. Plural marriage, under certain restrictions, had been accepted as a proper relation of the sexes. Laws were enacted by the Congress prohibiting such marriages, and providing punishment for those who persisted in the practice. Prosecutions for violations of the law were frequent, the property of the Church was escheated to the government, resulting in great suffering and financial loss.

The laws prohibiting plural marriage were regarded as unconstitutional and unjust by the Church, and their execution bitterly opposed. Suits were carried to the Supreme Court, which upheld the law, and more vigorous steps were taken to enforce it. **While this storm raged John Taylor stood immovable in his conviction that the anti-polygamy law was unjust, and died without making any concession. That was the outstanding feature of his administration.**

FRIENDS

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient, but who provides wisely that he shall not be wanting in the best property of all —friends?—Emerson.

WHICH ARE YOU?

By Baney Coan

The bones in the body
Are two hundred or more;
But for sorting our people
We need only four.

Wish-bone People:
They hope for, they long for,
They wish for and sigh;
Then want things to come, but
Aren't willing to try.

Funny-bone People:
They laugh, grin, and giggle,
Smile, twinkle the eye;
If work is a joke, sure,
They'll give it a try.

Jaw-bone People:
They scold, jaw, and splutter,
They froth, rave, and cry;
They're long on talk, but
They're short on the try.

Back-bone People:
They strike from the shoulder;
They never say die;
They're winners in life, for
They know how to try.

—Selected.

WATCH AND PRAY

The day was long, the burdens I had borne
Seemed heavier than I could longer bear;
And then it lifted—but I did not know
Someone had knelt in prayer.

Had taken me to God that very hour,
And asked the easing of the load, and He
In infinite compassion, had stooped
Down and had taken it from me.

We cannot know how often as we pray
For some bewildered one, hurt and distressed,
The answer comes—but many times
Those hearts find sudden rest and peace.

Someone had prayed, and Faith, a reaching hand,
Took hold of God and brought him down that Way,
So many, many hearts have need of Prayer—
So let us Watch and Pray.

TRY TO REMEMBER

It isn't the thing you do, dear,
It's the thing you leave undone,
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flowers you might have sent, dear,
Are haunting ghosts at night.

COOPERATION

Surely some workman has builded
The pillar as well as the spire;
The cross that the painter has gilded
Was fashioned in somebody's fire.
Surely men dug in the ditches
Preparing the plans for the wall,
And someone has made her stitches
The flag that shall fly over all.
Someone has blended the plaster
And someone has carried the stone,
Neither the man or the Master
Ever has builded alone.
Making the roof from the weather,
Building a house for the king,
Only by working together
Men have accomplished a thing.
All have a share in the beauty
All have a part in the plan,
What does it matter what duty
Falls to the lot of a man?
Each has a hand in the building
No one has builded alone,
Whether the cross he was gilding
Whether he carried a stone.

THE GREAT LEARNING
Confucius

The ancients who wished to illustrate virtues throughout the empire, first ordered well their own states.

Wishing to order well their States they first regulated their families.

Wishing to regulate their families, they first cultivated their persons.

Wishing to regulate their persons, they first rectified their hearts.

Wishing to rectify their hearts, they first sought to be sincere in their thoughts.

Wishing to be sincere in their thoughts they first extended to the utmost, their knowledge.

Such extension of knowledge lay in the investigation of things.

Things being investigated knowledge became complete.

Their knowledge being complete their thoughts were sincere.

Their thoughts being sincere, their thoughts were then rectified.

Their hearts being rectified, their persons were cultivated.

Their persons being cultivated their families were regulated.

Their families being regulated, their States were rightly governed.

Their States being rightly governed, the whole empire was made tranquil and happy.

(Bear in mind that Confucius lived in China 500 years before Christ, and is talking about the "ancients".)

THY PEOPLE TRUST IN THEE, O LORD

Thy people when oppressed, O Lord,
Still hope and trust in Thee,
For Thou hast pledged Thy faithful word
Their safeguard still to be.
And though the threat'ning clouds may low'r,
And darkness shroud the earth,
They know there is a coming hour—
An endless day of mirth,
Awaiting all the Saints of God
Who bore the persecutor's rod.

They then shall see the glorious sun
Again in splendor rise;
They'll be all those who lived and won
The Saints' immortal prize.
The meek, the loving and the just,
The righteous and the pure,
Who put in God their only trust
For patience to endure.
These shall enjoy through endless years
Rewards for losses, blood and tears.

GOOD TIME HAD BY ALL

And then there's the story about the deaf judge who heard a case in which both the plaintiff and defendant were also deaf.

"Your honor", said the plaintiff, "this man owes me a grocery bill amounting to twenty dollars, and refuses to pay it."

"That's a lie!" cried the defendant, indignantly. "My dog didn't bite him."

There was a pause while the judge reviewed the situation. Then he announced this decision:

"Gentlemen, I fully appreciate your feelings, but I can see no reason why you should not combine to support your mother."

ACTED SUSPICIOUS

The school board visited school the other day and, of course, the principal put his pupils through their paces for their benefit.

"Henry", he asked, turning to one boy, "Who signed the Magna Charta?"

"Please, sir, 'twan't me", whimpered Henry.

The teacher, in disgust, told the boy to sit down, but old Jed Smith, chairman of the board, was not satisfied. After a well-directed aim at the stove, he said: "Call back that there boy. I don't like his manner. I believe he done it."

IT'S THE WAR

Bystander: "Look at that youngster, the one with cropped hair, the cigarette and trousers. Is it a boy or girl?"

War Worker: "It's a girl, she's my daughter."

Bystander: "My dear sir, do forgive me. I would never have been so outspoken if I'd known you were her father."

War Worker: "I'm not, I'm her mother."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 11. SEPTEMBER, 1945. NO. 4.

The Rights of Mormonism

By JOHN TAYLOR

Journal of Discourses, 5:182-192, August 30, 1857.

I did not expect to be called upon to address you this afternoon; but I always feel ready to speak of the things pertaining to the kingdom of God, whenever I am called upon.

Brother Kimball said he would like to hear me say something about the RIGHTS OF "MORMONISM". The rights of "Mormonism" are so varied and extensive, that it would be very difficult to speak of them all in one discourse. We have the right to live. That is "Mormonism". We have the right to eat and drink, and to pursue that course that we may think proper, so long as we do not interfere with other persons' rights. We have a right to live free and unmolested; and there is no law, human or divine, that rightfully has a right, if you please, to interfere with us. We have a right to think, and we have a right, after we have thought, to express our thoughts, and to write them and to publish them. We possess as many rights and as much liberty in relation to this as any other persons; and there is no law, human or divine, that can rightfully rob us of those liberties or trample upon our rights.

We have a right to worship God according to the dictates of our own conscience; and no man, legally, in this land, has a right to interfere with us for so doing. We have a right to believe in and practice as we please in relation to matrimony. We have a right to choose whether we will have one wife or twenty; and there is no law of the land that can legally interfere with us; neither is there a man that I have met with, that professed to be a man at all, that can say that we are acting illegally.

We have a right to secure the favor of God, and we have rights as the citizens of the kingdom of God. We have rights upon earth, and we have rights in heaven; we have rights that affect us and our posterity and progenitors, worlds without end; and they are rights that no man can interfere with. We have a right to our own

"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."

Governor, as Brother Kimball says; we have a right to our own Judges; we have a right to make our own laws and to regulate our own affairs.

These are some of the rights that belong to us; but when you come to talk about rights, they are so various, complicated, and extensive, that it is difficult, without reflection, to enumerate them. They exist with us here and all around us, and they are rights that affect us, our progenitors, and posterity, worlds without end. But in regard to some of the things with which we are more intimately connected, we have our individual, our social, and political rights, so far as existing here as a people is concerned. I do not know but that you will think that I am for sticking to my text pretty well; however, I will try, as well as I can, to do justice to it.

If we look at the very foundation of government, we may enquire, How were governments formed? Who organized them, and whence did they obtain their power? It is a subject for deep thought and reflection, and one that very few have understood; nor is it very easy to define, definitely, the rights of man politically, socially, and nationally.

Now, I will suppose there was no government in the world, but that we were thrown right back into the primitive state, and that we had to form a government to regulate ourselves; what would be the position? Why, the strong man would intrude upon the weak, even as a strong animal intrudes upon a weaker, taking from it its rights; for that is a natural animal propensity that exists in all the creatures, as well as in man.

How was society organized? Upon natural principles. I am not now speaking about God and his government, but upon the rights of man. If there were a few bullies in the land, and we had to organize the government anew, the people would combine to protect themselves against them—to protect themselves against those who had injured them, that would rob them of their labor, of their cattle, of their grain, or of anything they might have.

What would be the result of this course? It would be that a combination would exist that would organize to protect themselves that the weak might be protected in his rights, that the feeble might not be trampled under foot. This would be the natural construction and organization of society.

Very well; when society became large and extensive, and could not convene in a general assembly to represent themselves, they would send their representatives, who would combine to represent their interests by delegation, or proxy.

Who would those individuals represent? They would represent the parties of that neighborhood, of that state, of that country or district of country that sent them, would they not? And what would you think of those men that were sent, if they attempted to rule over those who sent them? Why, you would say, "Come back here, you rascals, and we will send others; we sent you to represent us, and now you are combining to put your feet upon our necks."

This has been the case ever since governments were organized; and hence have arisen governors, kings, and emperors. They have generally contrived to get the reins of power into their own hands; and, through the cunning of priestcraft and kingcraft, they have generally managed to bring the people under their feet and to trample upon their rights. Such has been the case in the nations of Europe and Asia. It is, in fact, the history of the world.

By what right have any kings obtained their dominions? Has it been

from God? No. Has it been from the people? NO. How did they get in possession of their kingdoms? How was France organized? How England? How Germany? And how were other states and nations organized? They have been organized because men usurped power, brought into subjection other men, trampled under foot their rights, and made slaves of them, and made them carry out their laws, and do their pleasure without any peculiar interest in the things that were done. And those men, instead of governing the people according to the principles of righteousness and truth, have generally made yokes and put them on their necks, and trampled them in the dust—so much so, that in many of the countries of Europe you cannot travel but you must have a passport; and every little upstart has a right to examine it and to stop you, if he likes.

You have to ask a right to stop in cities, and they will prevent you when they please, and not only strangers, but their own citizens; and there are many European cities now, where, if a father was to receive his own son into his house, if he had been absent without the permission of the police, he would be subject to a heavy fine.

It is the governors of the people that bring them into subjection in this manner, until the people think that kings and priests have rights—and they have no rights—until they think that presidents, governors, and kings are the persons who possess certain inalienable rights, and that no one has a right to interfere with them.

Kings, presidents, and priests combined govern men, body and soul. They first fetter them in their bodies and liberties, and the latter in their minds and consciences; and the human family, instead of being free, are literally and almost universally in a state of vassalage.

At the time of the Reformation, men began to break off their political fetters and to claim their rights, both politically and religiously. Many people talk of that event as a church concern alone: it was as much a political matter as anything else. The causes that prompted them to take the steps they did were both religious and political, the benefits accruing only very limited and partial; still it was a resistance to tyranny and oppression. The kings that sustained the Reformers did so merely upon political grounds, and not that they cared for their religion.

What made people come from the old countries to this land? It was because they were oppressed in England, in Germany, and in other states, and they fled from that power which sought to bind chains upon their necks. And why were they determined to flee from that government into this country? Because the mother country tried to make them subject to institutions and laws that they were unwilling to submit to, and because she wanted to put yokes upon their necks. Then the mother country sent armed men over here, and sought to enforce their armed minions upon the people; but they would not submit to it; for it was on that very account that they had fled from their mother country.

Such were the feelings of your fathers, and these were the things they talked about, a few years ago; and on account of the encroachments of the parent government, they took up the sword, and declared that they would live or die free men.

What was that freedom for which they contended? Just what I said a few minutes ago; it was the right to think, the right to speak, the right to act, the right to legislate, and the right to worship God according to the dictates of their own consciences, and the right to do their own business without being interfered with.

We have come here to this land as citizens of the United States; and why have we come? Because there were men who sought to rob of us our rights, and because there was not sufficient purity and justice in the government to protect us in our rights—because magistrates, constables, judges, governors, presidents, and officers of state, either directly or indirectly drove us, or suffered us to be driven—suffered us to be dispossessed of that which legally belonged to us.

Who are we? We are men made in the image of God, possessing the rights of other men. We have turned this desert into a flourishing field, and the desert has blossomed as the rose, and God has blesed our labors. And whom have we interfered with? Have we gone over to the States and interfered with them? Have we gone over to California and interfered with them? Have we gone to Oregon? Have we gone to New Mexico? Have we gone to any State and interfered with their rights, their laws, their immunities, or their privileges? I say we have not.

Well, then, what right has anybody to interfere with us? Oh, because they have got the power! That is, there is no right to it; there is no legal authority to it; there is no more right to it than there is in a bully and a blackguard insulting a little, weak man, because he has the power to do so. They have just the same authority that a large ox has to goad a smaller one, because he has the power.

They dare not interfere with some nations as they are doing with us: they dare not interfere with England or France, for fear of the consequences; and it is nothing but a principle of nasty little meanness that would try to interfere with us, and try to make you believe that they are the lords of creation. Great God! who are they? Poor, pusillanimous curses, that have not manhood nor gentility enough about them to be gentlemen. They have just the same right that the highwayman has to put his hands into your pockets and take out your money.

Who led us here? Not the Christians of the United States, nor their governors, legislators, nor presidents. Who provided for us? Did the Government of the United States? Verily no. Who built the houses in this city? Who made the improvements around it and through this Territory? Did the inhabitants of the United States? No. But they have done all that lay in their power to discourage us in every possible way. Who have fed you and clothed you? Your own right hands—your own energy and industry, by the blessing of the Almighty.

Then by what right, and by what authority, in the name of God, and in the name of every principle of right, honor, and integrity, have they a right to interfere with us?

"Oh", say they, "the land belongs to us." Ah! indeed; and I wonder where you got it from? "Oh, we got it by right of treaty with Mexico." And whence did the Mexicans obtain it? Who treated with those Indians? Did they pay them for it? No: but they are good Christians, and the Indians are poor savages; and what right have savages to land? Where are their deeds and their right of possession? Will anybody tell me? "Oh, we took it because we had the power, and the United States took it from Mexico, because they had power."

It is just like a lot of boys playing together, and one of them steals the other's marbles because he has the power; and then another steals them, and calls them his, because he is a little more powerful than the other: or, when one man meets another and robs him of what he has, then two more go and take from him what he has stolen from the first one.

The simple fact in the case is, they say, "You are left upon our land, and therefore you must be in subjection to us, and we must rule over you. But even on this principle they are at fault; for we, if there is any glory in the conquest, sent five hundred men, and possess equal rights with them as American citizens.

In speaking upon this subject once before, I showed you that, by the constitution and the very genius of our Government, they had no right to interfere with us.

Again, on the common principle of justice, where did they get their rights to interfere with us? They did not bring us here, nor cultivate our farms; they did not send us either schoolmasters or priests to teach us; and we are not indebted to them for anything else. I would like to know what right they had to interfere with us? They have not a right upon religious grounds; for they kicked us out because of our religion; and, consequently, they have nothing to do with that. It is not because we have learned any morals of them; for we got our morals from a superior source. We have not learned either our religion or morality from them. We have not had them to cultivate our farms nor to build our houses. They have not done anything for us.

In relation to the land, I will suppose they did steal it, which they did. They obtained it because they had the power, and Mexico obtained it upon the same principle: the United States made a quarrel with the latter nation, because they knew they could bring them into subjection, and they intended to capitulate for California before they began the quarrel, and they took it upon those grounds. But that is righteousness—that is purity, truth and holiness, in the eyes of a corrupt and mighty nation.

We have got a little place that nobody else would live upon; and I will warrant that if any other people had been here, half of them would have died, the last two years, of starvation. But they cannot let us alone. This is their greatness—this their magnanimity, and this is the compassion manifested by the fathers of our great country. Of course we must feel patriotic; we cannot but feel strongly attached to such a kind, such a benevolent, such a merciful Government as we have got! How can we feel otherwise? They would take from us the right to live, and then it would be in their hearts to sweep us from the face of the earth; but they cannot do it.

There is no right associated with this matter; there is no justice about it. There are old rights and privileges the people used to have, and we have our rights. In the first place, we have a God that lives, and He will help us to take care of them, to maintain and preserve them. Then look at this in whichever light you please, you cannot change it: we are citizens of the United States, and have a right to the soil, if they did steal it.

I am ashamed of being associated with such things, but we cannot help ourselves; we are a part of the people, and we had to partake of their evil deeds.

When we came here, we came as American citizens; and we had just as much right to be here as any other American citizens in the United States.

They have made a religious pretext to rob us of the right of pre-emption—that is because we have more wives than one. This is the course they have pursued toward us.

Have they a right to force upon us judges and send officers under a military escort? The very act says they are afraid of something. Have they a right to send those men to rule over us, without our having a voice in the matter? I say they have not, according to the laws which exist among men; they have not according

to the principles of justice and truth; they have not according to the principles upon which this Government is established: but they want to rule over us contrary to the principles of the government; and, as you have expressed it, you have a right to withstand it.

God be thanked, there are not as many sneaks here as there are in the old country: men here dare think and speak.

Well, these are our feelings and some of our rights; but I will speak to you of other rights; for we have greater rights, that I have not yet touched upon.

(Blessed the sacramental cup)

I speak of those other things because they are inalienable rights that belong to men—to us as American citizens—to us as citizens of the world; but there are other rights, other grounds upon which we claim these rights.

The Lord God has spoken in these last days; he has revealed the fulness of the everlasting Gospel; he has restored that Gospel in all its fulness, blessings, richness, power, and glory; he has put us in posssession of the principles of eternal life; and he has established His kingdom upon the earth, and we are the legitimate heirs and inheritors of this kingdom. He has established His Priesthood, revealed his authority, His government, and His laws; and the grand reason why there is union and power here, and nowhere else, is because it emanated from God.

When we talk over those things, we are under a lesser law, that we can any of us keep and that we have kept. We are not rebelling against the United States, neither are we resisting the Constitution of the United States; but it is wicked and corrupt usurpers that are oppressing us and that would take our rights from us.

To speak of our rights as citizens of the kingdom of God, we then speak of another law, we then move in a more exalted sphere; and it is of these things we have a right to speak.

God has established his kingdom; he has rolled back that cloud that has overspread the moral horizon of the world; he has opened the heavens, revealed the fulness of the Everlasting Gospel, organized his kingdom according to the pattern that exists in the heavens; and he has placed certain keys, powers, and oracles in our midst; and we are the people of God; we are His government. The Priesthood upon the earth is the legitimate government of God, whether in the heavens or on the earth.

Some people ask, "What is Priesthood?" I answer, "It is the legitimate rule of God, whether in the heavens or on the earth;" and it is only legitimate power that has a right to rule upon the earth; and when the will of God is done on earth as it is in the heavens, no other power will bear rule.

Then, if we look at it in this point of view, we are standing in a peculiar position; we are standing here as the representatives of God, and the only true representatives he has upon the earth; for there is not another power or government upon the earth that acknowledges God for their ruler, or head, but this: there is not another.

Why did we come here? We came here because the people drove us, and because the Lord would have us come here; for it was necessary we should come into our secret places, and hide ourselves till the indignation of the Lord be overpast—until the Lord has shaken our enemies by the nape of the neck, as it were, until nations and empires are overthrown. We came to serve our God to a place where we could more fully keep his commandments—where we could fulfill his behests upon the earth. This is the reason why we came here.

Well, then, if we are the only people that God acknowledges as a nation, have not we a right to the privileges which we enjoy? Who owns the gold, the silver, and the cattle upon a thousand hills? God. Who, then, has a right to appoint rulers? None but Him or the man that He appoints.

Who has ruled the earth? Who has borne sway? Man, who, by the power of the sword, has got possession of thrones, powers, and dominions, and has waded through seas of blood.

You read history, and what is it? A history of the depopulation of the nations, brought on by the overthrow of empires, and through the tyranny and ambition of wicked men, who have waded through seas of blood in order to possess themselves of that power which they now enjoy.

If we go to the United States and enquire into their rights, we may ask, have they a right to drive back the Indians, from time to time, and dispossess them of their rights? So long as they purchased of them it was well enough; but when they forced them into a swap, just as the Indians did with some of the traders back here, and made them trade on their own terms, that is something which they have no right to do; and to use the language of one of the Indian Chiefs, "They have not left room for us to spread our blanket." Have they purchased this Territory of them ? No,—nor made any arrangements to do so; but they have taken possession of it.

What authority has the President of the United States, or the Representatives of the several States? They have no authority but what the people give them, according to the institutions of the United States.

What authority had England over this land before they came here and took possession? None.

By what right, then, do nations and governments rule generally? Do they rule by the grace of God? I will tell you. They rule by the power of the sword.

Read the history of England, France, Germany, Spain, Portugal, and other nations, and you will find they obtain their authority by their swords; and then, when they have obtained, they go to work and sanctify it; they appoint and anoint kings by the grace of God and through the agency of their priests. That is the way they get their authority, and that is all the authority they have.

When the Pope was going to put the crown upon the head of Napoleon, he said, "Here, let me put that on; I won it myself." But they generally want the priests to put it on.

You may go into any court in the world and say, "Thus saith the Lord", and they will kick you out. Try it and see.

(Voices: "You have tried it.")

No man can go and say, "Thus saith the Lord", amongst them; for they would put a strait jacket on him, if he was a respectable man; if he was not, they would kick him out. Such is the feeling of the people and the condition of the world, and yet they profess to worship God that rules on high.

Where does God rule on earth? Is he listened to in any nation? Is there any that will acknowledge him and his authority? I will tell you the nearest that I ever saw of it. It was Nicholas of Russia: he was an autocrat, you know. Some years ago, when they had the cholera very bad there, a feeling prevailed among the inhabitants that the wells had been poisoned; a mob arose, and they were going to kill many; but Nicholas went in amongst them and said, "My children, this is not so; this is the hand of God. Let us fall on our knees, and acknowledge our sins, and ask him to forgive us."

That is the nearest to acknowledging God that I have heard of among the nations; but as to their authority, it is not there. Their emperors and rulers have been the most beastly in their conduct and oppressive in their acts of any other nations that rule under heaven.

Now, where can you find a nation that acknowledges God? They are very religious. Why, the Queen of England is said to be "Defender of the Faith". Then it is not the faith of the Church of America—it is not the faith of the Church of France, nor of Germany, nor anywhere else, except the Church of England. Where did she get her right from? She is the descendant of a line of kings.

Henry the Eighth, some time since, wrote a book against the Protestants, and the Pope gave him the title of "Defender of the Faith", which faith he afterwards sought to destroy, rebelled against the Pope, and started the Reformation, because the Pope would not allow him to divorce his wife. Hence the Protestant kings and queens of England have stolen the Roman Catholic title, to rule or defend the faith of the Protestants by kings and queens, whom they now anoint.

How do they anoint them? They anoint them by their Bishops, who declare them to be kings and queens by the grace of God. Go back, however, to their origin, and you will find that their kingdoms were first obtained by the sword; they stole their kingdoms and power, and then got priests to sanctify the theft.

Go back in England to the time of William the Conqueror, and you will find that he was a usurper; he was a Norman and a wholesale robber; and then, when he had subdued the Anglo-Saxons, the priests turned round and anointed him king by the grace of God. That is a fair example of the other European nations, and is all the authority that any of them had.

What is the Government of the United States? It does not profess any religion. There is no religion nor priesthood connected with it nationally, only they allow, or profess to allow, everybody to worship God according to the dictates of their own consciences; but nationally they are a nation of infidels. They have no national creed, no national religious institutions; and hence the absurdity of interfering with us, when forsooth they have none themselves, and they do not want that we should have any.

Do they seek to acknowledge God in their acts? Or, is there any other nation that professes to acknowledge God? There are the Mohammedans; they had a Prophet, and professed to be governed by him. There is some talk about his being a false one: he might have been, or he might have been a true one, for aught I know; I leave them in the hands of God.

The Mohammedans have a certain faith or profession, which is spoken of in the Koran, or Alkoran. They, however, like the rest, obtained their nationality by the sword. We cannot find a nation upon the earth that has obtained its dominion or power to rule from God. If there is any people, except this people, I know them not.

The Lord has said, "If ye observe my law, ye have no need to break the law of the land." We have not broken the law of the land, and we do not mean to, although he has revealed to us his will and given us certain privileges and immunities that he never gave to any other people. Still, we have not broken the law, and there is not another people who maintain the laws of the United States as faithfully as this people do.

Why, they are in storm and trouble every way in the United States, and here is the most perfect peace and

the best morality that can be found in the world by a thousand-fold; yes, it is a thousand-fold better than I have seen in any part of the earth where I have been. There is not a place that can compare with it; and nothing but the very Devil himself could inspire the hearts of the children of men to make war against such a people as this.

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of: they do not understand it; but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young and this people to carry it out, and by whom? By the Lord God—by him who holds dominion throughout the universe; by him who created all by the word of his power; by him who said, "Let there be light, and there was light"; by him who spake, and the worlds rolled into existence. By him you received rights that are not of this world—rights that flow from the great Elohiem.

What are we going to do, then? We are going to establish the kingdom of God upon the earth. This is our privilege—our right, if you please. But I consider it a high privilege—the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God. Let me say another thing. The people of the earth, their legislators, their princes, their kings, and their emperors, if they ever get salvation, have got to have it through us: if they obtain a celestial kingdom, they have go to go through the door that God has appointed, and there is no other way for it.

What are we doing here? We are here to stand up in defense of our individual rights—to stand up for our farms, our families, and our property, if it be necessary. Property! Why great conscience! It is just like the chaff and straw; and I was glad to see when the vote was taken, that if it was necessary to burn every house and all our property, every hand went right up for it. I was glad to see you appreciate these things.

Would we fight for these things? Just so far as I am concerned, they might take what I have got, and go to Gibraltar with it, or to Halifax; and I would say, You poor, miserable, corrupt creatures, take it.

But this is not all. The Lord has put us into a place where we cannot dodge, if we wish. We have asked for the blessing of his kingdom, and he has poured out blessings upon us, and there is no backing out. God has rolled his kingdom upon our shoulders; and now I ask, as a poet did some years ago,

> "Shall we, for fear of feeble man,
> The Spirit's course in us restrain?"

Shall we, for fear of those miserable curses, barter away eternal lives? Shall we set at naught those principles that God has imparted to us? Shall we exchange the pearl of great price, the riches of eternity, for the dirt and filth that the Gentiles wallow in? I know we do not feel like it.

Brother Kimball says we have to stand up to what we say, and the Lord will bring us to it; and I will tell you what I heard Joseph say years ago. He said:

> **If God had known any other way that he could have tried Abraham better than he did, he would have put it upon him. And he will try us to see whether we will be**

faithful to the great and high calling that he has put upon us.

What are we doing? God has seen proper to establish his kingdom upon the earth, and here is that kingdom—that stone which has been cut out of the mountain without hands, and it is rolling forth to fill the whole earth.

A great charge is committed to us as a people: it is for us to walk up to the rack, resist the powers of darkness, and bear off the kingdom of God, that the powers of darkness may be rolled back with all their forces.

We are placed in this position to see if we will let the kingdom of God be trampled under foot of men. It is not a little thing, but it is one that is associated with our progenitors and posterity, as eternal beings, having to do with the past, the present, and the future.

The little stone was to smite the image on the toes; and I would not be surprised if there was to be a monstrous kicking—particularly, as brother Kimball says, if there should be any corns on the toes.

It is not whether we can stop here, and eat and drink, and say, poor pussy, and put off the evil day. It is not an evil day; it is a day of rejoicing—a day of bursting off the fetters from us; it is a day when every son and daughter of God ought to sing, Hosannah to the God of Israel! We know we used to sing sometimes,

"We'll burst off all our fetters, and break the Gentile yoke,
For long it has beset us. but now it shall be broke:
No more shall Jacob bow his neck; henceforth he shall be free.
In Upper California: O! that's the land for me", etc.

We used to sing that years ago, and we can sing it now; but we have got to do it. Yes, it is "Yankee doodle do it."

Well, what are we doing? We are laying the foundation for salvation for ourselves, for our progenitors, for our children, and our posterity after us, from generation to generation. The foundation of liberty, whereby the bond that has been on the neck of the nations, shall be burst asunder; for it is here that liberty shall spring from.

Here is a nucleus—a band of brethren inspired from on high, having the oracles of God in their midst,—the only people that are taught by the revelations of God. Here is the place where the standard is to be erected to all nations.

We were talking, some time ago, about our rights: these are our duties; we have got through with our rights. There is an old motto that they have got very conspicuously in England; it is this—"England expects every man to do his duty."

What is a man's duty here? It is obedience to the oracles of God that are in our midst; and so long as we keep the commandments of God, we need not fear any evil; for the Lord will be with us in time and in eternity.

"But", says one, "I have got a son, who has gone out upon the plains, and perhaps the soldiers will kill him." Let them kill him. (President Kimball, "There can be more made.") I suppose there can.

Did you ever know your sons were in possession of eternal life, and that this is only a probation or a space between time and eternity? We existed before, in eternity that was, and we shall exist in eternity that is to come; and the question only is, whether it is better to die with the harness on, or to be found a poor, miserable coward.

All that I said to my son Joseph, after blessing him, before he went out, was, "Joseph, do not be found with a hole in your back." I do not want any cowardice—any tremblings or feelings of that kind.

What of our friends that have gone behind the veil—are they dead? No; they live, and they move, in a more exalted sphere. Did they fight for the kingdom of God when here? Yes, they did. Are they battling for it now? Yes; and the time is approaching when the wicked nations have to be destroyed; and the time is near when every creature is to be heard saying, "Honor, and power, and might, and majesty, and dominion be ascribed to him that sitteth upon the throne, and to the Lamb for ever and ever."

We have got to bring this about, whether we do it in this world or that which is to come. I have seen the time I could have died as easily as to have turned my hand over; but I did not feel like it.

(President H. C. Kimball: "You did not have time.")

Supposing I live, I have got a work to do; and if I die, I shall still be engaged in the cause of Zion. Why, great conscience! what difference does it make? They can only kill the body. And do not we know that we have an interest beyond the grave?—that we have drunk of that fountain which springs up into eternal lives? Then what difference does it make?

These are my feelings. If it is for life, let it be for life; and if it is for death, let it be for death, that the spirit may move in a more exalted sphere; and then all is well with us. If we live, we live to God; and if we die, we die to God; and we are God's, any way.

We have friends gone behind the veil. There are Joseph, Hyrum, Willard, Jedediah, and many of our friends that are there, and they have been moving and acting there for years; and if any of us are called to go, it is all right: there is a Priesthood there to regulate things, as well as here; and if we have to go there, we might as well go by a ball as by a fever, or any other distressing disease. I want to go with the harness on; and if others go a little before us, does it make any difference? Do not you know the old Apostle said, "They without us cannot be made perfect?" Could they attend to these ordinances that are being attended to here on earth while they are there? No, they cannot. Can you do what they are doing? No, you cannot; but when you get there you can.

When in the old country you were striving to get here, many of you had friends here; and when you came, they would say, "I am glad to see you, Brother William, and Sister Jane, or Mary, or Elizabeth." Now, when a person dies, you say, "I am glad to see you go, but still I am sorry that you are going."

I remember saying so to uncle John Smith. When I went to see him, I felt that his time was come, and I said, "I am glad you are going, but still I am sorry to part with you"; and said, "I hope you will carry my respects to our friends behind the veil." He said. "I will."

We have angels that are ministers of salvation; we have Joseph, Hyrum, Willard, Jedediah, and lots of others that are engaged in rolling on the work of the Lord in the upper worlds. What if they want any of us? Why, let us go, old men or young men. What if we are called by a ball, or die by a fever, what difference does it make?

What! are we all going to die together? God has designed and said he would establish his kingdom upon the earth, and that the Devil shall not reign for ever; but he whose right it is shall come and take the kingdom, and possess it for ever and ever.

Now, Brother Brigham has said all is right, and he is the representative of the Almighty upon the earth, and it is for us to stand by him and obey

him; and he says, "Rejoice, and live your religion, and all shall be well." Is not that the voice of God? It is. Shall we not listen to it? Yes; and we will maintain our rights as citizens of the United States.

I pray that God may bless you, in the name of Jesus Christ, Amen.

How History Does Repeat Itself!!

An Address to the Latter-day Saints in the Rocky Mountain Region and Throughout the World

As this is the anniversary of the arrival of the Pioneers in Salt Lake Valley under the direction of President Brigham Young, we have thought it a proper and fitting time to address you briefly.

We came here as exiles thirty-eight years ago, driven from our lands and homes, our Temple and city of Nauvoo. We came to find an asylum in this, the then American desert, and, far from what is termed civilization, to try to establish houses and seek that protection among the red men of the wilderness that was denied us, because of our religion, in the United States. There was no other reason at that time assigned for our expulsion but our religion.

Since then we have been remarkably blessed by the Almighty in the extension of our settlements, in the building of our cities, in the erection of our temples, in the introduction of education in all its various forms, in our agricultural, manufacturing and mercantile pursuits, and in the general development of the resources of the country. Under the blessing of the Almighty, and through His guidance and protection, we have been enabled to make the wilderness and solitary places glad, and the desert to blossom as the rose; and through a spirit of industry, perseverance and frugality, we have been prospered exceedingly in all our settlements.

That which was originally intended by our enemies for our destruction has been made, through the blessing of the Almighty, to redound to our peace and happiness, and to our establishment as a happy people throughout these valleys—a people from whose family altars continually ascend praise and adoration to the Most High for the great blessings which He has conferred upon us. We feel that unto God alone and to obedience to His laws are we indebted for the rich and varied blessings with which we are surrounded.

On this, the anniversary of the arrival of the Pioneers in this Valley of Salt Lake, it is fitting that we should thus publicly acknowledge the hand of God; and while we at present are in circumstances that are painful, and that have been brought about by the action of inconsiderate, unreflecting and, in many instances, wicked and unscrupulous men, some of whom are officials, yet we have never felt like wavering in our fidelity to our government, nor like ignoring the principles of equal rights guaranteed by that sacred palladium of human liberty—the Constitution of the United States. Our motto always has been, is now, and we hope always will be, as expressed in the Declaration of Independence: "That all men are created equal, and are endowed by their Creator with certain inalienable rights"; and that they have the right to "Life, liberty and the pursuit of happiness."

We are filled with regret when we see steps taken by those in authority, who ought to know better, to shackle the human mind and thought, to bring American citizens into bondage, and

to pass and maintain laws that are violative of every constitutional right. History bears ample testimony to the fact that in past times no man's property, life or liberty was safe in the hands of judges who sat upon the bench and imagined they had a mission to perform, and who, to accomplish their ends, had recourse to packed juries.

The history of Utah, during the past few months, illustrates the same truth. **The authority of the government is being made use of, not to protect, but to harass, to prosecute, persecute and destroy the most honorable and upright of the land.** Families are dissevered and broken up, the most sacred ties are rent asunder, homes are made desolate, and many of our leading men languish in prison among thieves, murderers and criminals of the worst description. Our cities, towns and villages are infested with spotters, deputy marshals, informers and all those questionable characters who have found employment under tyrannical and despotic governments in other lands and in darker ages. To see the great principles of human liberty thus ruthlessly trampled under foot has caused us to feel sorrowful in our hearts; for this mighty nation cannot follow the example of other powers who have, through pride, maladministration of the laws and disregard of human rights, fallen into decay and been overthrown, without meeting a similar fate.

It was doubtless with these feelings of sorrow for the degeneracy which could permit such outrages that some of our fellow-citizens thought proper on the 4th of July to place a few flags at half-mast.

(Early on the morning of the fourth of July a number of the flags hoisted at Salt Lake City in honor of the day, were observed to be flying at half-mast; among them the flags at the City Hall, the County Court House, and Zion's Co-operative Mercantile Institution. From these tokens, significant of public mourning, it was first supposed that General Grant was dead; his spirit at that time being about to take flight. But this impression was soon dispelled, since the Stars and Stripes upon other buildings and at Fort Douglas were at full mast, and no bulletin announced the death of the Nation's hero. Some drew the inference that the "Mormon" President had passed away; but inquiry revealed the fact that this supposition was also unfounded. Gradually the truth dawned upon the public mind. The starry banner had been hung midway as a sign of sorrow, but not for any individual. It meant that certain citizens took the view that Liberty was in chains so far as Utah was concerned, and that it was a time to grieve rather than jubilate.—Whitney's Popular History of Utah, pp. 415-6.)

Liberty was stricken down, pierced in her vitals by the hands of those who should be her protectors and guardians. The just, the upright, the virtuous and the honorable have been and are being incarcerated in prisons **under the forms and color of law.** And without dishonor to the flag, what more fitting mode could citizens adopt of exhibiting their grief at this condition of affairs? To place the flag at half-mast is the recognized symbol of grief throughout Christendom.

As free men they thought, we suppose, they had the right to thus exhibit their sorrow for the existence of the evils from which they suffer, and not hypocritically indulge in laudations while upwards of 200,000 American citizens are practically denied the rights contended for in the Declaration of Independence. Must a free people be brought into such a state of servitude that they cannot express their feelings in a customary way? Must they be bound, fettered and chained, and then be gagged so as not to be heard? Must they cover their manacles with flowers, or wrap

their fetters with cloths, lest the clanking sound unpleasantly in the ears of their tyrants, or free-men be aroused to revolt at the spectacle? Tyrants and their apologists may attempt to make such action appear disloyal; but we have not so learned the principles of freedom.

A condition of affairs exists in this Territory which, when understood, every lover of human rights must condemn; and in behalf of ourselves, in behalf of our wives and children, in behalf of the Constitution of the United States, and in behalf of the principles of human rights and liberty in this land and throughout the world, we enter our solemn protest against such iniquitious acts as are being perpetrated here. While we do this we wish it to be distinctly understood that we have no controversy with the Republic as a nation, but with those who, sitting in high places and administering the laws, are guilty of outrageous acts of oppression towards their fellow-citizens.

Millions of the people of this nation are deceived by the false representations of religious bigots and political tricksters, who, when they shall know the truth, will be as much disgusted at this outrageous crusade against the principles of human freedom as we now are.

In reviewing the past thirty-eight years, what abundant causes we have for thanksgiving and praise! Every conceivable slander and falsehood has been circulated concerning us and our religion.

Our enemies have endeavored to make the world believe that we ought to be destroyed, and they have invoked every earthly power within their reach to accomplish this. But how marvelously God has wrought! Time after time it has seemed to all human vision that our destruction was inevitable, and our enemies have rejoiced at the prospect. But God has not forgotten Zion nor the promises He has made. **He permits the wicked to exercise their agency, and their acts are the means of testing and proving his people.** But there are limits beyond which they cannot go. They cannot interfere with his designs, nor destroy His work. He controls all their acts for His glory, and out of seeming evil He brings forth abundant salvation. Our very recent experience shows us that there is no cloud but has a silver lining. In our past experience we have often had reason to feel the truth of the words of the poet, that

> Behind a frowning providence
> He hides a smiling face.

In our present trials we shall have a similar experience.

Zion will emerge from them stronger and purer, and every way better qualified to cope with and overcome the difficulties and obstacles yet to be encountered. **Our trust is not in numbers, but in the strength and protection of Israel's God, who controls all the millions of the world, and puts down one and sets up another according to the counsel of his own will.**

If we can only manage to observe His law and keep His commandments, He will protect us "while grass grows or water runs", while sun, moon and stars exist, or the earth and heavens endure, and when these shall be a "new heaven and a new earth, wherein dwelleth righteousness." The Saints, if faithful to their covenants, their wives and posterity, shall enjoy them again, and possess them while the celestial worlds progress in their eternal spheres.

We have been very much pleased at the heroic conduct and the honorable course of our brethren and sisters who have had to endure the insults and outrages perpetrated by the present crusaders. The conduct of the Saints under these trying circumstances has been eminently proper. If the nation

can bear and put up with such infamies as have been witnessed in these mountains, we can. **We cannot, however, at the behest of man, lay aside those great principles that God has communicated to us, nor violate those sacred and eternal covenants which we have entered into for time and eternity. It is admitted as a fundamental principle that the States shall make no law "Impairing the validity of contracts." If this is a correct principle concerning dollars and cents, how much more is it concerning the eternal happiness and salvation of man!**

While we always have a disposition to "render unto Caesar the things that are Caesar's", we feel it infinitely more important "to render unto God the things that are God's". We can afford to live for our religion, and if needs be, to die for it; but we cannot afford to violate our covenants, nor to perjure our souls before God; and we call upon the Saints, as we have done heretofore, to lean upon the Lord while passing through these afflictions which are now being so unmercifully heaped upon us by implacable and deadly foes, who are seeking to crush out from our souls the principles of human liberty, and to place us in a condition of serfdom and bondage. Our hope and trust are in the living God, and He will come to our deliverance in His own due time and will scatter the enemies of Israel. Therefore be not faint hearted, for God will defend the right. Live your religion, be humble, be virtuous, be honorable, be honest, preserve your integrity and keep the commandments of God, and He will sustain you in time and throughout all the eternities to come. Zion shall yet arise and shine, and the glory of God will rest upon her. The Saints shall see the salvation of Israel and their enemies overthrown. They shall join in sacred songs and anthems in praise and glory to the Most High, saying, Hallelujah! Hallelujah! for the Lord God Omnipotent reigneth, and will reign until He has put all enemies under his feet. Therefore rally around the standard of freedom, uphold the flag of the Republic, sustain the principles of human liberty, and maintain inviolate the Constitution of the United States and all laws in accordance therewith, and God shall smile upon you, and you and your generations shall be blessed in time and throughout the eternities that are to come. We must still bear the same record that we have heretofore borne to you: woe to them that fight against Zion, for God will fight against them.

Although we have changed our office from time to time, we have been able to perform our duties, with the exception of public addresses, as much as when at home. How long it shall be the good pleasure of God, our Heavenly Father, that we shall continue in our present condition, mattereth not. We hope always to be resigned to His Providences, and to accept at His hands all that it may be His good pleasure to call us to endure, whether prosperity or adversity, freedom or imprisonment, life or death.

With kind regards, we subscribe ourselves your brethren and fellow-laborers in the New and Everlasting Covenant

JOHN TAYLOR
GEORGE Q. CANNON

of the First Presidency of the Church of Jesus Christ of Latter-day Saints. July 24, 1885.

—The Deseret News, July 25, 1885. The L. D. S. Millennial Star, Vol. 47, pp. 529-32.

When a man ain't got a cent,
An' he's feelin' kind o' blue,
An' the clouds hang dark an' heavy,
An' won't let the sunshine through,
It's a great thing, O my brethren,
For a feller just to lay
His hand upon your shoulder
In a friendly sort o' way.

—James Whitcomb Riley.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHTS

I CAN think of no nobler cause for which to work than the peace of righteousness. If I must choose between righteousness and peace—I choose righteousness.—Theodore Roosevelt.

IF a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—I John 4:20.

"EVIDENCES AND RECONCILIATIONS"

"How Is a President of the Church Chosen?"

Elder John A. Widtsoe's article under the above caption, published in the July, 1945, Improvement Era (page 405), calls for some friendly comments. Elder Widtsoe accurately outlined the order of precedence, in part, in which past Presidents of the Church have been chosen by its members, but he has, as we view it, overlooked an important key to the making of such choices. Had the subject been titled, "How **should** a President of the Church be chosen?", a more comprehensive exposition of the subject might naturally be expected.

As we have previously shown in the columns of TRUTH, there is an organization above that of the Church—a Priesthood organization. The Church is auxiliary or an appendage to the Priesthood and must, when in order, act under the authority of the Priesthood. The Priesthood is independent of the Church, but the Church is not independent of Priesthood. Even when there has been no authorized church on earth the Priesthood has continued to function without interruption. In the present dispensation, as in all former dispensations, it was the Priesthood that organized the Church and gave to the Church its bearings. As the Kingdom of God wields the political powers of heaven, the Church is the custodian of the spiritual blessings, each, however, operating under the direction of the Priesthood, each being an appendage to the Priesthood. (D. & C., 107:5).

The Saints should learn that there are different orders in the Priesthood and different grades of Apostleships. The highest order in the apostolic calling puts one **"in possession of every key, every power, every authority, communication, benefit, blessing, glory and kingdom that was ever revealed to man."** (Brigham Young, J. of D., 9:87).

This was the order to which Joseph Smith, Oliver Cowdery and David Whitmer were ordained before the organization of the Church. These brethren afterwards chose a "Quorum of Twelve" to function under the First Presidency of the Church; they themselves holding a higher order of apostleship, did not become members of that quorum.

Joseph Smith relates having endowed a certain group of seven men:

> *** * * instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days.—His. of Ch. 5:1.**

It was doubtless these blessings that Brigham Young spoke of as having been received from the Prophet. He aid: **"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away."** (Ib. 7:230).

The Quorum of Twelve, being subordinate to the Presidency of the Church, and likewise to the higher order of Apostleship, has no authority to designate a new First Presidency under whom they are to operate. It has been assumed by many that the Church is the **all in all** of organization; hence the President of the Church automatically and necessarily becomes the President of Priesthood. But this assumption is an error. A man may be chosen President of the Church by its members without any reference at all to Priesthood, for all things in the Church "shall be done by common consent" (D. & C. 26:2). This makes of the Church a sort of democracy, while the Priesthood is a theocracy, its authority coming direct from above.

> **The Melchisedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things. Ib. 107:8.**

How should a President of the Church be chosen?

> **The president of the Church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church. (His counselors are chosen in like manner.) Ib. 102:9-10.**

Have we an example of such choosing?

> **Verily I say unto you (the Lord is speaking to the Prophet Joseph Smith) I now give unto you the officers belonging to my Priesthood, that YE may hold the keys thereof, even the Priesthood which is after the Order of Melchisedek, which is after the order of mine Only Begotten Son.**
>
> **First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of Promise, whereby ye are sealed up unto the day of redemption, that ye may not fall nothwithstanding the hour of temptation that may come upon you.**

Here the Patriarch is made the first officer in the Church. He is the father of the Church, having the "sealing blessings" thereof. And next to him is the President of the Church.

> **I give unto you—(speaking to Joseph who holds all keys even to the keys of the dispensation)—I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a seer, ano prophet.**
>
> **I give unto him for counselers my servant Sidney Rigdon and my servant William Law, that these (Joseph, Sidney and William) may constitute a quorum and First Presidency to receive the oracles for the whole church. Ib. 124:123-126.**

Then the Quorum of Twelve, the presidents of Seventy with other minor officers are designated.

Here in Church office Hyrum as Patriarch is placed above Joseph as

President of the Church, yet in Priesthood authority Joseph is above all. He presides over the entire Church—over Hyrum, over the Kingdom of God, over the dispensation—and he also holds the appendage office of President of the Church.

> **And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—**

How like unto Moses?

> **Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church. Ib. 107:91-92.**

Joseph, like Moses, holds the keys of the higher Priesthood, giving him all the gifts of God **"to bestow upon the head of the Church"**, whether he or some one else be that head. It will not be seriously assumed that the President of the Church, as such, has these great blessings to bestow upon himself. Joeph, being like unto Moses—the head of Priesthood and who spoke with God face to face—possessed the power to bestow these blessings upon the President of the Church. He is, as we have observed, above the Church, it being an appendage to the office and authority which Joseph held.

Elder Widtsoe says, "The revelations do not say directly who shall be chosen President of the Church." Of course they do not. We would not expect the Lord to name before hand the successive presidents of the Church for all time; and the Church has received no revelation since it adopted the "Manifesto" of 1890. The President, when a vacancy occurs, is to be revealed. To whom? To the Priesthood authority that is God's mouth upon the earth. This authority was set up by the Prophet, for proper perpetuation, shortly before his death. The Presidency of this higher quorum consists of seven High Priest Apostles, the worthy senior, by ordination, being the spokesman. The members of this quorum all designated as "FRIENDS", an official title bestowed by the Christ upon His proven disciples. (See D. & C., 84:77).

One act of the Prophet's foreshadowing this higher order in the Priesthood and its leadership over the Twelve, is recorded in History of the Church, 2:430, also Millennial Star, 15:727. It was at the "Solemn Assembly of the First Elders for the organizing of the School of the Prophets", etc. It will be noted that on the first day of the assembly nine High Priests, designated as Presidents, entered into the order of feet washing; and on the following day the ordinance was performed in behalf of members of the Quorum of Twelve, separate and apart from the "Presidents" and "Friends".

After the death of the Prophet the Quorum of Twelve, being the next authority in the Church, properly took charge and carried on until the First Presidency was reorganized under the direction of the Lord, by the Priesthood authority and not by the Quorum of Twelve as a quorum. Brigham Young was not chosen President of the Church because he was President of the Twelve, but, being the President of Priesthood, and thereby fully qualified, the Lord chose him to be President of the Church. For the Quorum of Twelve to have made him president would be power coming from below his Priesthood rank; while, as it was and as it always is in a theocracy, the power comes from above.

Successive presidents to and including Joseph F. Smith were chosen in like manner. John Taylor was the President of Priesthood and he became President of the Church as his predecessor, Brigham Young, had done; likewise Wilford Woodruff, etc.

Nothing that we have said should be taken as a reflection upon the wonderful qualities of the present President

of the Church. We can think of no member of the Quorum of Twelve better, or so well, qualified to function in that important office. However, we look forward to the time when a man will be chosen as President of the Church who is not previously occupying a leading position therein, but whom the Lord will choose as He chose King David from among the shepherd boys, and the Prophet Samuel from the children of the temple, born to such positions but not previously prominent in them.

Of course, President Smith, in accordance with the revelation (D. & C., 107:22), is yet to be "**upheld by the confidence, faith and prayer of the Church.**" We take it from this the Church will have the opportunity to vote for his confirmation. And when we say the Church, we do not mean a handful of selected men who are chosen because of their known friendliness and sympathy for the leaders, and who are admitted into the convocation by card, but a vote of the Church at a general conference, where all members may freely attend without restriction and without penalty for the manner in which they cast their votes. We know this would be the wish of President Smith. And we hope we have witnessed the last occasion when the Church shall be called upon to sustain the leaders by vote, and those voting negatively, if any there be, are castigated, penalized, and read out of the Church as apostates.

Elder Widtsoe further says, "On the following Monday the Quorum (of Twelve) met again, fasting and praying, and, moved upon by the **spirit of revelation,** called Elder George Albert Smith to the position of First Elder, Prophet, Seer and Revelator to the Church".

While President Smith may, in his natural right, be a prophet, seer and revelator, we contend that his calling to that high position by the brethren of the Twelve, did nothing toward constituting him such; any more than if the body of the Church tried to make him a prophet, seer and revelator by their vote. True the Church may receive him as such but it cannot confer the gifts of the office upon him. They come from above—from God through revelation to the higher order of Priesthood, just as his call to be President of the Church should come. Brigham Young said:

> **Perhaps it may make some of you stumble were I to ask you a question: Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, No! A man may be a Prophet, Seer and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say that Joseph was the President of the Church, as long as he lived. He always filled that responsible position by the voice of the people. * * * The keys of the Priesthood were committed to Joseph to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity, BUT WHEN HE WAS CALLED (strictly speaking, sustained) TO PRESIDE OVER THE CHURCH, IT WAS BY THE VOICE OF THE PEOPLE, though he held the keys of the Priesthood independent of their voice. (Discourses of Brigham Young, p. 213).**

And again, the "spirit of revelation" as it may honestly appear to the brethren to be, may not be the word of the Lord. The President of the Church, the Lord said, "is appointed by revelation", not merely by that which men may conclude to be "the spirit of revelation".

President Joseph F. Smith, in the Reed Smoot case in Washington, disclaimed having had a revelation, but explained he had been inspired to do things, as any good Methodist or other person might be. And this may be interpreted as "the spirit of revelation".

It is our earnest hope that if and when the Church is called upon to uphold the appointment of Elder George Albert Smith as its President by their "confidence, faith and prayers", the saints, if they do accept his leadership, which we hope they will, will do so

whole heartedly, giving him their unqualified support, and that they shall receive from him that sympathetic consideration due from a real servant of the Lord, with which President Smith is richly endowed.

CELESTIAL OR PLURAL MARRIAGE

On the subject of celestial or plural marriage, which is marriage for eternity, we quote a statement by Apostle Parley P. Pratt, taken from his "Key to Theology".

It frequently happens in the course of human events that there is in a community a majority of females. In such cases, human laws have no right to interfere with the divine eternal laws of nature, or of nature's God, by suffering the female to be prostituted to minister to the wanton pleasures of the lawless, to become the unlawful, dishonored mistress, the illegitimate mother, or the wretched outcast of shame, disease and crime. Nor yet, on the other hand, have human laws the right to doom a portion of heaven's fair daughters to single wretchedness, loneliness and gloom, without the lawful privilege of becoming honored wives and mothers.

A wise legislation, or the law of God, would punish, with just severity, the crimes of adultery or fornication, and would not suffer the idiot, the confirmed, irreclaimable drunkard, the man of hereditary disease, or of vicious habits, to possess or retain a wife; while at the same time it would provide for a good and capable man to honorably receive and maintain more wives than one. Indeed, it should be the privilege of every virtuous female, who has the requisite capacity and qualifications for matrimony, to demand, of either individuals or government, the privilege of becoming an honored and legal wife and mother, even if it were necessary for her to be married to a man who has several wives; or as Jesus said in parable, to take the one talent from the place where it remains neglected or unimproved, and give it to him who has ten talents. * * *

Where are the institutions which would protect, encourage and honor the patriarch Jacob, with his four wives and their children?

Where is the community who would feel themselves honored in associating with such a family, although all corrupt practices would be frowned down, and all persons discountenanced who, under the name of gentility, nobility or royalty, glory in their conquests and victories over the principles and practices of virtue and innocence?

Echo answers, Where? Unless we look to the far off mountains and distant vales of Deseret, a land peopled by the Latter-day Saints, and governed by the law of God, the keys of the eternal Priesthood, and organized in the new and Everlasting Covenant.

Amid these eternal mountains shall be reared the holy temple of our God, and all nations shall flow unto it, in order to be taught His ways, and to walk in His paths, for out of Zion has gone forth the law, as predicted by the Prophet Isaiah. (See D. & C., Section 132).

By this law those distant communities live. There the patriarch of a hundred children is had in reverence and honor. His virtuous and honorable wives are considered as mothers in Israel, the daughters of Abraham and Sarah, and worthy to be numbered with the holy women of old. And there the daughters of Israel are not prostituted with impunity. There the crimes of adultery and fornication are seldom mentioned or known to exist. There no virtuous female is doomed by law or custom to drag out a useless life in the loneliness of the cloister, the monotonous and sinful pleasures of the harem, the haunts of vice and crime, or in the lonely and heart-rending gloom and solitude of a single life. (Key to Theology, pp. 175-9, 1891 Edition.)

The sentiments of Elder Pratt are the sentiments of thousands of Christian men and women of the present day. Honest and virtuous men and women almost universally uphold this right of woman to wifehood and motherhood. We quote some of such sentiments:

Mrs. Belva A. Lockwood, noted woman suffragist and Attorney-at-Law:

Two per cent is a very small proportion of the members of the Mormon Church to practice plural marriage. It is the smallest percentage found among members of any Christian church.—Fruits of Mormonism, p. 45.

Mrs. Swisshelm on Polygamy:

A new question is likely to arise in politics, "Shall the Mormons, with their polyg-

amy, be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen states now, in which polygamy is practiced and provided for by law. We have an administration whose chief business it is to defend, spread, and perpetuate the institution. Now, we like variety; and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children.—We should like a specimen of those who educate and support all their offspring.

To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking houses, as do the "fathers" of our eastern cities.

While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company.—(Saturday American Visitor), Mill. Star, April, 1854. 16:206.

From Ella Wheeler Wilcox, the distinguished poetess and writer, in the New York Journal:

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

It is always my habit, when in any country or community different from my own, to look for things to praise and emulate.

In Salt Lake City I did not need to look in vain. 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.

I believe this to be explained by the great desire of the men to propagate healthy children and the consequent care given to 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 desirable from any cause, the offspring will excel physically and mentally. * * *

Before we cast any more stones at their 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, p. 1.

Gail Hamilton, the illustrious author, wrote this tribute to her sex:

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 the stars are now shining in the sky, though it is high noon. I never saw a star at noonday; but I know it is the nature of stars to shine in the sky. 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 sole, complete Elysium of woman, yes, and of man. Greatness, glory, usefulness await her otherwheres; 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 vs. Children, A. Milton Musser, p. 13.

Phil Robison, the noted correspondent for the London "Times", said this concerning the Mormons and polygamy:

Polygamy here, as I have seen it, is neither unnatural, wicked, nor licentious. The demeanor of women here is, as compared with Europe, chastity itself, and the children are just as healthy, pretty, vigorous children as one sees in the country or by the seaside in England, and in my opinion nowhere else. Utah born girls, the offspring of plural wives, have figures that would make New York envious, and they carry themselves with almost Oriental dignity.

The following we quote from "The Sun", New York, Sept. 16, 1869:

Polygamy is recognized and approved over and over again in the Old Testament, and not condemned in the New. Indeed the injunction of the apostle that a bishop should be the husband of one wife would seem to imply that it was the custom for other persons in the church at that day to have more than one. The practice of the world from the earliest historical period is also in favor of polygamy. * * *

E. S. Goodrich, Esq., writing in the Chicago Times, 1884, gives these thoughts under the caption, "From an American standpoint":

It is proposed to consider the religious aspects of polygamy. If it were not of divine institution, it would appear from Biblical history to have been, at least, of divine toleration, and that in the ancient days, those who enjoyed the peculiar favor of God enjoyed, also, the unpeculiar favor of multitudinous wives. Abraham, Jacob, Moses, David are names which the pious world have uttered reverently for thousands of years, and the measure of the polygamic sins, if such they were, is left for those who have taste for religious disputation. It is pertinent, however, to take into account the influence of polygamy upon the morals of the people addicted to its practice. And to ascertain the condition of public morals, there is no guide so trustworthy as the public records of criminal statistics.

Charles Ellis, an able non-Mormon publicist during the Mormon troubles with the federal government in the late eighties and early nineties, writing of the test oath in Idaho, by the terms of which all Mormons were deprived of their rights of citizenship because of the principle of plural marriage being a tenet of the Church, and pointing out that Bible teachings sustain the doctrine, suggests that if God were to answer the law makers of Idaho on the issues He would say:

In accepting the Bible as my will; in holding it up as the only rule of faith and practice; in sending it to the heathen, you are aiding the belief in polygamy. All that prevents the practice of it is your fear of public opinion. You are cowards and hypocrites and deserve the damnation you shall receive.

Mr. Ellis adds:

Every Christian in Idaho and every non-Christian who aids Christian work based upon the acceptance of the Bible as the will of God, is equally guilty with the Mormons, * * * Every man who teaches that the Bible is the word of God teaches polygamy. Every person who aids such a teacher aids polygamy. Deseret Weekly News, Oct. 11, 1890.

From the "Pathfinder", Washington, D. C., Feb. 18, 1911:

"Polygamy is the most feasible of all the panaceas put forward for the cure of the divorce evil. I favor polygamy for those who want it", says Mrs. Mortimer M. Menken, wife of a prominent attorney, at a woman's club meeting in New York.

"Polygamy would be a boon to the tens of thousands of spinsters in this country", she declared, "who at present lead a life that is incomplete without the masculine companionship which they crave and to which they are entitled. Polygamy is openly practiced in Utah and is becoming less and less opposed as the Gentile minority of Utah witness its benefits."

Polygamy is a religious idea, and as the women are more religious than the men, the women believe more firmly in polygamy. It is not a concession to lust.—Bishop Franklin S. Spalding of Episcopal Church. From Herald-Republican, Oct. 14, 1910.

Plural marriage is a religious principle, commanded by God to His Priesthood through the Prophet Joseph Smith. The Mormon Church surrendered the principle in order to avoid further persecution and to obtain statehood for Utah, as evidenced by the petition for amnesty, signed by the "First Presidency and Apostles of the Church":

We the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent 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 a

short time before September, 1890, (the date of the signing of the Woodruff Manifesto) * * *.

To be at peace with the government and in harmony with their fellow citizens who are not of their faith (Babylon), and to share in the confidence of the Government (which Wilford Woodruff had previously stated was "steeped in sin and ripened for the damnation of hell") and the people, our people HAVE VOLUNTARILY PUT ASIDE SOMETHING (plural marriage, the law of the Priesthood) WHICH ALL THEIR LIVES THEY HAVE BELIEVED TO BE A SACRED PRINCIPLE.—Contributor, 13:196-7.

While the Church surrendered the principle (in the language of President Lorenzo Snow, "abandoned it"), the Priesthood to whom the law was given, it being specifically a Priesthood law (D. & C., 132:28, 58, 61, 64), did not surrender it; it could not, for Priesthood is God, and God cannot surrender his own law because it is eternal. The law must continue on whether the Church abides in it or not, otherwise there can be no exaltation in the Celestial Kingdom.

The argument is put forth by those who try to justify their untenable position, that of course God did not revoke the law, and He could not, because it is eternal, but He could and did "suspend" the practice of plural marriage. We think that argument is amply disposed of in TRUTH 11:68, but some other thoughts have been suggested to our minds which may be added here.

The early prophets of this dispensation have given it as the word of the Lord that the fulness of the Gospel was restored through the Prophet Joseph Smith for the last time, never to be thrown down nor given to another people. All of those laws required to exalt the obedient to the highest Celestial kingdom were revealed to remain in full force until Christ comes again in His glory. True, the accomplishment of a **work** may be suspended, and was, in the case of the command to build the temple in Zion, but it cannot be said that God by revelation has suspended the operation of any of the laws which are embraced in the fulness of the Gospel—no, not even the Order of Enoch. Brigham Young stated that he would stand between the people and all harm in fulfilling their desire and determination to live that law. (J. of D. 16:8, TRUTH 2:38. Nowhere can it be shown that the Lord suspended the United Order, though He gave the law of tithing for the weakest of the Saints as the **least part of that Order** which He could accept from His people.

In all of the manifestoes of 1890, 1900, 1904, 1910 and 1918, there were no attempts to interpret Section 132 of the Doctrine and Covenants. They were merely statements binding the Church in ceasing the practice of plural marriage. Not until the official statement of June 17, 1933, was there an attempt to officially have the revelation say what it plainly did not say —that celestial marriage was not plural marriage. Not until then was there an attempt to nullify the plain meaning and intent of that holy law of the Gods.

Seeing that these things would come in His Church, the Lord made provision through His Priesthood in 1886 that Celestial or Plural Marriage should continue so that children should be born under that covenant every year until Christ should come. And through that Priesthood, God has brought together that people which His servants prophesied (See TRUTH, 4:232-3) would "push SPIRITUAL THINGS TO THE FRONT".

That Priesthood and people are now standing in the breach, sustaining the fulness of the Gospel, keeping alive every exalting law that was revealed to this dispensation through Joseph Smith, until the one mighty and strong shall come and set in order the whole house of God. No, the law of celestial or plural marriage has not been suspended, it has not ceased, and children have been born under that

covenant of the Priesthood since the Prophet Joseph established it. It could not be otherwise, for God's word MUST be fulfilled. Can we hope to obtain the same blessings as our fathers who suffered persecution, imprisonment and death, unless we make the same sacrifices and pay the same price? No! God is no respector of persons, and this is the last dispensation, the dispensation of the fulnes of times, when all things were restored through Joseph, never to be taken from the earth again, but should remain until Christ comes as King of Kings and Lord of Lords!

WAS HEBER J. GRANT THE LAST OF THE POLYGAMISTS?

Public comment since the long-expected demise of the late President, Heber J. Grant, to the effect that he was the last of the presiding authorities to live the Patriarchal Law of Marriage, prompts us to give a brief history showing the necessity of presiding authorities of the Church living that great and all-important law, in order for them to preside over the Priesthood in the Church, and more particularly the President of the Church.

Many have supposed that plural marriage was not taught or practiced before July 12, 1843, when the revelation on Celestial Marriage was dictated to William Clayton and recorded. On the contrary, there is abundant evidence that the Prophet Joseph Smith both taught it to selected confidants and practiced it himself before that date.

It was generally understood by the early leaders of the Church that the revelation on celestial or plural marriage was received by the Prophet as early as 1831. Orson Pratt:

> **At a meeting held in Plano, Illinois September 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage. He showed that Joseph Smith the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their mission to Europe in 1841, but Joseph actually received revelation upon the principle as early as 1831.—Historical Record, 6:230.**

Joseph F. Smith·

> **To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832.—J. of D. 20:24.**

And Joseph Fielding Smith states in a note on page 77 of "Blood Atonement and the Origin of Plural Marriage", published in 1905:

> **This, however, was not the time (July 12, 1843) this principle was first made known to the Prophet Joseph Smith, for as early as 1831 the Lord revealed the principle of celestial and plural marriage to him and he taught it to others.**

There is evidence that the rupture between Oliver Cowdery and Joseph Smith was caused by the Prophet imparting to him the fact of his having received a revelation on the patriarchal law. Joseph F. Smith continues in his sermon recorded in Journal of Discourses 20:24 from the point noted above:

> **About this time (1832), or subsequently, Joseph, the Prophet, intrusted this fact to Oliver Cowdery; he abused the confidence imposed in him and brought reproach upon himself, and thereby upon the church by "running before he was sent", and "taking liberties without license", so to speak, hence the publication, by Oliver Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. (See TRUTH 4:53, Hist. of Church 2:246). This article explains itself to those who understand the facts, and is an indisputable evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery.—J. of D., 20:24.**

Now, what may we expect of the Prophet of God, after he knew of this

law of the Priesthood? Since it ran counter to the traditions of the day so strongly, of course he was cautious, and the Lord recognizing the situation doubtless admonished him to go slow. But surely, as the Lord later (1882) told His servants, the man presiding over the Priesthood of God on the earth must have been required to live the patriarchal law in order to function in the Priesthood as did Joseph Smith after 1831. And we understand that he did have more than one wife during the Kirtland days, for Heber C. Kimball was known to have stated that "people in Kirtland days knew about Fannie Alger", who was in the home of the Prophet often.

As further evidence of this fact, Oliver Cowdery was known to have spied on the Prophet and Fannie Alger of a night. One of the charges made and sustained against him when he was excommunicated from the Church on April 12, 1838, was, "Second—For seeking to destroy the character of President Joseph Smith, Jun., by falsely insinuating that he was guilty of adultery." This charge was sustained and proven on the testimony of David W. Patten. (Comp. Hist. of Church, 1:431-2). As is usually the case, an accuser of the brethren is guilty of that sin himself. George Q. Cannon states in his "Life of Joseph Smith, page 225, "It is generally understood by those who knew him in the days of which we write (1837-8), that he was guilty of unvirtuous conduct."

The carefully worded article on marriage which Oliver Cowdery wrote, clearly indicates his knowledge of the patriarchal law or plural marriage. This article found its way into the early editions of the Doctrine and Covenants because Oliver presented the article to the conference of Priesthood in Joseph's absence and without his authority, as Joseph F. Smith states, and it was ordered printed in the book by the conference. In this article he states: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." (See Hist. of Ch., 2:246-7).

We cite the affidavits of the following as further evidence of the statements and activities of the Prophet Joseph in establishing the law of celestial or plural marriage before July 12, 1843: (See Joseph Fielding Smith's "Blood Atonement and the Origin of Plural Marriage").

MARTHA McBRIDE SMITH KIMBALL * * * some time in the summer of 1842, at the city of Nauvoo, * * * she was married or sealed to Joseph Smith, * * * by Heber C. Kimball, * * * (Page 72)

SARAH A. WHITNEY SMITH KIMBALL— * * * on the 27th day of July A. D. 1842, at the city of Nauvoo, * * * she was married or sealed to Joseph Smith, * * * by Newell K. Whitney * * *. (Page 73)

JOSEPH BATES NOBLE— * * * and upon his oath saith, that on the fifth day of April A. D. 1841, at the city of Nauvoo, * * * he married or sealed Louisa Beaman to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, according to the order of celestial marriage revealed to the said Joseph Smith. (Page 75)

RHODA RICHARDS SMITH— * * * Rhoda Richards * * * upon her oath saith that on the 12th day of June A. D. 1843, at the city of Nauvoo, * * * she was married or sealed to Joseph Smith, * * * by Willard Richards, one of the Twelve Apostles of said Church, according to the laws of the same regulating marriage. (Page 75)

BATHSHEBA W. SMITH (wife of George A. Smith)—In the year 1840, at a meeting held in Nauvoo, at which I was present, I heard the Prophet Joseph Smith say that the ancient order would be restored as it was in the days of Abraham. (Page 88)

WILLIAM CLAYTON (letter)—I again testify that the revelation on polygamy was given through the Prophet Joseph on the 12th day of July, 1843; and that the Prophet

Joseph both taught and practiced polygamy I do positively know, and bear testimony to the fact. In April, 1843, he sealed to me my second wife, my first wife being then living. * * * (Page 77)

From the evidence adduced here, then, we may and do say that Joseph Smith, the man who presides over the last dispensation of the fulness of times, set the example for all who should follow—he lived and abided the highest law of the Priesthood (D. & C., 132:28, 32, 61, 64). Could he preside over the Priesthood in his day, yes even from 1831, without obeying the law of the Priesthood? No! The Lord Jesus Christ gave this holy law to Joseph. Was the Master exempt? No! Verily no! Jesus set the example in His day, and the next greatest personage to come to earth, Joseph, the Witness or Testator (Compendium, 289), also set the example in the fulness of times. Joseph laid the foundation in this dispensation. In an epistle of the Twelve to the Saints after the martyrdom of the Prophet, it was stated:

You are now without a prophet present with you in the flesh to guide you; but you are not without Apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, TO BUILD UP THE KINGDOM UPON THE FOUNDATION THAT THE PROPHET JOSEPH HAS LAID, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the Most High God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to Him who sent him.

And how well he laid the foundation! The subject uppermost in his mind during the last few years of his life was this Celestial Law of Marriage, and he was continually urging it upon the leaders of Israel. He frequently told such men as John Taylor, Lorenzo Snow and others of the Twelve that they must enter into that law or the keys would be turned against them. On May 4, 1842, he met with a council of Priesthood higher in authority than any council in the Church, and he conferred upon them all of the keys "pertaining to the Aaronic Priesthood, and so on to the HIGHEST order of the Melchisedek Priesthood". Brigham Young was among those men in that Council, and was senior in ordination next to Joseph and Hyrum. In the winter of 1843-4, a few months before his cruel martyrdom, Joseph conferred upon the heads of the Twelve the same keys and powers which he himself held—and Brigham Young was senior in that quorum. In commanding him to do that, the Lord knew that Hyrum would die with Joseph. Now, it is well established as a fact beyond all controversy that Joseph had also ushered these men into the fulness of the laws of the Holy Priesthood, including a plurality of wives, and they were then in possession of every key and power and authority to go forth and build upon the foundation that had been so well laid.

The result of these intense activities in establishing the law was his martyrdom, the sealing of his testimony with his blood. This was the direct cause. William Law, one of those closest to him, betrayed him like a Judas, and conspired with others to take his life. Reference is made to the account of this conspiracy reprinted from Contributor, Volume 5, pages 251 to 260 in TRUTH, 6:145-155. Andrew Jenson in "Church Chronology", states that in June, 1844, the grand jury issued a writ for the arrest of Joseph Smith on a charge of polyg-

amy. President Anthony W. Ivins once stated to one with whom we are well acquainted that "the Prophet's announcement of plural marriage to the councils of the Church, and one other mistake, his joining the Masonic order, were the cause of his martyrdom".

That Brigham Young and the apostles with him, and John Taylor, and the apostles with him, lived the law of the Priesthood, Celestial Marriage, need not be dwelt upon to any great length, by way of historical evidence, because that has been done so thoroughly by the historians and in the columns of TRUTH. But, it seems that by 1882, the Lord had to remind His servants of the seriousness of this law. In calling George Teasdale and Heber J. Grant to the apostleship of the Twelve, these two having entered into the law, or having promised so to do, and Seymour B. Young to the presiding quorum of Seventies, He told John Taylor concerning Brother Young that he must "conform to my law; for it is not meet that men who will not abide my law shall preside over my Priesthood". This caused the leaders to check up on the other leaders in Israel, and on October 14, 1882, the next day after receiving this revelation, John Taylor called the presidents of stakes in council with the Presidency and Twelve, and Wilford Woodruff recorded the following in his journal, in part:

> **We held a meeting with the Presidency. Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. Then the Revelation was read. George Q. Cannon spoke to us and said, "How can we teach the people any law or principle that we do not keep ourselves?'**
>
> **Joseph F. Smith spoke upon several subjects upon the Patriarchal Order of Marriage.**
>
> **President Taylor told what Joseph Smith said to him upon that subject, and said, "If we do not embrace that principle soon the keys will be turned against us, for if we do not keep the same law that our Heavenly Father has we cannot go with Him. The word of the Lord to us was that if we did not obey that law we could not go where our Heavenly Father dwelt. A man obeying a lower law is not qualified to preside over those who keep a higher law."**
>
> **W. Woodruff said he was glad the Quorum of the Twelve and Seventies were now to be filled, and said that the reason why the Church and Kingdom of God could not progress if we did not receive the Patriarchal Law of Marriage is that it belonged to this dispensation as well as the Baptism for the dead and any law or ordinance that belongs to this dispensation must be received by the Members of the Church, or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the Law of Abraham, or they will have to stop.—Supplement to New and Everlasting Covenant of Marriage, page 52-5.**

It is a matter of history that the result of this meeting was a setting in order of Stake Presidents and Bishops on this point.

Brigham Young was asked how many wives the President of the Church should have and he replied that to be successful, he must have at least five.

It is plainly shown, then, that for a President to hold the sealing powers, he must abide the Lord's law of the Priesthood, Patriarchal Marriage. And just as surely, the Patriarch to the Church, to hold sealing powers and the right to pronounce Patriarchal blessings upon the heads of the Saints, is required to live the Patriarchal Law. This is borne out by the fact that all of the Patriarchs of the Church lived it down to John Smith, who died in 1911. When Joseph F. Smith set apart Hyrum G. Smith to be a Patriarch on May 9, 1912, the ordination was pronounced, in effect, "I set you apart to be the Patriarch to the Church WHEN YOU SHALL QUALITY". Hyrum G. Smith acknowledged privately shortly before his death that that was the way it was pronounced. If the Patriarch must live that law, why should not the President of the Church? (And for that matter, why not all of the presiding authorities of the Church as required by the revelation of 1882?)

In the April conference of 1921, President Heber J. Grant said:

> **But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has a right to perform them.—Conf. Report, April, 1921, page 202.**

Seeing where this statement put President Grant, the Official Statement of June 17, 1933, stated that Heber J. Grant held the keys, but he was not exercising them. If he had exercised them in sealing a plural marriage, the brethren would have impeached him, just as Apostles Francis M. Lyman and Heber J. Grant tried for years to get evidence to prove that President Joseph F. Smith performed or sanctioned the performance of plural marriage, so that they could impeach him.

So goes the history. The Prophet Joseph laid a sure foundation for the whole house of God—the Priesthood, the Church and the Kingdom. All departments functioned to build upon that foundation together for 46 years after the martyrdom of Joseph, and then the Church took a fearful step in 1890 so far as it was concerned, though the Lord provided a way in 1886 for a fulness of His laws to be carried on by the Priesthood until He should come, because He had set up a fulness and given it to His Priesthood never to be thrown down nor given to another people. And so the Church has taken such steps in denying the fulness of the laws of Priesthood, until, during the administration of President Heber J. Grant (June 17, 1933), the authorities all combined to oppose it, particularly the Patriarchal Law of Marriage, and they are cut off from the revelations of God, and from the blessings attending obedience to that holy law. Yes, they have gone so far as to conspire together with state and federal officials in persecuting and prosecuting those Saints who are determined to carry on, under the direction of the Fulness of the Priesthood, til Christ comes.

And now, from comments we hear from members of the Church, it is considered proper for a man to preside over the Church who is not abiding the Law of the Priesthood—after the Lord has said so much; after the Prophet of this dispensation gave his life for it; after prophets like John Taylor have died a martyr's death to maintain it; after hundreds have suffered imprisonment for living it!

If President George Albert Smith is not living that law, then it must follow that he cannot hold the keys required to carry out the duties of his office and calling. He cannot seal on earth and have it sealed in heaven. He cannot administer to the Saints the blessings of the Priesthood. And is that not what Satan has worked for? Has not the Church sold its birthright for a mess of pottage—the friendship of the world? That is what President Heber J. Grant set out to do when he came to the Presidency. He said his greatest rejoicing was in having obtained the friendship of the world and stopped persecution. Is this not a fulfillment of the prophecy of Brigham Young?:

> **When we see the 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.**

> **There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive no more persecution from them because they are one with them. In such an event, we might bid farewell to the Holy Priesthood WITH ALL ITS BLESSINGS, PRIVILEGES AND AIDS TO EXALTATIONS, PRINCIPALITIES AND POWERS IN THE ETERNITIES OF THE GODS.—J. of D., 10:32.**

Are we to conclude, then, that the Church of Jesus Christ of Latter-day

Saints is now functioning solely under the Aaronic Priesthood?

A LETTER TO THE PRESIDENT

Aguas Buenas, Puerto Rico
April 25, 1945

To The Hon. Harry S. Truman
President of the United States
The White House
Washington, D. C.

Excellency:

The subscriber is a Puerto Rican, American citizen, farmer or agronomist, managing a farm of his own property, has never been convicted of felony or misdemeanor.

How may I dare to write Your Honor, so busy, so enthusiastically dedicated to the national affairs, to the affairs of the whole world, resting upon your shoulders, as successor to our late President, our dear Franklin D. Roosevelt, champion of the four liberties, the heavy burden of liberating the world from the tyranny of the Axis, from the despotism, physical or mental, of those having a medieval mind and thus, pretend to impose, even by law, their way of thinking?

In fact, I dare to write Your Honor, because in the midst of our national life, we are enduring religious persecution. The Fundamentalists, soldiers of Christ in Utah, are being sent to jail, simply for the fact of following the teachings of their own religion regarding the plural marriage system, a system established by their ancestors, by the ancestors of our Savior, according to the Abrahamic laws, which worked so successfully in ancient Israel. The plural marriage system, truly, is against the law in our nation, but this law was established, many years after the Fundamentalists had established the practice of their marriage system. So, the practice of their own religion and plural marriage system is not in conflict with the law, but the law came to disturb their own sacred religious feelings and rites, their sacred rights under our Constitution. This law, eventually, will be declared null and void, regarding the Fundamentalists, at least.

I dare to write Your Honor because I am sure that Your Honor is a liberal and will help the Fundamentalists in their struggle for freedom in the same way as Your Honor is acting as the champion of the four freedoms in the whole world. Posterity will venerate the name of the Hon. Harry S. Truman and believe me, Sir, victory after this war will not be complete unless while removing the chains oppressing people in the world, we remove as well, the bondage imposed by we Americans upon the Fundamentalists, a group of people, so religious, so brave, so honest and sincere in their belief, who may be set as example of good citizenship, of a group where we search in vain for the existence of such destroying and IMMORAL agencies such as prostitution, illegitimacy, venereal diseases, criminal abortion, divorce, latifundism.

I dare to write Your Honor because it is my duty to beg your help, to declare in the most explicit and clear manner that I am proud of being an American citizen and do not want this pride to be blotted by my silence or indifference without protesting for the establishing of religious persecutions in our nation.

Saint Paul was proud while saying, "Civis romanum sum". I am proud when I affirm, "Civis americanum sum".

In defense of the cause of the Fundamentalists, they have proved in an exhaustive manner that their marriage system, is religious, supported and recommended by the Holy Book. If plural marriage is, as some superficially-minded persons affirm, immoral, then we have to conclude and accept that the ancestors of Jesus Christ him-

self were immoral and this is nothing less than a blasphemy.

In defense of their cause, they challenge public opinion with their way of living, so pure and noble. Instead of keeping mistresses, love nests, prostituting young girls and abandoning the offspring, the children, whose rights are more sacred than any law written by man, the Fundamentalists share their love and protection among true wives, all with the same rights, among their sons and daughters, all of them, dear, dear ones, of their own heart. Instead of the frivolity and irresponsibility prevailing in our society towards the sexual problem, they work hard for supporting big families of sturdy youngsters, the hope of our nation. How may we dare to punish motherhood? To punish law-abiding people, law-abiding in laws not coming in conflict with the laws established by God Himself, as is the plural marriage system as taught by the Bible?

I studied agronomy in the States, at Ohio State University; but there is something I studied while living in your country and this is the love, the ardent love of liberty, of tolerance, of brotherly love, of justice, of you Americans.

During my school days I was taught here in Puerto Rico: "I pledge allegiance to the flag and to the Republic for which it stands. One nation, indivisible, with liberty and justice for all." And I tremble at the thought of being compelled in my inner soul to substitute the words 'for all", for the words "for some" while the persecution of the Fundamentalists continue any more.

A humble farmer writing to our first Magistrate—it is boldness. But it is a privilege of the people ruled by the flag of the Stars and Stripes. I do not hesitate in exercising this duty, hoping that we will have in Your Honor a new champion of religious liberty.

Plural marriage, as shown by my studies in Population Problems and Sociology, is moral, convenient from an eugenical viewpoint, but more than this, it is a religious rite established by the Fundamentalists or true Mormons, as the dissidents not practicing plural marriage are simply exponents of a sad case of apostasy. As a religious practice, it shall be respected and their wish shall be granted. Their system was established **before** the laws punishing plural marriage.

After God Almighty, let us see in Your Honor, our judge. We place in your hands the cause of the new Crusaders, of these pioneers of the New Deal in morality, called the Fundamentalists.

Very soon, when I hear the ringing of the bells of victory over the Axis, when I hear, as well, the bells ringing in the temples of the Fundamentalists, for their religious liberty, undisturbed and not persecuted, not trampled by prejudice and bigotry and by LAW, then I will rejoice and say: "All these honored dead have not died in vain."

Besides its religious meaning and practice, this problem of plural marriage, in a civilized country, has and must be solved by the dictates of a group or groups of scientists, eugenists, sociologists, philosophers, and not by the sending of a policeman, an illiterate, armed with a machine gun and the opening of the jails. This will not work and our nation, our dear and great Republic, the cradle of Democracy, the Promised Land for all the oppressed of the world, will suffer the consequences.

If some religious sects, as conscientious objectors to military service are exempted, on account of such a religious belief, from enlisting in our Army and obeying the LAW commanding it, why, then, the Fundamentalists, on account of their religious belief in plural marriage are not exempted in obeying the monogamic system of mar-

riage, established by law also? This is something I cannot understand.

Moreover, they rejoice in their persecutions and consider themselves martyrs. The conspiracy of silence, the perecutions leave them unchanged in their adamant position. It is fuel added to the fire. They suffer with courage their baptism of fire and intolerance. Persecution, as they say, is the soil in which the tree of liberty thrives at its best.

This anachronism of religious persecution in the face of our war against the Axis, against tyranny in all its forms, is something which I consider a feeble effort of maintaining a blue law in vigor; a black law concerning the behavior of the Fundamentalists.

I am sure of Your Honor's help and, accordingly, give in anticipation sincere thanks with all my heart. God bless you in your gigantic efforts for eradicating tyranny in the oppressed nations, in the oppressed people of our own nation, in our brethren, Americans, our own flesh and bone.

I am glad to send herewith my sincere wishes for complete success in your new duties in the presidency of our great Republic and beg to remain,

Very respectfully,

"A FRIEND FROM PUERTO RICO"

GRATITUDE

Gratitude is one of the cardinal virtues of a true Latter-day Saint. There are but very few greater sins than the sin of ingratitude, says the Prophet Joseph Smith. In these troublous times we should be ready to acknowledge the hand of God in all things and to put our whole trust in Him. If this is the work of God in which we are engaged won't He succor His servants and handmaidens who are so prayerfully carrying it onward and upward? This is not a mere sentiment indulged in for want of something more necessary to write about. Yes, gratitude and thanksgiving are cardinal qualities. Let us cultivate these heaven-attuned attributes, and also teach our children to be grateful for the blessings they enjoy, let them be small or great, few or many.—A. Milton Musser (from "The Palantic, pages 39-40).

ALL GIFTS FROM GOD

(By John Taylor)

* * * How did we get our intelligence? Tell me, ye wise men of the world—you that have mixed with the world and have studied their laws, principles of government, usages, habits, and customs, and have made yourselves familiar with their erudition. What do you know of the relation and fitness of things, of the position man occupies to his Maker? What do you know in relation to yourselves as individuals? What do you know in relation to the purposes and designs of God? What do you know about the first principles of the Gospel of Christ? I do not think you know anything about them. If you do, you are wiser than men I have come across in my travels through the world. Just as that little twig is indebted for its life and vigor to the tree, so are you indebted entirely to the Lord for the light and intelligence you have received on every subject. You are indebted to the spirit of God for your wisdom and intelligence, as much as the little twig is indebted to the tree for its vitality, leaves, buds, and fragrance."—(Dec. 16, 1857), J. of D., 6: 110.

TRANSFERRED

The little woman had worried the grocer over trifles at the busiest time of the day, and at last he had managed to satisfy her.

"Do you know, Mr. Peck", said the woman, "when I came into your shop I had a dreadful headache. I've quite lost it now."

"It isn't lost", said the distracted grocer, "I've got it!"

Middle class: Those who are as proud as the upper class and harder-up than the lower class.

A PRAYER

Oh, Father in heaven,
Hear our fervent prayer:
We are in prison
Because we have obeyed Thee;
Our dear wives need our love and care
And sigh and long for us.

Our little children
Pray for our return;
They cry for us at night,
Innocent little hearts yearn
To kiss our faces with delight,
And hear our voices say,
"I love you."

The evil one,
Even Thy eternal adversary,
Rules in the hearts
Of our oppressors;
Their works are contrary
To what Thy word imparts;
They seek our destruction continually.

We all acknowledge
Our weaknesses before Thee.
But you can make us strong;
Give us Thy Holy Spirit
To guide our steps along
The path that sets us free,
And takes us to our home.

Let Thy guardian angel
Be ever near our little ones;
Father, let us ever hold their hand,
And show the way ahead;
Help them to understand
That they may never dread
To hold what we have won

Not only for our sakes we fain
Would have Thy aid;
But, Lord, for Zion's sake we pray:
Hasten, Thou, the brightness
Of her coming day,
When righteousness shall reign.

The blood of Saints
Cries out from the ground
For vengeance upon those
Who have slain them;
And in our sore complaints,
Our cries are mingled
With the sound,
And sigh, Amen.

Come from Thy hiding place,
From Thy Holy Habitation.
Let us rejoice in Thy kingdom;
When you judge the sinful nation
That has ever fought Thy law,
Let us gaze upon Thy face.

Let obedience to Thy word
Be our buckler and our shield,
And with Truth, our burning sword,
Give us strength, that we may wield
Its saving grace abroad
Through every land.

Now, for this day we pray:
Oh, give us liberty!!!
Grant that each may return
Back to his gracious home.
Oh! Leave us not to walk alone
Another day,
In Jesus' Name, Amen.

DR. R. C. ALLRED
June 11, 1945

A MATRON, INDEED!

A Michigan woman, who has just died at the age of ninety-eight years, was mourned by 161 living descendants. She had twelve children and they in turn had children—and so on down to a quartet of great-great-grandchildren. Take a matron like that and one of these fox-trotting dames whose family consists of a canary and a bowl of goldfish, and note the difference it makes in the world.—Los Angeles Times.

HAVE ANOTHER

Dinner was a little late, so the hostess played the piano. She finished but there was still an interval of waiting. In the embarrassing silence, she turned to one of the waiting guests and asked:

"Mr. Mason, would you like a sonata before dinner?"

The gentleman gave a start of surprise and pleasure. "Why, yes, thank you, I had a couple on my way here, but I think I could stand another."

TERRIBLE SYMPTOMS

A board of psychiatrists was testing the mentality of a Negro soldier. "Do you ever hear voices without being able to tell who is speaking or where the voices come from?" he was asked.

"Yes, suh", answered the Negro.

"And when does it occur?"

"When I answers de telephone."

WHAT ABOUT MUDDER?

"What did the calf say to the silo?"

"I don't know."

"Is my fodder there?"

A woman when launching her first ship was a little nervous. She turned to the shipyard manager, standing beside her, and asked: "How hard do I have to hit it to knock it into the water?"

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

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The Law of Tithing

Discourse by . . .
Elder F. D. Richards

Tithes and Offerings—Consecrations and Stewardships—The Law of the Lord to the Latter-day Saints—The Meaning of "Surplus Property"—Tithes and Offerings in the Ancient Times—The Year of Jubilee or Release—The Importance of Paying Tithing—God the Giver of Every Good Gift—Tithes and Offerings His Due.

DELIVERED AT LOGAN, ON SATURDAY AFTERNOON, NOVEMBER 6, 1882

My dear brethren and sisters and friends, I am much edified by the remarks which have been made here today. I believe that your president is looking after his work throughout this Stake over which he presides, and I hope you will take into careful consideration the subjects he has presented to you, as they are matters of practical importance. We feel that we are numbered with God's people, and that it is very well to us in a general way, but there is a time coming when we shall each and every one of us be brought to a solemn, serious and faithful understanding of our true relationship to God and to each other, as well as to the work in which we are now called to labor. We all have our free agency to do good or evil. Every faithful Saint will have the desire to find the blessing that legitimately belongs to each particular ordinance and labor in the Church, for there is a blessing belonging to each office and calling, to each labor and duty, and to each particular ministration and work required of us.

The Elders who spoke this morning made allusions to the subject of tithing, which particularly pleased me; some may think this a hackneyed subject and wish we would talk about something else, believing that they know all that has been spoken or written about it; but I think there are a

"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."

few things pertaining to this matter which we may not have considered.

If there is any brother here who feels that today his tithing is onerous or that this tithing is a tax upon him, and that he has got so much he cannot afford to pay tithing upon it, or that he has so little that he cannot spare a tenth of it, such a brother does not realize and sense the blessing that flows from paying an honest tithing, for if he did he would deem it just as necessary to obey that law of God to us, in order to obtain the special blessing thereof, as he would of going to his meals in order to derive the temporal blessing of health and strength from partaking of food. If we could take home to our hearts and understandings the sayings of Bishop Huntter here last Conference, namely, "pay your tithing and be blessed", the subject of tithing would appear of greater moment to us.

I recollect, not long ago, being told that a certain person worth thousands of dollars paid one dollar and fifty cents; perhaps in order to be able to say at the end of the year that he paid tithing. Now, this kind of compromise with one's conscience is not the thing for Saints—hypocrites may indulge in it.

Will you engage with me a few minutes, and consider the subject of tithing as the Lord has given it to us, and see if we can get to understand it, see if, peradventure, there is something in it to be sought after. Does he give us a requirement that is not fraught with blessings and consolation to us? Not at all. Every requirement lived up to brings consolation and blessing. If I can have the liberty of the spirit to dwell on this subject, I would like us to look at it and see if there is not something in it which we have not found out and which is both desirable and profitable.

I will read from the Doctrine and Covenants a short but very comprehensive Revelation upon this subject; but before doing so **let me say that wherever tithing is spoken about, the word offerings is frequently connected with it.** For instance, the Lord by His prophet Malachi, charged Israel with having robbed him of his tithes and offerings. These are words which although not strictly synonymous, are so nearly alike that they are frequently used together, and sometimes one for the other. But as used in the ancient scriptures tithes are not offerings, and offerings are not tithes.

It should be kept in mind that this Church was organized more than eight years before the Lord gave to His people in this great and last dispensation a law on the subject of tithing. Let this be borne in mind as we proceed. The beginning of this work was founded in offerings and in consecrations, by the people giving themselves and all they possessed to the work of God when they embraced it. In the building of the Temple at Kirtland, the law of tithing was not known, but every man went to work on that House after the manner of bees returning to their hive, and each bringing in the necessary material to enable them to carry on the work.

When the first Bishop, Edward Partridge, was appointed to the high position of Bishop of the Church in Zion, his duty, as given by revelation, was not to deal with tithing. Indeed tithing was not even mentioned in the whole revelation, but he was required to receive the consecrations of the Saints, and to set off to them their inheritances. No revelation had yet been given upon the subject of tithing.

When the Saints had gone up from Kirtland to Jackson County in Missouri, and had been driven to Clay County, and from Clay to Caldwell County, and when Brothers Joseph and Hyrum, David and Oliver, and the leading authorities of the priesthood at that time were congregated in Far West, the then gathering place of

Israel, and where a Temple was appointed to be built, it was on the 8th of July, 1838, that the Lord gave for the first time to this people, through the Prophet Joseph Smith, the law on the subject of tithing, and we should understand this in order to approach the subject in a correct and proper manner.

Up to this time you will recollect that the Saints had gone to Missouri to receive inheritances according to the order of stewardships, consecrating all they had to the Bishop in Zion; and in turn be delivered to every man his stewardship and gave to him a written deed and covenant, in the name of the Lord, and in the authority of his holy ministerial calling which could not be broken; and as you well know who are familiar with the history, the Saints were during the following winter of 1838-9, driven out from Missouri altogether.

We will now look at this short "revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to a question, "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing."

1. Verily, thus saith the Lord, I require all thy surplus property, to be put into the hands of the Bishop of my Church of Zion.

2. For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church.

3. And this shall be the beginning of the tithing of my people.

4. And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

5. Verily I say unto you, it shall come to pass, that all those that gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

6. And I say unto you, if my people observe not this law; to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

7. And this shall be an ensample unto all the Stakes of Zion. Even so. Amen.

Before going further I want to stop and consider the question asked by some, what He means where the Lord requires the surplus property of His people as the beginning of their tithing. Let us consider for a moment the word "surplus". What does it mean when applied to a man and his property? Surplus cannot mean that which is indispensably necessary for any given purpose, but what remains after supplying what is needed for that purpose. Is not the first and most necessary use of a man's property that he feed, clothe and provide a home for himself and family? This appears to be the great leading object for which we labor to acquire means, and as, until the time that this revelation was given, all public works and raising of all public funds had been by consecration, was not "surplus property", that which was over and above a comfortable and necessary subsistence? In the light of what had transpired and of subsequent events, what else could it mean? Can we take any other view of it when we consider the circumstances under which it was given in Far West in July, 1838?

I have been unable in studying this subject to find any other definition of the term surplus, as used in this revelation, than the one I have just given. I find that it was so understood and recorded by the Bishops and peoples in those days, as well as by the Prophet Joseph himself, who was unquestionably the ablest and best exponent of this revelation.

Immediately following the persecutions of the Saints in the expulsion from the State of Missouri, the Prophet Joseph, in 1839, found the sickly

town of Commerce so nearly depopulated by disease, that its remaining inhabitants were glad to sell out to him their sickly place, which afterwards became the delightful Nauvoo—for God blessed it and made the place healthy as well as beautiful. Soon a site was selected on which to build a Temple, as says the Lord, "which my people are always commanded to build unto my name." The corner stones were laid and the gathered saints were diligently at work on the building.

How did they build it? Here for the first time in this dispensation the principle of tithing was practiced by the Saints in the labor of building a Temple. Few, if any, in those days, who came to Nauvoo, had any surplus, and many had not a comfortable subsistence, consequently the tithing of the people on that Temple was mostly in labor as I well recollect—for I worked in the quarry every tenth day when I was not absent on missionary service. I remember very well that every man who was dependent on his daily labor went in good faith and performed the work assigned him, and it was considered and credited to him as his tithing. When brethren who had property gathered there they were tithed of their surplus property, and then after that of their increase of the residue from that time on. **So abundant was the spirit of consecration among the Saints in those days, they voted rather than have the Temple fail of completion by the appointed time, they would appropriate their homes and the lots on which they stood for its accomplishment.**

After paying such purplus as the beginning of their tithing, "those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord." Again, "Verily I say unto you, it shall come to pass, that all those who gather to the land of Zion shall be tithed of their surplus property, and shall observe this law, or they shall not be found worthy to abide among you." This is a command; it does not say it may or may not be, but they shall not be worthy to abide among you. "And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you." This language is plain and free from ambiguity. "And this shall be an ensamble unto all the Stakes of Zion.

I call your attention to this that we may look at it and come to know what it really means to pay tithing. For I do believe that the majority of the brethren want to understand what is the mind of the Lord on this subject, because our blessings all depend upon our understanding what is in his mind and will and then carrying it out to our best ability. Some who pay their tithing think they ought not to be called upon for any offerings to the Temple or poor, and say, "If I have to make donations I cannot pay tithing"; and they act accordingly.

I might go on to speak about a great variety of views which are taken of this subject, but suppose we take a look at what the Lord said and did about these things anciently. **First, a word concerning offerings. People carry something to the poor because they feel it to be a requirement; but do they do it in a way that they may receive the blessings of the Lord that pertain to the giving of those offerings?**

There is a great deal more belonging to this than I shall attempt to explain now. The first manifestation of God's favor or his disfavor to man over the matter of offerings was towards two of the sons of Adam—Abel and Cain; Abel brought the firstlings to his

flock and of the fat thereof, such an offering was acceptable to the Lord, and because of this the blessing and favor of God was upon him. Cain, his own brother, child of the same parents, brought his offering to the Lord, but his offering the Lord could not accept, it was displeasing in his sight. **The Bible does not give us the particular reasons for the acceptance of Abel's and the rejection of Cain's offering; but the Talmud, an ancient Jewish record, informs us that "while Abel selected the finest and best-conditioned animals of his flock, Cain offered fruit of an inferior quality, the poorest which the earth afforded. Therefore, Cain's offering was unheeded, while the fire of acceptance fell from heaven, consuming the gracious gift which his brother had presented to his Maker."**

Cain's offering did not represent that gratitude and acknowledgement which was witnessed in his brother Abel's. And while God could pour out his blessing and spirit upon Abel, accepting of his offering, He could not do so to Cain. We may take this down to the times of Israel in the land of Canaan. The Lord, when he gave them the law of tithing, gave also the particular item of offerings. They had to bring peace offerings and different kinds of offerings before the Lord, that by complying with these the favor of God might rest upon them.

But to give a more striking and significant instance, let me refer you to the case of Solomon, who wanting a certain peculiar blessing from the Lord, offered a sacrifice unto the Lord of 3,000 bullocks, and said he, "O, Lord, if thou wilt accept of my offering, I desire not the riches nor the wealth, nor the honor of the world, but I desire wisdom, that I may be able to lead the people in the right way of the Lord." What affect did this offering produce? The Lord granted the desire of his heart. Here was a standard given. Solomon did not want a blessing worth a certain amount, he wanted one that should reach his people through him; the blessing that he might be enabled to rule over them in wisdom. He sought such a blessing, and not the blessing of earthly goods; and God granted it to him, and he made the wisest of men and the best ruler that ever led that people; although his heart was led astray, after idols, as the Lord told him it would be if he took wives from other nations which were idolatrous.

When we make offerings unto God, they should be of the best and the choicest that we have, and when this is the case we can with more freedom and faith ask our Father for some of the best of His blessings. But if we give the poorest of our property as some do, will it be acceptable to the Lord, and shall we obtain the blessings we desire?

If you were going to make an offering to the nobles of the earth, you would never think of presenting anything but the best and choicest of the kind of gift you were going to make. I do not want to speak lengthily upon this matter of offerings, but to merely remind you that when we make offerings we should do so in sincerity, imparting the best we have, as did Abel, and never presenting anything that our better nature would intimate to us would not be acceptable to God or His servants, that we may not share the lot of Cain.

Let us now return more particularly to the subject of tithing. The Lord gave to His people anciently the law of tithing. It is recorded in the 14th chapter of Genesis, that Abraham, when he went out with 318 trained men, in the power of God, slew certain wicked kings, thereby winning the admiration of God's High Priest Melchisedek, who we are told, went out to meet him when he was returning home, and blessed him. Abraham turned over one-tenth of the spoils

that he had taken to this man of God; he did not even take them home, so regardful was he to conform to this law, which he respected and honored, and the observance of which brought such great blessings upon his own head and upon the heads of his generations after him, who also observed this law. Paul, hundreds of years afterwards, quoted it as an example for those of his day.

The Bible informs us that Jacob, while serving for his wives, recognized this law, and said to the Lord: "Of all that thou shalt give me I will surely give the tenth unto thee." The Lord blessed him with the desires of his heart and prospered him exceedingly. He paid his tithing.

So also the Prophet Joseph and other leading Elders of the Church in our own day have covenanted with the Lord and paid their tithing with most careful consideration. When Israel was being brought up from the land of Egypt, and the Lord established his law among them to make them his people, he gave them the following commandment in regard to tithing. Leviticus 27: 30, 34: "All the tithe of the land, or of the fruit of the tree is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatever passeth under the rod." Do you know what that means?

I will relate the history as it has come down to us. When they came to pay their tithing the Lord told them it should not be the poorest neither would he ask the best; therefore they put their flock or herd in a pen having an outlet just large enough for one to pass out at a time, and as the animals passed in single-file, the owner stood by with a rod in his hand that had been dipped in some sort of coloring material, counting them as they came out, and touching every tenth animal with his colored rod. He would not go in among them and pick them lest his judgment might not be right, but the flock passed out according to their own inclination, and as they passed, the owner stood with the coloring rod and marked on the back of every tenth animal, and after all had passed out to an adjoining fold, those that were marked were then picked out from the flock. "He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." They were to take it as it came, not to pick the good or the bad; this was the requirement, that they should give the Lord tithes of all: Leviticus 27: 30 and 33.

There is another feature in this which is worthy of notice, while all Israel paid these offerings and tithes of their seed and grain, flocks and herds, to the ones appointed to receive it—to the Levites; that tribe of Israel was forbidden to have any other property, but they had to live on the tithing thus presented. Still they were required to pay a tithe of what they received the same as the rest of the people. The Scriptures say about this in the 18th chapter of Numbers:

"And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress." Thus we see that the Levites had to pay tithing of all they received.

Again, the Lord called upon Israel to hold at certain seasons what they called feasts. He told them that they should bring their supplies, provisions, etc., at the times of these feasts, and that in the first day they should

not do any manner of work, but should come together on the day of the feast of Pentecost and the passover, and should remember how the Lord passed by them in the land of Egypt; and the first day and the last day of the feast they were required to keep without working.

And the people were commanded to eat before the Lord with clean hearts and with rejoicings, and were particularly requested to invite the Levite who was without part or inheritance among them. The Lord pointed out things definitely for His people, and as long as they obeyed strictly the requirement made of them they flourished and prospered in the land. And it was wonderful how that little land of Canaan was made to support the millions of Israel, with all their flocks and herds. It was truly a land flowing with milk and honey. And it was because of the blessing of God that was upon it.

The Lord our God wants us to sanctify this land unto him by paying our tithing and offerings, that He may bless it unto us and make it a blessed land upon the face of the earth, not only to us but to our generations after us. He has gone so far as to say that kings should not rule over it, and that if the people who live upon it should become wicked, when the cup of their iniquity became full they should be cut off. These are great promises made unto us if we carry out the requirements of the Gospel. And yet, how little do we know of the great blessings that follow obedience to the law of tithing? Some seem to forget that if they do not pay tithing, they are not even entitled to a recommend from their Bishop to partake of the general blessings of the Lord's house. They do not seem to realize this. The day is coming when you will want to go into the Temple of the Lord which is now being erected in your city, and receive your ordinances there, the records will be searched to see if you have paid your tithing. And then you will have occasion for sorrow, and regret if you have not been faithful to this requirement in times of prosperity, and while you could have paid as well as not.

There are some features of this subject which seem like a crowning climax of the text. After the Lord revealed to Israel the law of tithing, and after telling them how to keep the feast of the Passover, etc., he tells them another peculiar thing, to which I wish to call your attention, as it is connected with the subject—in Deuteronomy, 26:12, 13.

> **When thou hast made an end of tithing, all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled.**
>
> **Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, and to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.**

Here is a curious saying: When thou has made an end of this tithing, and eaten within thy gates, then thou shalt say before the Lord: "I have brought away the hallowed things out of mine house, and also have I given these unto the Levite, and the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them."

Now, supposing there was an ordinance of that kind instituted among us that at the close of each annual settlement, it was required of each man to say, I have paid my tithing, the

tenth of all the Lord has given unto me; I have delivered it to my bishop or to the storehouse of the Lord, as the Lord has required. And then to say, I have done all things according to the commandments of the Lord my God, and have not failed in any of these things. How many of us could lift up our hands and say that we have done all that God has required?

There was the point—God brought it home to the people, and when a man could say this his neghbors knew he was living the law of God. This was something that created confidence and fellowship between man and man. When they could thus testify that they had done all that was required of them, they could also, with good grace and faith, ask the blessing of God upon them and their land as written in the 15th verse of the chapter just quoted:

> **Look down upon thy holy habitation from heaven and bless thy people Israel, and the land which thou hast given us, as thou swearest unto our fathers, a land that floweth with milk and honey. As the Lord in like manner said unto us.**
>
> **And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.**

There is one other thing in connection with this wherein the Lord gave to the people a requirement which it would seem was intended to reach home to their hearts and to prevent greed and covetousness. Every seventh year was a year of jubilee or release when the poor, the unfortunate, the bondsmen and the debtor were set free.

If a man borrowed of his neighbor during the early part of the six years, he had more time which gave a better prospect of being able to pay before the seventh year arrived. If another wished to borrow during the sixth year, not having so much time to earn or make the pay, persons having money to lend would naturally feel that it was doubtful if they would get their money back.

Upon this peculiar feature of financial policy the Lord says, "if there be among you a poor man or one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart. nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him and shalt surely lend unto him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, 'the seventh year, the year of release is at hand', and thy eye be evil against thy poor brother, and thou giveth him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."—Deut. 15:7-11.

How wonderfully the Lord in all his teachings seeks and works to do away with covetousness, that sin which is idolatry, from the midst of his people. If thy brother come to thee on the sixth year thou shalt not close thine hand against him, but thou shalt open wide thine hand unto him. Thou shalt not let thy wicked heart say, that the seventh year, the year of release is at hand and I perhaps will lose it all.

Brethren, since so exalted sentiments of charitable benevolence were given to the ancients, under the law, shall we to whom the fulness of the Gospel has come, let these precepts pass by unheeded without treasuring them up in good and honest hearts?

I have just begun to open the door, just commenced to enter into some details that environ this great and vastly important subject. I have only

aimed at the importance and general bearing of this law upon the Saints, as touching all that the Lord gives unto us, not dealing in the least with the administration of His law.

Let us consider—who is it that causes the grain to increase when we put it into the earth? Who makes our flocks and herds to increase? Who gives us the vitalizing air we breathe—the liberty we enjoy with all the hopes and promises of eternal life and glory through obedience to the everlasting Gospel? God the giver of every good gift.

From the foregoing we learn that the law of tithing is a strict commandment, a law which if obeyed faithfully by God's people will bring blessing, plenty and sanctification of the land occupied by them unto God and His purposes, but if disobeyed the disobedient "shall not be found worthy to abide among the Saints, and this land shall not be a land of Zion unto them."

That the difference between tithing and offering is that tithing is designated, meaning one-tenth, neither more nor less; while offerings are also required, the amount is left optional with the giver—the measure he metes will be measured to him again.

That the tithing of all that the Lord gives unto us belongs unto Him, and it is our first duty to the Church to pay it, and after that the sacred precepts, teach offerings and a generous benevolence to the poor and needy, whether in gifts or loans—discouraging greed or covetousness of this world's goods, which is idolatry.

I earnestly pray that the Spirit of God may enable us to master this and all other principles of the Gospel, until we shall possess the riches of eternal life, the greatest gift of God to man. Amen. **(See also TRUTH 9:159)**

The Kingdom of God

Brigham Young

July 8, 1855. J. of D. 2:309-17

I will make a few remarks upon the same subject that was presented this afternoon, although there were many leading items in those remarks that would require a considerable length of time for me to give my views upon them, and to explain fully what I understand in relation to them. My brethren, who rise here to speak to the people, are also aware that it is impossible to fully explain to the congregation all the points that may be alluded to in a discourse.

Hence I design to speak a few words concerning the Kingdom of God. Not that I would disagree in the least from the remarks made by Brothers Grant and Pratt, or that we differ in our views upon this subject. It is an extensive one, and the usual time never permits a person, in one short discourse, to fully explain such subjects as were presented for our edification this morning. I noticed throughout the remarks of both of the brethren that they did not make sufficient distinction, nor make it plain to the minds of the people, that the Kingdom of God would be different, in a certain sense, from all other kingdoms and empires upon the earth: this was for the want of time. In public speaking a man's mind is often led from one idea to another, branching to the right and to the left upon matters and points that need explanation, and I presume this is more particularly the case upon the subject of the Kingdom than any other.

If you and I could live in the flesh until that Kingdom is fully established, and actually spread abroad to

rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow creatures. For instance, if the Kingdom of God was now established upon the continent of North and South America, and actually held rule and dominion over what we call the United States, the Methodist would be protected just as much as the Latter-day Saints; the Friend Quakers, the Shaking Quakers, and the members of every religious denomination would be sustained in what they considered to be their rights, so far as their notions were not incompatible with the laws of the Kingdom.

The Calvinist would be equally preserved in his rights, whether he believed, wished to believe, or said he believed and did not believe, that God has fore-ordained whatsoever comes to pass, and has dictated from all eternity the acts of the children of men down to the end of time, embracing every sin and every transgression of the law that has ever been committed upon the earth, from the first creation of man upon it; the Kingdom of God will protect him in that belief, and extend to him the privilege and the liberty of believing that, as fully as we should have the liberty of believing the opposite.

Again, men would come and say, "We believe in the Christian religion, but we firmly believe that the God we wish to serve has no eyes, no ears, no mouth, no head, and no body, that he is not composed of elements, that he has no parts nor passions, that his center is everywhere, his circumfrence nowhere; we firmly believe in serving such a God." That people would be preserved in their rights just as much as the people who believe that God lives, exists, and has the power of seeing, hearing, knowing, and understanding, and that we are organized and fashioned after, or, in other words, made like unto Him.

This is what the Kingdom of God will do for the inhabitants of the earth. If a sect should arise and say, "We do not believe in a God at all, and only in that which we can see, hear, taste, and handle, that which we can understand, or in gods our own hands have made, which we have carved out of wood or stone, or cast from metal, we believe in serving only such God: we have many gods, we have a god for every element that has come within the range of our understanding, one for the air, the water, the sun, the moon, the different planets, and the stars; we have a god of war and a god of peace, which we carve out of wood and stone, or make them of silver, gold, iron, or copper, and put them in our temples. These are the gods we worship, and do not believe in any other god or gods"—even they would be preserved in their individual rights and belief, as much so as the Latterday Saints.

When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business and let other people alone.

As was observed by Brother Pratt, that Kingdom is actually organized, and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please Him. As observed by one of the speakers this morning, that Kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the Church, for a man

may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all.

And further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled, and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a Kingdom of this kind was on the earth, the same as all other people.

It was observed this morning that the government of the United States was the best or most wholesome one on the earth, and the best adapted to our condition. That is very true. And if the Constitution of the United States, and laws of the United States, and of the several States, were honored by the officers, by those who sit in judgment and dispense the laws to the people, yes, had even the letter of the law been honored, to say nothing of the spirit of it, of the spirit of right, it would have hung Governors, Judges, Generals, Magistrates, etc., for they violated the laws of their own States.

Such has been the case with our enemies in every instance that this people have been persecuted. If a person belonging to the Church of Jesus Christ of Latter-day Saints was guilty of stealing while living in the States, or if any of that Church were found guilty of murder, or any other transgression of the civil law, they ought to have been tried by the law, and have received the punishment affixed to the crime. Did any of the Latter-day Saints object to that? No, not one. Joseph the Prophet never objected to it, but on the contrary, he urged it, prayed for it, and wished the Church to be delivered from all transgressors.

While we were in Illinois, if every transgressor of the law of that State, in our community, had been taken up and tried and punished, every Saint would have said, "Amen, we are better off without than with them." So we say here, we are far better off without wicked men than with them. I would rather be in the midst of these mountains with one thousand, or even five hundred, men who are Latter-day Saints, than with five hundred thousand wicked men, in case all the forces of the earth were to come against us to battle, for God would fight the battles of the Saints, but He has not agreed to fight the battles of wicked men.

I say again, that the constitution and laws of the United States, and the laws of the different States, as a general thing, are just as good as we want, provided they were honored. But we find Judges who do not honor the laws, yes, officers of the law dishonor the law. Legislators and law makers are frequently the first violators of the laws they make. "When the wicked rule the people mourn", and when the corruption of a people bears down the scale in favor of wickedness, that people is nigh unto destruction.

We have proof on hand, that instead of the laws being honored, they have been violated in every instance of persecution against this people; instead of the laws being made honorable, they have been trampled under the feet of lawyers, judges, sheriffs, governors, legislators, and nearly all the officers of the government; such persons are the most guilty of breaking the laws.

To diverge a little, in regard to those who have persecuted this people and driven them to the mountains, I intend to meet them on their own grounds. It was asked this morning how we could obtain redress for our

wrongs; I will tell you how it could be done, we could take the same law they have taken, viz., mobocracy, and if any miserable scoundrels come here, cut their throats. (All the people said, Amen.)

This would be meting out that treatment to wicked men, which they had measured to innocent persons. We could meet them on their own ground, when they will not honor the law, but will kill the Prophets and destroy the innocent. They could drive the innocent from their homes, take their houses and farms, cattle and goods, and destroy men, women, and children, walking over the laws of the United States, trampling them under their feet, and not honoring a single law.

Suppose I should follow the example they have shown us, and say, "Latter-day Saints, do ye likewise, and bid defiance to the whole clan of such men?" Some who are timid might say, "O! our property will be destroyed, and we shall be killed." If any man here is a coward, there are fine mountain retreats for those who feel their hearts beating, at every little hue and cry of the wicked, as though they would break their ribs.

After this year we shall very likely again have fruitful seasons. Now, you cowards, if there are any, hunt in these mountains until you find some cavern where no person can find you, and go there and store up grain enough to last you and your families seven years; then when the mob comes, take your wives and your children, and creep into your den, and there remain until the war is over.

Do not apostatize to save your lives, for if you do, you are sure to lose them. You may do some good by laying up a little more grain than you want, and by handing out a biscuit to a brave-hearted soldier passing by, hungry and fatigued. I could hide myself in these mountains, and defy five hundred thousand men to find me. That is not all, I could hide this whole people, and fifty times more, in the midst of these mountains, and our enemies might hunt until they died with old age, and they could not find us. You who are cowards, lay up your crops another year and hide them away.

You know that almost every time that Gentiles address us in public, they are very mindful to caution the Latter-day Saints "not to fight, now don't fight." Have we ever wanted to fight them? No, but we have wanted to preach to them the Gospel of peace.

Again, they say, "We are afraid that you, Latter-day Saints, are becoming aliens to the United States; we are afraid your hearts are weaned from the brotherhood down yonder." Don't talk about weaning now, for we were weaned long ago, that is, we are or should be weaned from all wickedness and wicked men. I am so perfectly weaned that when I embraced "Mormonism", I could have left father, mother, wife, children and every relation I had, and am weaned from everybody that will turn a deaf ear to the voice of revelation. We are already weaned, but remember, we are not weaned from the Constitution of the United States, but only from wickedness, or at least we should be. Let every man and woman rise up in the strength of their God, and in their hearts ask no favors of the wicked; that is the way to live, and then let the wicked persecute if they choose.

Are we going to fight? No, unless they come upon us and compel us either to fight or be slain.

Last fall we were visited by some of the brotherhood from the east, and I said, "Come in, my brother, come into my house; this is Mrs. Young, this is my daughter, and this is Sister So-and-So. Wilford, Joseph, and William, open your houses and let these eastern brethren stay with us in comfortable quarters this winter."

Wilford turns his family out of a fine house into a log cabin, to let the brotherhood in. Not a person, with but one exception, opened his house for their accommodation, without first asking my counsel. I said, "Yes, open your houses, turn out your wives and children, and let the brotherhood come in, and prove to the old stock, that we are their friends if they will do anything like what is decent"; and we furnished them comfortable winter quarters.

Directly the brotherhood began to pass around, and, as Brother Grant said today, with a glove half way on their fingers, apparently so virtuous in the day light that they durst not touch a female's hand with theirs, unless gloved, but under the shadows of night they would go whisking around, here and there, saying, "Won't you take a sleigh ride with me this evening? Step into my carriage, and take a ride."

These proceedings were directly in the face and eyes of this people. What did they do when I introduced them to a wife, a daughter, or a sister, with all the grace, politeness, and kindness that could be expected from any man? As quick as my back was turned, it would be, "Miss, or Madam, I want to get into bed with you. Look here, you come to my office, won't you? I have a good bed there."

I will cut the matter short, and ask, once for all, did they return the compliment, and without exception reciprocate the kindness and courtesy with which they were invariably met? No, they did not, at least not all of them, for several returned evil for good, and introduced wickedness and corruption into our midst, and the Lord knows that we already had enough of that to contend with.

Past experience has taught the brethren that in the future it will probably be the best policy to let soldiery quarter by themselves, and I am perfectly willing.

If persons come here and behave like gentlemen, they shall enjoy their rights, and we will enjoy ours or fight to the death. Let the laws of the United States be honored, and the laws of the individual States, and we will do as the Kingdom of God will do—protect everybody in their rights.

The experience of the last winter has taught us a good lesson, and we hope it has taught the people generally a lesson. I am troubled all the time with, "Brother Brigham", and "President Young, I do love you, President Young", when at the same time some, who use such expressions, will have one arm around my neck, loving me dearly, and the other around the neck of a scoundrel, trying to get Christ and Belial together; this I cannot endure.

If a man will keep a grog-shop and permit wickedness to fester around him, or do anything else that is contrary to the Christian religion taught in the New Testament, I say to all such, either stop it, or take your property and leave, for our laws do not tolerate it, and we will put them in force against you. As to again suffering the wickedness and misrule of foul spirits that come into our midst, and are treated by us gentlemen, I will not.

I will say to such official gentlemen as tell and boast "what the General Government is going to do", or "what they themselves will do", or "what they want to do", thinking to terrify the Latter-day Saints, that you may as well undertake to terrify the Almighty on His throne, as to terrify a Latter-day Saint of the true stripe—one who has the true blood in him.

True, there are many timid persons; timidity or fear is a weakness of the flesh; but to that person who has so far obtained the victory over the flesh as to know how God is dealing with

the people, there is no terror, for he is just as ready to die as to live, just as the Lord pleases; his object is to do right, and he fears not.

The kingdom of heaven is at hand. Jesus taught his disciples to pray that the kingdom of heaven might come upon the earth, and when it does come, you will find that it will be very different from what many people are imagining or expecting it will be. Its spirit will be to preserve their individual rights sacred to the inhabitants of the earth.

What is the foundation of the rights of man? The Lord Almighty has organized man for the express purpose of becoming an independent being like unto Himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter-day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister, the Greek Church, or to be an infidel and belong to no church.

As I have just stated, the Lord Almighty has organized every human creature for the express purpose of becoming independent, and has designed that they should be capable of receiving the principles of eternity to a fulness; and when they have received them unto a fulness, they are made perfect, like unto the Son of man, and become Gods, even the Sons of God.

I am so far from believing that any government upon this earth has constitutions and laws that are perfect, that I do not even believe that there is a single revelation, among the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low groveling, sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He has to speak to us in a manner to meet the extent of our capacities, as we have to do with these benighted Lamanites; it would be of no benefit to talk to them as I am now speaking to you. Before you can enter into conversation with them and give them your ideas, you are under the necessity of condescending to their low estate, so far as communication is concerned, in order to exalt them.

You have to use the words they use, and address them in a manner to meet their capacities, in order to give them the knowledge you have to bestow. If an angel should come into this congregation, or visit any individual of it, and use the language he uses in heaven, what would we be benefited? Not any, because we could not understand a word he said. When angels come to visit mortals, they have to condescend to and assume, more or less, the condition of mortals, they have to descend to our capacities in order to communicate with us. I make these remarks to show you that the kingdom of heaven is not yet complete upon the earth. Why? Because the people are not prepared to receive it in its completeness, for they are not complete or perfect themselves.

The laws that the Lord has given are not fully perfect, because the people could not receive them in their perfect fulness; but they can receive a little here and a little there; a little today and a little tomorrow, a little more next week, and a little more in advance of that next year, if they make a wise improvement upon every little they receive; if they do not, they are left in the shade, and the light which the Lord reveals will appear

darkness to them, and the kingdom of heaven will travel on and leave them groping. Hence, if we wish to act upon the fulness of the knowledge that the Lord designs to reveal, little by little, to the inhabitants of the earth, we must improve upon every little as it is revealed.

When He tells you how to purify your hearts, purify them. He says to the nations, "I send unto you my servants, I raise up unto you a Prophet, and call upon you, O inhabitants of the earth, through him, to repent of your sins." Do the people believe it is right to repent of their sins? Yes. How shall they repent of them? By forsaking them. If they will do this, the Lord will teach them how to become Saints. In what manner? By calling upon them through His servants to be baptized for the remission of sins, if they want to have their sins remitted, if they wish to be washed and made clean.

But before they go into the waters of baptism, they must forsake all their wicked practices, and covenant before the Lord to leave them forever behind them, saying, "Now we will go and serve the Lord our Maker." Has the Lord called upon the inhabitants of the earth in this way? Has he not taught you and me to become Latter-day Saints in His way? He has. Are we Saints still? When we first received the spirit of the Gospel, what was the world to us, with its grandeur, its riches, its elegance, its finery, its gaudy show, its glittering array of paltry honors, its empty titles, and every thing pertaining to it? Nothing but a shadow, when the Lord opened our minds and by the visions of His Spirit revealed to us a few of the things He had in reserve for the faithful, which were only, as it were, a drop in the bucket, compared to the ocean yet to be revealed. Yet that little made our hearts leap for joy, and we felt that we could forsake everything for the knowledge of Jesus Christ and the perfections that we saw in his character.

Are you Saints still? If you are not, repent of your sins and do your first works. Has the Lord taught you how to consecrate yourselves to His service, build up His Kingdom, and send forth the Gospel to the uttermost parts of the earth, that others may rejoice in the same Spirit that you have received, and enjoy the same things you enjoy? Yes, He has; and what more? A great deal more. He has taught you how to purify yourselves, and become holy, and be prepared to enter into His kingdom, how you can advance from one degree to another, and grow in grace and in the knowledge of the truth, until you are prepared to enter the celestial kingdom; how to pass every sentinel, watchman, and gate keeper.

Then go on and build the Temples of the Lord, that you may receive the endowments in store for you, and possess the keys of the eternal Priesthood, that you may receive every word, sign, and token, and be made acquainted with the laws of angels, and of the kingdom of our Father and our God, and know how to pass from one degree to another, and enter fully into the joy of your Lord. Latter-day Saints, do you live to this, do you seek after it with all your heart? You are aware that the Lord is able to reveal all this in one day, but you could not understand it. The Elders who have preached abroad, and the Sisters who have taught their neighbors at home, know by experience that this is true.

When your minds have been lighted up with the candle of the Lord, and you have been able to speak forth the great things of God, things that were beyond the capacities of the people to receive, you have felt your ideas apparently rebound or return to you again. So it is with the Lord; He would be glad to send angels to com-

municate further to this people, but there is no room to receive it, consequently, He cannot come and dwell with you. There is a further reason—we are not capacitated to throw off in one day all our traditions, and our prepossessed feelings and notions, but have to do it little by little. It is a gradual process, advancing from one step to another; and as we lay off our false traditions and foolish notions, we receive more and more light, and thus we grow in grace; and if we continue so to grow we shall be prepared eventually to receive the Son of Man, and that is what we are after.

I wish to proceed a little further with regard to the Kingdom of God. The principles, doctrine, germ, and, I may say, marrow of that Kingdom are actually planted on the earth, but does it grow to perfection at once? No. When wheat is planted and germinates, you first see the blade, and by and by the head forming in the boot, from which in due time it bursts forth and makes its appearance. When this Kingdom is set up on the earth, and spreads, its condition is happily set forth in the toast that was given here on the fourth, viz.—"May the wings of the American Eagle spread over the nations, and its dawn fall on America." Suppose the Kingdom of God is compared to the American Eagle; when in spreads over the nations, what will it do? Will it destroy every other bird that now flies, or that will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter-day Saints? If you do, you will be much mistaken.

Do you expect that every person will be destroyed from the face of the earth, but the Latter-day Saints? If you do, you will be mistaken. Many of our Elders labor under these erroneous expectations when reading over the sayings of the Apostles and Prophets in regard to the coming of the Son of Man. In one verse the Prophet will be describing the second coming previous to the commencement of the Millennium, and perhaps in the same verse he will describe a scene that will take place after the Millennium, and when the earth will be cleansed from all wickedness, after Satan has been let loose a little season, and had another tour upon it, and after it is renovated and becomes sanctified, and is like a sea of glass, as John describes it. Will this be the Millennium? No. But the order of society will be as it is when Christ comes to reign a thousand years; there will be every sort of sect and party, and every individual following what he supposes to be the best in religion, and in everything else, similar to what it is now.

Will there be wickedness then as now? No. How will you make this appear? When Jesus comes to rule and reign King of Nations as he now does King of Saints, the veil of the covering will be taken from all nations, that all flesh may see his glory together, but that will not make them all Saints. Seeing the Lord does not make a man a Saint, seeing an Angel does not make a man a Saint by any means. A man may see the finger of the Lord, and not thereby become a Saint; the veil of the covering may be taken from before the nations, and all flesh see His glory together, and at the same time declare they will not serve Him. They may, perhaps, feel something as a woman in Missouri did, who had been driven four times, and when she was about to be driven again she said, "I will be damned if I will stand it any longer; if God wants me to go through such a routine of things, He may take me where He pleases, and do with me as He pleases; I won't stand it any longer."

When the nations shall see the glory of God together, the spirit of their feelings may be couched in these words, "I will be damned if I will

serve you.'' In those days, the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter-day Saints; neither will the Latter-day Saints be allowed to rise up and say, ''We will kill you Methodists, Presbyterians, etc.'', neither will any of the different sects of Christendom be allowed to persecute each other.

What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom, and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a Church, and do not wish to change their religion.

They will be drawn to Zion by the great wisdom displayed there, and will attribute it to the cunning and craftiness of men. It will be asked, ''What do you want to do, ye strangers from afar?'' ''We want to live our own religion.'' ''Will you bow the knee before God with us?'' O yes, we would as soon do it as not''; and at that time every knee shall bow, and every tongue acknowledge that God who is the framer and maker of all things, the governor and controller of the universe. They will have to bow the knee and confess that He is God, and that Jesus Christ, who suffered for the sins of the world, is actually its Redeemer; that by the shedding of his blood he has redeemed men, women, children, beasts, birds, fish, the earth itself, and everything that John saw and heard praising in heaven.

They will ask, ''If I bow the knee and confess that he is that Savior, the Christ, to the glory of the Father, will you let me go home and be a Presbyterian?'' ''Yes.'' ''And not persecute me?'' ''Never.'' ''Won't you let me go home and belong to the Greek Church?'' ''Yes.'' ''Will you allow me to be a Friend Quaker or a Shaking Quaker?'' ''O yes anything you wish to be but remember that you must not persecute your neighbors, but must mind your own business, and let your neighbors alone, and let them worship the sun, moon, a white dog, or anything else they please, being mindful that every knee has got to bow and every tongue confess. When you have paid this tribute to the Most High, who created you and preserves you, you may then go and worship what you please, or do what you please, if you do not infringe upon your neighbors.''

The brethren who spoke this morning had not time to explain these points, and I have only just touched upon the subject.

The Church of Jesus Christ will produce this government, and cause it to grow and spread, and it will be a shield round about the Church. And under the influence and power of the Kingdom of God, the Church of God will rest secure and dwell in safety, without taking the trouble of governing and controlling the whole earth. The Kingdom of God will do this, it will control the kingdoms of the world.

When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flagstaff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us shall then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity.

Up to this time we have carried the world on our backs. Joseph did it in his day, besides carrying this whole people, and now all this is upon my back, with my family to provide for at the same time, and we will carry it all, and bear off the Kingdom of God. And you may pile on state after state, and Kingdom after kingdom, and all hell

on top, and we will roll on the Kingdom of our God, gather out the seed of Abraham, build the cities and temples of Zion, and establish the Kingdom of God to bear rule over all the earth, and let the oppressed of all nations go free.

I have never yet talked as rough in these mountains as I did in the United States when they killed Joseph. I there said boldly and aloud, "If ever a man should lay his hands on me and say, on account of my religion, 'Thou are my prisoner', the Lord Almighty helping me, I would send that man to hell across lots.'" I feel so now. Let mobbers keep their hands off from me, or I will send them where they belong; I am always prepared for such an emergency.

I have occupied time enough; may God bless you. Amen.

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 any excitement among the people. This is "Mormonism". I wish we were all so, I should then indeed be very much pleased.—Brigham Young, J. of D., 3:254-5.

"LOVE YOUR ENEMIES"

We are the best people in the world; and have the greatest reason to be thankful because of our location and situation.

Let us love one another, and love God supremely. It is written: "Love your enemies." Brother Erastus Snow was going to correct Paul for trying to excuse himself. I do not think the term was any more misapplied then when the Apostles wrote—"Love your enemies"; for I do not believe a word of that. "Love your enemies!" What, love Hell? When people do that they get where Devils are. If it had been written: "Love the spirits God has placed in tabernacles and try to reclaim them and do them good, and pray for those who disrespectfully use them, and place them where they would not hurt anybody." You may think that I am disputing the Bible. If you understood what the Lord means when He talks about loving his children you would understand that He does not love them as they are now; for He hates and is angry with the wicked. He dislikes their wicked acts, because He has organized them, and He wishes to see them obedient.—Brigham Young, J. of D., 8:156.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

WHEREFORE, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.—Moroni 7:46-48.

THE SPIRIT OF FORGIVENESS

We are impressed with the editorial in the August Improvement Era of President George Albert Smith on "The Spirit of Forgiveness". It should be studiously read and digested by every true Christian and particularly by Latter-day Saints. Perhaps no greater emphasis was placed on a gospel theme by Jesus Christ while sojourning with man than he placed upon this subject of forgiveness. To truly forgive means to forget the acts of our fellow men that have grieved us.

The spirit of forgetting is an expression of love. Love begets love, "**For God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish but have eternal life.**" This quality of love is a principle of eternal life; it is the fountain head of pure contentment, peace and happiness. Where is the man who has honestly forgiven his neighbor who has not at once felt richer, mellower and bigger for the experience? It will never fail.

It is inconceivable that a person whose heart is not attuned to the spirit of forgiveness can go where God is and associate with Him. Unpurged of the vice of hatred, Paul was bringing misery and death to the Saints, which in itself could not produce happiness for him, but with a purified heart, a proper perspective and a repentant spirit, he surrendered his life to the teaching of the true plan of salvation, and died gloriously and triumphant. Love was the theme of Jesus' ministry. He said to His disciples:

A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:34-5.

And again:

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. Ib. 14:23.

Then to be designated a disciple of Jesus Christ, one's heart must be actuated by love. Those wishing the Father and Son to **visit and abide with them,** must cleanse their hearts of everything that opposes love.

Among the great lessons in forgiveness is taught by King Benjamin to the Nephite saints (See Mosiah, Chapter 4).

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them. (Verse 10).

Severely rebuking those who refuse the petition of the "beggars", the righteous king said:

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped that ye could not find utterance, so exceeding great was your joy. Ib. 19, 20.

We heartily endorse President Smith's dissertation on "Forgiveness", and particularly commend his closing remarks:

"May we have the spirit of the Master dwelling within us that we may forgive all men as he has commanded, forgive not only with our lips but in the very depths of our heart, every trespass that may have been committed against us. If we do this throughout life, the blessings of the Lord will abide in our hearts and our homes."

FREEDOM

The noted novelist and playright, George Bernard Shaw, when asked what he thought of the value of Christianity as a panacea for the ills of the world, is quoted as replying, **"I don't know, but I would like to see it tried once".**

Since World War II is supposed to be ended, we hear much about a victory for freedom. People speak of it as though the last vestige of tyranny had been completely snowed under and buried forever.

Hailing the news of Japan's capitulation, Captain John H. Skillman, supply officer in command of Clearfield Naval Supply Base, is quoted as saying: **"No greater gratification is possible from the people of America than to realize that the last of the axis powers who sought to dominate the world has been defeated. * * * May this be the last time that American men and women are called upon to fight a war for freedom."**

This freedom of which Captain Skillman speaks is inherent and universal in application. All men are created under its divine benediction. That they are not all permitted to enjoy it is due to the selfishness, greed, ignorance and intolerance of man. Ex-president Herbert Hoover, in a recent address at Long Beach, before the Iowa Association of Southern California. made use of these expressive words:

As we have over these three centuries built the American system from things of the spirit, it is not easy to define. The American way acknowledges the Fatherhood of God, the dignity of man. It knows no rank, no caste, no exclusions. It recognizes man's right to personality, to freedom of choice, to freedom of will and judgment; the right to think, to believe, to have faith,

to dream, to speak, to write. It insists that these inalienable freedoms of mind and spirit come from the Creator Himself, not from the state. It is the duty of the state to protect these rights, not to coerce them.

Mr. Hoover's conclusions are sound. **"These inalienable freedoms of mind and spirit come from the Creator Himself", and** can only be proscribed by man at the expense of free government and final national anarchy and dissolution.

Today (August 31) fifteen native born citizens of the United States are behind the bars of the Utah State Penitentiary. They are neither vicious nor corrupt. They are honest in their dealings with mankind. They have broken no part of the Ten Commandments. Their only offense is adhering to a religious ideology, the living of which interferes with the rights and liberties of no man on earth. They are guilty of trying to raise a superior race of people under the laws of God relating to marriage wherein a plurality of wives is involved. Many of the children and grandchildren of these fifteen men are in the fighting forces of the country, seeking to establish the freedoms we have quoted. Some have made the supreme sacrifice.

No cleaner or better men can be found in the world than these fifteen men now in prison, and no finer women ever lived than the mothers of their children—children of superior quality. **Then why are the men incarcerated in prison? What real offense have they committed? Why should our law officers be guided by the evils of hatred and viciousness toward a citizenry eminently entitled to kindness and consideration by enforcing the letter of an outmoded law?**

In his speech after the signing of surrender terms by Japan and Allied commanders, President Truman described December 7, 1941 (Pearl Harbor attack) as "the day of infamy". To this God-fearing people, "the day of infamy" was March 7, 1944, about which not all has been told.

No, Captain Skillman, we are still fighting a "battle for freedom", a freedom far more precious than that which the late war has seemingly won.

Human freedom is very choice—why not give it a trial! Meantime—

"Have you forgot or never knew
That God will judge the judges, too?"

CLEANLINESS AND ORDER

Nothing in the lives of God's children is too small or insignificant for Him to counsel them upon. In fact, He says, "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). Among the laws and commandments which the Lord has given to His saints in the latter days are the following:

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands;

And let all things be done in cleanliness before me.

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C., 42:40-2.)

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. (Ib. 88:124.)

Set in order your houses; keep slothfulness and uncleanliness far from you. (Ib. 90:18.)

Amplifying these commands, we think it timely and appropriate to add the counsel of some of the leaders of Israel, and some comments of our own. **Brigham Young:** (From Discourses of Brigham Young, pp. 326-34)

I delight to see the mother teach her daughters to be housekeepers, to be particular, clean, and neat; to sew, spin, and weave; to make butter and cheese; and I have no objection to their learning to cultivate flowers, herbs, and useful shrubs in the gardens. It is good for their health to rise early in the morning and work in the soil an hour or two before breakfast, this practice is especially beneficial to those who have weak lungs. And while you delight in raising flowers, etc., do not neglect to learn how to take care of the cream, and how to make of it good, wholesome butter, and of the milk good, healthy, nutritious cheese; neither forget your sewing, spinning, and weaving; and I would not have them neglect to learn music and would encourage them to read history and the Scriptures, * * * in fine, let our boys and girls be thoroughly instructed in every useful branch of physical and mental education. Let this education begin early. Teach little children the principles of order; the little girl to put the broom in its right place, to arrange the stove furniture in the neatest possible way, and everything in its own place. Teach them to lay away their clothing neatly, and where it can be found; and when they tear their frocks and aprons teach them how to mend the rent so neatly that the place cannot be seen at a short distance; and instead of asking your husbands to buy them ribbons and frills, teach them to make them of the material we can produce. Teach the little boys to lay away the garden hoe, the spade, etc., where they will not be destroyed by rust; and let them have access to tools that they may learn their use, and develop their mechanical skill while young; and see that they gather up the tools when they have done with them, and deposit them in the proper place. Let both males and females encourage within them mechanical ingenuity, and seek constantly to understand the world they are in, and what use to make of their existence.

I am addressing myself to the ladies of the Kingdom of God, to those who know how to keep their houses, furniture and beds pure and clean, who can cook food for their husbands and children in a way that it will be clean, tasteful and wholesome. **The woman that can do this I call a lady.**

A good housewive, whether she possesses much or little, will have a place for everything she has in the house, and make her house orderly and comfortable, and everything when wanted can be found in its place.

When I go into a house, I can soon know whether the woman is an economical housekeeper or not; and if I stay a few days, I can tell whether a husband can get rich or not. If she is determined on her own course, and will waste and spoil the food entrusted to her, that man will always be poor.

What I say of housewives will fully apply to farmers and mechanics. I labored many years as a mechanic, and in the darkest night I could put my hand upon any tool I used. You may call this boasting, but it is not. It is merely mentioning the order in which I kept my shop.

Beauty must be sought in the expression of the countenance, combined with neatness and cleanliness and graceful manners.

I love to see the human form and the human face adorned, but let our adorning be the workmanship of our hands, from the elements with which we are constantly surrounded. I love beauty whether adorned or unadorned. I love chaste and refined manners, especially when they are founded upon virtue.

The daughters of Israel should understand what fashions they should

have, without borrowing from the impure and unrighteous. * * * Create your own fashions, and make your own clothing to please yourselves, independent of outside influences; and make your hats and bonnets to shade you.

I am ahamed to see the tight clothes to see the shape of the ladies.

Let the sisters take care of themselves and make themselves beautiful, and if any of you are so superstitious and ignorant as to say that this is pride, I can say that you are not informed as to the pride which is sinful before the Lord, you are also ignorant as to the excellency of the heavens, and of the beauty which dwells in the society of the Gods. **Were you to see an angel, you would see a beautiful and lovely creature.** Make yourselves like angels in goodness and beauty. Let the mothers in Israel make their sons and daughters healthy and beautiful, by cleanliness and a proper diet. Whether you have much or little clothing for your children, it can be kept clean and healthy, and be made to fit their persons neatly. Make your children lovely and fair that you may delight in them.

It is a disgrace to a community to drag their cloth in the dirt. * * * On the other hand I will say, ladies, if we ask you to make your dresses a little shorter, do not be extravagant and cut them so short that we can see the tops of your stockings or bare legs! Bring them down to the top of your shoes, and have them so that you can walk and clear the dust, and do not expose your persons. Have your dresses neat and comely, and conduct yourselves in the strictest sense of the word in chastity.

It adds no beauty to a lady, in my opinion, to adorn her with fine feathers. When I look at a woman, I look at her face, which is composed of her forehead, cheeks, nose, mouth and chin, and I like to see it clean, her hair combed neat and nice, and her eyes bright and sparkling; and if they are so, what do I care what she has on her head, or how or of what material her dress is made? Not the least in the world.

Now, sisters (and brothers), if you will consider these things you will readily see that time is all the capital stock there is on the earth; and you should consider your time golden, it is actually wealth, and, if properly used, it brings that which will add to your comfort, convenience, and satisfaction. Let us consider this, and no longer sit with hands folded, wasting time, for it is the duty of every man and of every woman to do all that is possible to promote the Kingdom of God on the earth.

Jedediah M. Grant: (References are to Journal of Discourses)

It is the little things that we need to observe now, and as Brother Brigham says, the observance of the small things is what brings us the great blessings of the Almighty.

I would like to see the work of reformation commence, and continue until every man had to walk to the line, then we should have something like union; but you might as well cast little pebbles in the air to stay the wind as to undertake to make those walk right, and do right who are full of the devil. People must be right in their works, and be brought to know and practice their duties. You have got doctrine enough and revelation enough, and perhaps one difficulty is that you are too full of them. One doctrine which you need is to make your families, your streets, and every thing about you clean, and to prepare proper outhouses. Purify yourselves, your houses, lots, farms, and every thing around you on the right and on the left, then the Spirit of the Lord can dwell with you.

Do you suppose, when I go into a house that Saints of God dwell there? No, I believe that they are a filthy set of beings. Saints must practice cleanliness and purity, and show by their prayers, by all their works, and in their families, that they are reforming, and forsaking all and every kind and species of filthiness and evil practice, no matter what it is; no, not though it takes the hair off from your heads; no matter if it be high, low, rough, or smooth, the Almighty has given you a law to obey and reverence; and if you practice those doctrines which you have embraced, though all hell foam against you, by the power of God you will triumph and ask no odds of anyone.

Talk about the Saints coming up to the Church of the first born, to the state of perfection which Enoch attained; if men and women ever attain to the state of perfection which Enoch attained; if men and women ever attain to this, they have to be pure in all their habits, pure in their spirits as well as in their doctrines, for the Lord has told us what is right and required in those things.—3:60-1.

It is your duty to keep clean. I have given the Teachers a new set of questions to ask the people. I say to them, ask the people whether they keep clean. Do you wash your bodies once in each week, when circumstances will permit? Do you keep your dwellings, outhouses, and dooryards clean? The first work of the reformation with some, should be to clean away the filth about their premises. How would some like to have President Young visit them and go through their buildings, examine their rooms, bedding, etc.

Many houses stink so bad, that a clean man could not live in them, nor hardly breathe in them. Some men were raised in stink, and so were their fathers before them. I would not attempt to bless anybody in such places. You may inquire why I talk so. Can you talk in a better style about dirt, nastiness, and filth? If you can, I cannot, and at the same time make people feel enough upon the subject to put away their filth and be clean. If you want me to speak smoother, do better and keep cleaner. Were I to talk about God, heaven, angels, or anything good, I could talk in a more refined style, but I have to talk about things as they do exist among us.—4:188-9.

If an angel (from Heaven) of God should come to that village, he would say to its inhabitants, "Repent and wash your bodies, repent and clean up your door yards, repent and cleanse your outhouses", all of which I seriously think that they have very much need to do.

After they have actually cleansed themselves and commenced doing right, and have cleansed their locality, I presume that then an angel or a man of God, might tell them what further to do.

I actually suppose that in the instructions which an angel of God would give, the very first lesson would be to teach cleanliness to the filthy, and then instruct them to keep themselves cleanly all the time. This is what our President is frequently teaching you; and yet you may go into some parts of this city, and you would actually think that Provo river affords no more water than would suffice for cleansing them.

I like a place constantly kept clean, and that must be so to satisfy me. I not only want the history of a people's being clean, and of their having cleansed up their dooryards, outbuildings and grounds, but I want them to do it.

* * * But there is still by far too much carelessness in this matter, and some people seem to love to live amidst

filth, and to snuff its nauseous and unhealthy odors, when it would be far better to apply it to enriching your soil.

You have been taught true doctrines, and the Lord God has given you the Holy Ghost which has purified your hearts, and now purify all that pertains to you.

The time will come when you will be tried in this respect; and the days of power will come, when the power of God will be more abundantly poured out upon those who are prepared for it. And you who have the truth and do not live up to it, who do not live up to that light and intelligence which is given you, may look for the wrath of God to burn against you.—4:19.

The temporal will keep pace as the spiritual advances. I do not believe that a man who is full of the Holy Ghost is going to live contentedly in a hog pen, in filth and in dirt, when it is in his power to prevent it. Go through our city and you will find some who are living in dirt and degradation; some who like dirt, who like to have their cow in the house and their chickens in the buttery; who like to have their pigs and children near enough for them to feed together; and their children are as naughty and filthy as they can be. And yet such persons think they have the spirit and power of God! This is one reason why so many people die, while journeying to this place; it is because the Holy Ghost is sick of them.

If you want the Holy Ghost, keep yourselves clean. I know that some think, when they get here, "O, we are in Zion, everything is right; there is no use in washing our children or combing their hair." I want you to understand that we wish you to be clean outside as well as inside; we want you to be clean and pure; to be good natured and possessed of every qualification requisite in a Saint of God; to have everything that can bring the light and gift of God among you.

I want the people to be pure in their words, in their deeds, in their spirits, and to be diligent in their prayers. I want men that come in from Europe, and from different parts of the United States, to purify themselves and go with their might to work righteousness.

No better summary of the subject can we find than the following from the Millennial Star, 15:337-340:

IT IS SAID THAT CLEANLINESS IS NEXT TO GODLINESS, BUT WE HAVE A NOTION THAT CLEANLINESS IS A MOST ESSENTIAL PART OF GODLINESS. No one can read the many commands, injunctions, exhortations, and precepts, which are interspersed through the Bible, without being fully convinced that uncleanliness is most offensive in the sight of God, and that cleanliness is a duty imperatively binding upon the Saints of God. To imagine that an unclean person can enter into the presence of God is an insult to the dignity of the Almighty—it is blasphemy. Paul says, that uncleanness and filthiness should not be once named among the Saints—that is, uncleanness and filthiness should not be named as practices among the Saints. He says, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God." Eph. 5:5. And John makes purity a test for discovering the true disciples of the Lord—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." I John 3:2, 3.

We will address this article to those Saints who are heads of families, because upon them rests the responsibility to order their houses aright, as well as to set an example worthy of imitation.

LET YOUR OWN PERSONS BE CLEAN. * * * How, then, can Saints permit filth to attach itself to their bodies, which bodies should be at all times the temples of the Holy Spirit, and which bodies, they hope, will be ushered into the presence of their glorious Lord. * * *

LET YOUR GARMENTS BE CLEAN. * * * In your dress, cleanliness should be the first thing, then neatness. * * * Silks and satins and fine cloth will not entitle you to the respect and esteem of sensible persons, but cleanliness and neatness will. Let it be conspicuous than in your wearing apparel. Fine clothes alone are not any recommendation to the Almighty, but cleanliness is one of the greatest of recommendations.

Do you plead poverty as an excuse for uncleanness? * * * Few people are so poor as to be unable to procure a little soap, a little soda, a little starch, and a sad-iron. Water is plentiful—the poor in large towns are the worst off for it. Fuel you must have a little of, both in summer and winter. Then do not think yourselves too poor to be clean—do not let such an idea remain in your heads. * * *

LET YOUR HOUSES AND FURNITURE BE CLEAN. It costs little more than labor to keep these in a creditable state of cleanliness. And who cannot afford labor? All can afford it, excepting the sick and those suffering afflictions and infirmities. And how conducive to health is a clean and wholesome habitation! What volumes it speaks in favor of its tenants! * * *

LET YOUR CHILDREN BE CLEAN. Greater responsibility is not laid upon man, than that of properly bringing up his children. The wise man says, "Train up a child in the way he should go, and when he is old he will not depart from it." If habits of scrupulous cleanliness are inculcated in the minds of children when they are of tender years, in after years those habits will become so fixed in the minds of your children, as to seem a part of their nature. Children are great imitators. * * *

We hear the Saints very often talking of the future glory of Zion, of the high position Zion will attain to among the nations—that she will be the praise, the joy, and the admiration of the whole earth. But Zion must not exhibit symptoms of this uncleanness which we have been talking of, or she will not be accounted so extremely worthy of admiration as the Saints might wish. Be not deceived. Zion will be, in a great measure, what the Saints might make it. If the Saints become the most cleanly, pure, and happy people upon the face of the earth, Zion will become the most cleanly, pure, and happy place on the face of the earth. If any people upon the earth surpass the people of Zion in cleanliness, so long will Zion be inferior to other places, and less desirable than they. Never forget this. Do not imagine that your prayers to be gathered to Zion will be answered before you have settled into habits of cleanliness. You have no right to an inheritance in Zion while you delight to practice unclean habits. The inhabitants of Zion must not only be pure in heart, but pure in body also, or they cannot expect that the glory of the Lord will rest upon their dwelling places. **DO NOT FOR A MOMENT ENTERTAIN THE IDEA THAT THE SPIRIT OF THE LORD HOLDS ANY FELLOWSHIP WITH FILTH AND FILTHY HABITS.** If you do you most miserably delude yourselves. The command to purify your bodies, and the command to purify your spirits, are equally binding upon you. If you do not strive to fulfil both commands, you will be found wanting, and will lose your crown. Therefore, from this time forward strive with all your souls to keep clean your spirits, your bodies, your garments, your habitations, and your children, then will the Holy Spirit ever abide with you, and you will be accounted worthy of an inheritance in Zion.

We would emphasize one or two more things. Let not a man who considers himself *worthy* of presiding over a family lay the *whole* blame upon his *wives*. If conditions of idleness and uncleanliness (the first is the cause of the second) exist in his home, he is responsible, or he is not presiding over his family. It is more a reflection upon him than upon the woman if such conditions exist.

He himself should set the example in his *own* person and habits, and he should lay down the rules of conduct in his home, and see that they are carried out. It is true that some young women are brought up by lazy and unclean parents, and must be trained all over again (or should *we* say, begin their training?), *when* they are married, and *what* a reflection upon such parents!

Let not parents plead that they have so many children that they do not have time to keep clean. By the time the oldest ones reach the age of five or six years they should have been taught to begin to help in the duties of the household, inside and out, and by the time they arrive at an age to be married themselves, they will have

been trained to raise their families in the same way. Even the boys should be taught to clean house, wash dishes, mend and cook, for they may have to be "on their own" some day, and they can get along—or perchance they may find it necessary to teach their wives later.

More should be said about sleeping too much, and retiring and rising early, "that your bodies and your minds may be invigorated". Most of us have learned by experience that oversleeping tends to suggishness of mind and body. Many mistake this "dopey" feeling for fatigue, and the more they sleep, the more "tired" they feel. There is no drug or medicine, or any habit, that will make you feel vigorous, fresh and ambitious as much as retiring early and arising early in the morning, when you can get half your day's work done while the other fellow, the lazy sleepy-head, is sleeping his precious time away. Seven or eight hours is plenty of sleep for the average adult, and we would suggest retiring no later than ten at night and arising no later than six o'clock in the morning. Try it! It is exhilarating!

These things are emphasized for a very important reason. They are part of the broad requirements embodied in the following admonition of the Lord, if we are to realize the blessings that He purposes to bestow upon His people in the redemption of Zion.

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D. & C., 82:14.)

What a beautiful thing if we could find in all the homes of those who would be saints, such a home as described by the Lord when he commanded His first elders to establish a house for the school of the prophets:

"Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." Ib. 88:119.

COURAGE AND HONESTY

By GEORGE Q. CANNON

It is said that much of the information which our enemies rely upon in prosecuting the Latter-day Saints, or their practice of plural marriage, is derived from persons who profess to be members of the Church. This is the statement made by officials. Perhaps those who write these anonymous letters profess to be members of the Church, but it seems incredible that men or women holding fellowship in the Church, or bearing the name of Latter-day Saints, can possibly be guilty of such base conduct as this.

In all ages and among all peoples informers and traitors have been held in the greatest contempt. We believe that men may be guilty of many sins for which they will obtain forgiveness much easier than for breaking their covenants with their fellowmen or betray the confidence reposed in them. Who can have confidence in such people? They must, in their secret hearts, despise themselves. There are doubtless very many apostates, who, in order to repay some old grudge against certain persons, may give this information to the officers of the government.

We hear it stated from so many sources that letters of this kind are being received by the prosecuting attorney that we suppose there must be truth in the statement. We hope, however, for the sake of humanity, that the authors of these letters do not have a standing in the Church. When people deny the faith and become open apostates we naturally expect them to fight the work with which they were formerly connected. This is not surprising. But think how members of the Church, guilty of such an atrocity, must feel when they

meet together with their brethren and sisters to partake of the sacrament.

In the breasts of our children there should be established the highest sentiments of honor and love for the truth. The courage to declare it should also be fostered in every child's mind. It requires courage sometimes of a high character for a child to face consequences of some of it actions. The temptation to tell a falsehood in order to conceal that which it has done is sometimes very great. But parents should be careful in watching their children, developing within them a moral courage that will enable them to tell the truth even under these circumstances. It is absolutely necessary for the formation of a strong character in the Church that children should have this lesson impressed upon them, that as they grow up to manhood and womanhood they may possess the moral courage necessary to enable them to perform their part as Latter-day Saints.

Coupled with this love of the truth and this courage to maintain it there should be developed in all children's breasts a sentiment of honor in keeping their word, in maintaining their integrity, in never violating confidence nor betraying any trust reposed in them. There are persons in the world who, after hearing a communication made to them in confidence, will turn round and reveal it to the injury of the person who trusted them. Such perfidy we hope is very rare in this Church; but there are people in the world who seem to think that if they do this and not be found out it is all right.

Latter-day Saints should have a higher standard of honor. They should be true to every trust reposed in them. Their word should be like the word of an angel, so that every one who knows them will have perfect confidence in that which they state and feel that their honor is entirely safe in their keeping.

Children, these are principles which you should all seek to cultivate, and if you possess them men will love you, they will repose confidence in you, you will never lack for friends and God will love you.—Juvenile Instructor, 20:200.

PROGRESS IN THE COURTS

The decision of Judge J. Allan Crockett denying the writ of habeas corpus was appealed by the 15 petitioners involved in the cohabitation cases to the Utah Supreme Court, which has not yet handed down its decision.

Briefs have been filed and oral argument made September 10th on appeals before the Utah Supreme Court in the "conspiracy" cases. The decision will be made in due course.

The Supreme Court of the United States has set October 9, 1945, for hearing oral argument in the "Mann Act" and "Lindbergh Act" cases.

Generally speaking, the brethren now suffering imprisonment in the state penitentiary, as well as their families, are in good health and spirits, and are bearing their crosses as men of God should. None but they can know what it is to be thrown into the company of vile and corrupt men, knowing as we do the finer sensibilities and intelligent and Godly spirits of these good men. We admire and love them for their courage in holding fast to the iron rod of truth, and in standing in the breach for the cause which they represent.

Seek not gaiety to glean
Or sorrow seek to dull;
For gaiety may be obscene,
And sorrow beautiful.
We cannot—now or after—
Untangle hopes or fears,
For there are tears in laughter,
And many a laugh in tears.

F. L. Minningerode.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

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The Saints of God Versus the World

(Millennial Star, 14:81-85)

"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 Man's 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 unto the prophets.

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—Jesus Christ.

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James 4:4.

The most cursory student of the history of the people of God, must be aware of the unceasing hostility that ever has been manifested towards them by the world. This is one of the most prominent traits by which the Saints of God can be distinguished from the multitudinous religionists by whom they may be surrounded. If an hundred kinds of religion are taught, the wayfaring man, though a fool, need not err in regard to which is the right one. It is that religion which is least fashionable—least popular. Seek not the true religion and the true servants of God amongst the giddy multitude. "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15). So said the Savior. Again, "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, **and many there be which go in thereat:** because straight is the gate, and narrow is the way, which leadeth unto life, **and few there be that find it.**" (Matt. 7:13, 14.) The Saints of God and the true religion have ever been exiles from the fashionable world. They have never been popular since Satan has had dominion upon this earth, and they never will be popular until wickedness is swept off the face of the earth, and Satan is bound that he cannot tempt the children of men. The Church of God is

"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."

then that people who are "every where spoken against."

St. Paul said, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) The godly of all ages and dispensations can testify that this is true. They know from bitter experience that the world hates them even unto the death. A greater than Paul once said to his disciples, "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. * * * The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10;22, 24, 25.) Again, "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 his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me." (John 15:18-21.)

The above are sayings and prophesyings upon principle. But suppose we come to matter of fact. We can give Asiatic Scripture facts, and American Scripture facts, and facts from personal experience, in illustration of the principle in question. Two witnesses are better than one, but at the mouths of three witnesses shall every word be established.

We will have The Bible, first witness.

The Lord had respect unto Abel for his righteousness, and this excited the enmity of his brother Cain, who being a wicked man, rose up in anger and slew Abel. (Gen. 4.)

The soul of righteous Lot was vexed from day to day with the filthy conversation of the wicked, and so exceedingly hostile were the inhabitants of Sodom and Gomorrah to God, truth, revelation, and righteousness, that angels could not stay one night in those cities without an attempt to maltreat and abuse them. (Gen. 19.)

The pure-minded Joseph, because he obtained knowledge from God by dreams, etc., was cruelly exiled from his native country, and his father's house, and sold into the hands of strangers; and because he would not yield his body to licentiousness, he was thrown into prison, and narrowly escaped with his life. (Gen. 37 and 39.)

David was hunted by King Saul like a beast of the forest. (1 Sam. 19 to 27.)

The Benjamite princes cast Jeremiah into a loathsome dungeon, and withheld food from him. (Jer. 37 and 38.)

The ungodly Chaldeans sought to take away the life of Shadrach, Meshach and Abednego. (Dan. 3.)

The proud Medo-Persian Presidents and princes endeavored to overthrow Daniel, and by a wily strategem caused him to be cast into a den of lions. (Dan. 6.)

The wicked Haman sought to destroy Mordecai and all the Jews that feared God. (Esther 3, 5 and 6.)

John the Baptist was rejected by the Pharisees and lawyers, imprisoned by Herod, and finally beheaded at the instigation of Herodias. (Mark 6.)

Jesus Christ was a "man of sorrows and acquainted with grief". When near two years old, Herod gave commandment that he should be slain. But he escaped unhurt. (Matt. 2.) He was continually dogged by long-faced Pharisees, High Priests and Elders,

who eagerly watched every opportunity to make him an offender for a word. They charged him with casting out devils by the power of Beelzebub, the Prince of devils. (Matt. 12:24.) Respectable and devout people, generally speaking, refused to associate with him. He was under the necessity of mixing with the lower class of society, and for this he was termed "a gluttonous man and wine bibber, a friend of publicans and sinners." (Matt. 11: 19.) Frequently he had not where to lay his head, passing the nights in the open air. At length he was betrayed by a kiss, apprehended, arraigned before Pontius Pilate, and falsely accused of various real or pretended crimes. No fault was found in him. But the people cried—"Let him be crucified." He was then scourged and delivered to be crucified. The Roman soldiers stripped him, arrayed him in a scarlet robe, platted a crown of thorns and put it upon his head, and a reed in his right hand, and in mock submission bowed their knees, and cried—"Hail, King of the Jews!" After this, they stripped him of the scarlet robe, spat upon him, smote him, gave him vinegar mingled with gall to drink, and crucified him under the accusation—"THIS IS JESUS, THE KING OF THE JEWS." (Matt. 27.)

Stephen was taken before the Elders and Scribes, charged with blasphemy and treason, cast out of the city and stoned to death. (Acts 6 and 7.)

Paul was imprisoned and arraigned before Felix, Festus, and Agrippa. (Acts 24 to 26.) He was stoned once, beaten with rods thrice, and scourged five times. (2 Cor. 11.)

The ancient Saints were persecuted very severely. They were tortured, mocked, scourged, bound, imprisoned, stoned, sawn asunder, and slain with the sword; they wandered about in deserts and mountains, took refuge in caves of the earth, dressed in sheepskins and goatskins, being destitute, afflicted, and tormented. (Heb. 11.)

The Book of Mormon, second witness.

The prophet Ether was esteemed as nought by the people, and was cast out from among them. He hid himself in the cavity of a rock by day, where he finished his record. At night he used to go out to view the destructions which came upon the people in consequence of their wickedness. (Page 543, second European edition.)

Nephi's brethren conspired against him, and bound him with cords, that he might be left in the wilderness to be devoured by wild beasts. By the power of God he burst his bonds, and the hearts of his brethren were softened for a time. (Page 13.) But they hated him for his righteousness, and finally sought to take away his life, insomuch that he was obliged to flee with his family and friends into the wilderness. (Page 65.)

King Noah caused Alma to be cast out, and sent his servants after him for to slay him because he pleaded for the prophet Abinadi. But Alma escaped. (Page 179).

Abinadi was bound and cast into prison, for declaring a Messiah would come. He was scourged with faggots, led to the stake, and suffered martyrdom, because he would not recant. (Page 179.)

The aged Gideon was slain with the sword for the word of the Lord. (Page 210.)

Alma and Amulek were bound with cords, stoned, smitten, imprisoned, and denied sufficient sustenance, whilst many of their brethren and sisters were most cruelly cast into the fire and burned to death. (Page 249.)

The Personal Experience of the Latter-day Saints, third witness.

Every Latter-day Saint feels that he is in a measure a proscribed being. So powerfully does Satan work in the hearts of the children of disobedience that the strongest ties are sundered, the tenderest relationships forgotten, and oftentimes a Saint's worst foes are those of his own household. The world, and especially the religious portion of it, evinces a most uncompromising hatred towards the Latter-day Saints. Nay, the very name of Latter-day Saint fills the bosoms of the people with indescribable sensations, and seems to rouse up every malignant feeling of their souls. If an individual only goes to hear the Saints, he becomes thenceforth a marked character. He hazards his good name. His pious friends are perfectly surprised to hear of him setting his feet within a "Mormon Conventicle." They are thoroughly shocked at the thought of him listening to a discourse from a "Mormonite Elder." They are thunderstruck if he should chance to speak in approbation of what he has heard. They dissolve all connection with him if he becomes convinced of the truth, and essays to render obedience to the same. They would rather he would become a drunkard, or a whoremonger, than a Latter-day Saint. Many persons have declared they would prefer following their relations to the grave, to the misery of knowing that they would embrace the faith of the Saints of God. Roman Catholicism, with all its priestly enormities and inquisitorial horrors, is considered comparative purity and virtue, in contrast with the supposed absurdities and blasphemies of "Mormonism!" And indeed it is doubtful whether there is a religious society existing which would not, in the event of a crisis, unite in the general cry of "Away with the Mormons. they are not fit to live."

Joseph Smith, under God the founder of the Church of Jesus Christ of Latter-day Saints, though originally an obscure illiterate youth, was persecuted with the most heartless cruelty from the time when he first made known that he had received a revelation from heaven. And his chief persecutors were those who professed to be followers of the meek and lowly Jesus. They continually sought his overthrow, and endeavored to accomplish it by all means in their power. To prejudice the public mind against him, the most idle and nonsensical rumors to his injury were industriously circulated, and, of course, most eagerly believed. Divers writs and processes, founded upon these foolish rumors, were served upon him, which led to vexatious lawsuits, about forty-six in all; but in none of these, where he had a legal tribunal, was Joseph Smith once proven guilty of breaking the laws of his country. So vindictive were his enemies, that they rested not until they had imbrued their hands in his innocent blood. His enemies testify that his offence and sentence was, "The law of the land cannot reach him, but powder and ball shall."

Hyrum Smith, brother to Joseph, was murdered with him, though convicted of no crime.

John Taylor, an apostle, was severely wounded at the same time.

And the Latter-day Saints as a people have been most vilely persecuted. They have been mobbed, plundered, and driven from their homes and possessions, time after time. Their path might have been traced by their blood. Hoary age and helpless infancy were alike disregarded by fiends in human shape. Defenseless woman was ruthlessly despoiled of that which is dearer than mortal life. The leaders of this people have been cast into prison without cause, and fed upon human flesh.

In the spring of the year 1846, the chief authorities of the Latter-day Saints were exiled from their beautiful Nauvoo and its splendid temple, and compelled to seek out a home for themselves in the wild fastnesses of

the Rocky Mountains; far away from the abodes of civilized but bloodthirsty Christians. They traveled westward some hundreds of miles, but found they must halt for the winter far short of their destination. Whilst in this distressing situation, the United States officers called upon them for five hundred of the flower of their camp to enroll themselves as a battalion, and march into Mexico. This cruel, cowardly requisition was immediately complied with. In return for this unparalleled manifestation of patriotism, the poor and infirm Saints who were unable to leave Nauvoo with the main body, were driven out of the city at the cannon's mouth and bayonet's point, and forced into the woods and prairies on the trail of their abler brethren, and the authorities of the Church.

And after the Latter-day Saints have, with the most persevering industry and admirable fortitude, crossed trackless deserts, threaded gloomy ravines, explored whole regions previously little known, located themselves in the Salt Lake Valley, built houses and cities, planted farms, and made the wilderness rejoice and the desert blossom as the rose—the United States Congress has granted them a Territorial Government in answer to their petition to be admitted as an independent State into the Union.

This done, the old game of evil reports and lying slanders is renewed with its wonted virulence. There are some characters who envy the Latter-day Saints the privilege of digging for their own bread. They envy them the ground they stand upon, and the air they breathe. They wish to overthrow fair Utah, that prodigy of virtuous enterprise. But their hopes will vanish, and their spirits fail them, their lying calumnies shall return as fire upon their own heads, and pierce their souls like a dart through their liver. For the Lord of hosts is our defense and strong tower; in Him we put our trust. "It is better to trust in the Lord than to put confidence in princes."

In the fall of 1850, the United States Executive duly appointed seven persons as public officers for the Territory of Utah, to-wit: Lemuel G. Brandebury, Chief Justice of the Supreme Court of the United States for said Territory; Perry E. Brocchus, and Zerubbabel Snow, Associate Justices; B. D. Harris, Secretary of the Territory, and Messrs. Holman, Day, and Rose, Indian Agents. These officers arrived in Utah in the summer and fall of 1851. But they had not been there many weeks, before the three former gentlemen disclosed a cowardly inclination to desert their posts of honor, and return to the States. Having no creditable reason for this palpable dereliction of duty, they very naturally (like as truant urchins fish up excuses to their masters) scraped together a scurrilous dish of odds and ends, in the way of an "Official Report" (or rather "Reports", for there are more than one, and of course all true, however contradictory), to make their case good, and thus escape the censure-stripes of the Federal Executive.

But these slanderous and highly-colored "Reports" are not the only manifestations of hostility towards the Saints. Certain members of Congress evince a determined resolution to oust the Utah delegate (The Hon. J. M. Bernhisel) out of his seat in the House of Representatives. This is perfectly in harmony with other proceedings. But let it be done, and the unity of the Lord's people will surprise the hypocrites, and astonish the world. Let the American nation allow this measure to be so ordered, and the hand of God will fall right heavily upon the people. There will be weeping and mourning in high places. The proud despots of the old world will hold up the mock liberty of Columbia to scorn and ridicule. We await forthcoming events with lively interest rather than distressing anxiety; for we know that all things will

work together for good to them that love God, and are the called according to His purpose.

It is a common practice for men who persecute the people of God, to console themselves with the idea that they do not persecute them on account of their religion, but merely render them a just reward for their extreme **politics** or daring blasphemies. Very fine! But let us consider. Why did the Jews persecute Jesus? For his politics and supposed blasphemies. "For a good work we stone thee not (oh, dear, no!) but for blasphemy." (John 10:33.) "If we let him thus alone, all men will believe on him; **and the Romans shall come and take away both our place and nation.**" (John 11:48.) Why, Jesus Christ was arraigned, condemned, dressed in a scarlet robe, invested with a sceptre-reed, crowned with thorns, and nailed upon the cross for his **political opinions!** His very accusation appeared in bold relief over his devoted head—"THIS IS JESUS, THE KING OF THE JEWS!" The Chief Priests, Scribes, and Elders mocked him, and ironically cried out, **"If he be the King of Israel,** let him now come down from the cross, and we will believe him!" (Matt. 27.)

Stephen was stoned for his **political** opinions. "For we have heard him say, that this Jesus of Nazareth shall **destroy this place, and shall change the customs** which Moses delivered unto us." (Acts 6:14.)

Paul was presecuted on account of his **political** opinions. "For we have found this man a pestilent fellow and a mover of **sedition** among all the Jews throughout the world; and a ringleader of the sect of the Nazarenes." (Acts 24:5.)

And the same subterfuge is availed of now. The Rev. J. B. Lowe, of this town (Liverpool) in a lecture says,—"Jackson county and Clay county were the scene of skirmishes between them (the Saints) and the county militia, who wished to expel them. The inhabitants, however, had only recourse to violence when they found they could not get rid of them quietly. I do not justify the violence; but remember **it was not persecution on account of religion.** * No such thing. All religions are tolerated in the United States, and the gentlemen who petitions against them said they had nothing to say to their religious gibberish; it was **their political system,** with its arrogant assumptions, that they opposed, and they were determined that it should not be tolerated, as there would be no peace till they were induced to leave the place."

Joseph Smith was persecuted and slain for his **political** opinions. The Saints of God were driven from Nauvoo for their **political** opinions. And the overthrow of the Saints in Utah is now sought on account of their **political** and **seditious** opinions.

But whether the enemies of God think that Jesus, Stephen, Paul, Joseph, or any of the Saints of God suffered persecution and martyrdom for their religion, or for their politics, or for their blasphemies; one thing is known, they suffered and died for **righteousness'** sake, and consequently their reward will be great in heaven when the wrath of an offended God will wither up their remorseless persecutors.

There has yet to be a tremendous struggle between the powers of God and the powers of Satan. The prize these parties are contending for is nothing less than universal and eternal dominion over this earth. God intends

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***Though this Rev. excuser of wholesale persecution tells us that the Missourians drove the Latter-day Saints because of their politics, yet he himself reflects upon them because of their religion, as well as their politics. He speaks of Orson Pratt as a "very clever man, and a very respectable one for anything I know BUT FOR HIS RELIGIOUS OPINIONS!" So, in Mr. Lowe's judgment, Mr. Pratt's religion is a certain DISCOUNT upon his respectability!**

to extend His government over all the face of the earth, and drive Satan from it. The kingdom of God must be established and the will of God done here as promptly and efficiently as it is now done in the heavens. All the righteous men of God of old who have received the Priesthood when upon the earth, were engaged in this glorious work. They have all accomplished something towards it. They are still actively engaged in this work, and they have covenated not to cease from their labors until the struggle is ended and the victory won. The question will become daily more and more momentous. All will have to choose sides. Satan and his adherents think to win the day. But they will be deceived. To hasten the end there will be a grand concatenation of the powers of all dispensations combined with the powers of Heaven. In this generation a decisive blow will be struck between the two rival powers, which will give peace and rest to the righteous for a thousand years. Then shall all the Saints be united in one, and God shall be their King and Lawgiver, and this very earth where their enemies have triumphed over them shall be given to them for their eternal inheritance. Amen.

Confidenee

The principles of salvation have been, and ever will be enjoyed among men just in proportion to their confidence in God, and in one another. God created man in His own image, male and female, and it is written that He searcheth the hearts and trieth the reins of the children of men, and knoweth what is therein. God is therefore qualified to provide for the salvation of all men, because He knows and comprehends them, in all their varied conditions. Accordingly He has provided laws for the salvation of all who will obey them, whatever may be their individual or national peculiarities, though embracing all the features and circumstances of domestic, civil, or religious life,—His spirit penetrates and moves the minds of the children of men, as the wind moves the leaves of the forest trees: the sound is heard though we cannot tell whence it comes, or whither it goes. Such is the effect of the spirit of God upon man. He is sensible of its power, although he may not comprehend it as he is comprehended by it. As the gentle, cooling breeze in the heat of summer exhilarates the wearied soul, so do the gentle whisperings of the spirit of truth expand the mind, and sustain the spirit which thirsts for knowledge, and open up the fountain of that living stream of intelligence which flows from God to man, when the channel of life—the Priesthood, is among them.

God not only knows how, but actually has made provisions to save men, if they will have confidence in Him and receive it. God exalts men, because He sees they have confidence in Him, and are willing that He should know their condition, thoughts, and feelings, and will not seek to deceive Him or hide anything from Him. Those who perfectly confide in God are worthy, and entitled to the confidence of others, and it can safely be reposed in them; therefore He calls such to fill high and responsible places, and while filling those places they have a right to the confidence of all men; for God bestows that honor upon them, and what God sustains men should approve.

When the Almighty Father saw that the adversary of souls was getting power over the children of men to destroy them, He had confidence in the integ-

rity of His Son, and committed to his charge the great plan of salvation for the rescue of His kingdom, according to His purpose in creating the earth and men upon it, and commissioned him with full power to bring the redemption to pass, according to the genius of that plan. Now, if God could with all confidence, commit the salvation of the **whole world** to His Son Jesus, he is certainly worthy the confidence of all men who can only commit to him their individual salvation.

When the plan of salvation is authoritatively proclaimed among men, and they will not accept of Jesus as their savior, they not only dishonor those through whom salvation is offered to them, but they dishonor the Plan of Salvation—the Name of Jesus —and God, who has placed that honor upon His Son; and this will be their condemnation—they have withheld their confidence from him who was altogether entitled to it, having laid down his life for it. No greater assurance can a man have that his interests will be sacredly preserved, than to know that they are in the hands of him who loves them more than his life, and would willingly give his life as a ransom, rather than betray the confidence reposed in him. Jesus gave his life, and greater love can no man manifest than to lay down his life for his friend. This is the standard which God has fixed, and those who can be measured by it will not be found wanting.

No one could be more interested for the salvation of the world than God, for whose glory it was created; and He delivered all those interests up, for a season, into the hands of His Son, and made him to be the Savior of men, and qualified him in all respects for that great ministry, by giving him all power, both which was in Heaven and which was on earth, that in any wise pertained to this world. The fact of his having all power, makes him responsible for all who will be controlled by him; and no one can justly be made responsible for that which he does not control. Therefore, if all men were controlled by him, all men would be saved by him, for it is to this end that his power is given, that he might save.

In all true forms of government, when duly administered, the lesser power is always safe, and assured of protection while subject to the greater power. This principle is respected among the nations of the earth. As corrupt as they are, even belligerent powers, who meet and contest their superiority upon the battleground, are disgraced in the eyes of the civilized world if they dishonor this principle, and when the weaker yield and surrender to the stronger force, they expect protection, even from an enemy, while they acknowledge his power and submit to his will. So in the government of God, the simple act of obedience or submission to the higher power demands protection and salvation at its hands. Jesus proffers it on these simple terms.

Men seek power over their fellow men, to enslave them and bring them into bondage, that they may get gain by debasing their fellows. But not so with a true master; he only requires obedience, that those who obey may become like him, exalted to the same blessing, power, and dominion. And if Jesus is the legitimate source of power, and dominion, we must obey him before we can ask to be obeyed. We must abide his law before we can expect to administer to others. We must have confidence in him, before we can justly ask others to confide in us, and this principle holds good through all the Priesthood of God, who administers in His government.

This power is of God, and demands the same respect from men, as though the author of that power were here. Jesus has, in different ages of the world, from the days of Adam until

now, had that confidence in men, that he has called them to administer in his name, as he was called by the Father to administer in the Father's name, and in those men thus appointed he has required the same confidence to be reposed.

"But", says one, "how are we to know they are worthy of our confidence?" Because the Son of God, who is greater than us, has confided in them, even to the showing of his power with them, and shall not man approve what he appoints?

In every age when the Redeemer of the world has confidence enough in a man to open the heavens and give unto him a dispensation, with power to administer among men in his own name, that man has a legal right to the confidence of the whole world, whether it be a Moses, a John, a Peter, or a Joseph, it matters not; and the simple fact of with-holding that confidence is the sure damnation of the world. Awful were the consequences of with-holding confidence from a man of God in the days of Noah. Such an example should be a warning to all men, while it is written, that as it was in the days of Noah, so shall it also be again. And all men may be assured that if God has called JOSEPH SMITH to be a Prophet unto them to prepare His coming, He will destroy all men from off the earth, if needs be, to maintain the honor of that servant, and thus make the days of Jesus Christ's second coming like those of Noah. While Go dsustains a man, the whole world may try in vain to put him down. Why? Because God is greater than all. So it is with every man in the kingdom of God who is in authority, and occupies a responsible place, while he is upheld by the power above him, he is entitled to the confidence of all below. In consideration of this great truth, the Apostle said, "render therefore honor to whom honor is due."

Men have in all ages assumed the right to judge those whom God has called to do His work, and even Saints have supposed they could judge those who were placed over them in the Lord, and their judgment be just. But how can a man judge that which he cannot understand, nor comprehend, or how can the lesser comprehend the greater? If such could be, superiority would be done away, and the **greater** would no more be known, and if there were none greater than others, confidence would cease to be reposed in any being for salvation, faith would cease, and there would be an end of power, while the whole scheme of salvation would pass away, and its purpose fail.

The present condition of this world goes far to illustrate this principle; so little confidence or trust is known among men, that almost every grade of power from the humblest peasant to the haughtiest monarch, from the least that is known, to the strongest government on earth; each seeks its independence from the others, while confusion and impotency are the result.

Then let the Saints take heed to their ways, and let them be the ways of the Lord, and not the ways of men. Let your confidence be reposed where the power of God is, and there it will be protected. Power increases with confidence, which should ever be cultivated among the children of God, that their unity and strength may be the dismay of their enemies, while it is their rock of defense, and God's power among the nations to obtain dominion which shall never pass away.

—Mill Star, Vol. 14, ps. 425-28. August 28, 1852.

Our Feelings

It is very easy for us to make a sacrifice of anything except our feelings; when we come to them, "there's the **rub!**" Money or property can be

easily sacrificed, but our feelings, our prejudices, our preconceived notions, cannot be so readily surrendered.

The love of their money or property will cause the condemnation of many, but the love of their feelings, right or wrong, will cause far more to fall short of the glory of God. How difficult it is to persuade two contending persons to stifle their animosity towards each other, and ask each other's forgiveness. Each considers his opponent chiefly in the wrong, and though at the same time he acknowledges himself a little in the wrong, too, yet how much more easily each can be persuaded to sacrifice his time, talent, money, or property to harm his opponent, than he can be persuaded to sacrifice the feeling of animosity that burns in his bosom.

It requires little reason, little argument, little persuasion, to secure the devotion of anything either possesses, for the purpose of **gratifying** the feelin of revenge upon his fellow; but it requires a great deal of reason, a great deal if argument, a great deal of persuasion, to secure from either the **sacrifice** of that feeling of revenge, though he be in the wrong, and the giving up of his revengeful feelings would be productive of much benefit to him both in a pecuniary and moral point of view. In fact, do we not often see men who would rather beggar themselves and their friends than give up their feelings? We do; and some are so obstinate as not to withhold their life if thereby they can accomplish the purpose of wreaking their revenge upon others. Examples of the truth of these remarks are of daily occurrence. They are constantly before our eyes.

This tenacious clinging to our feelings, this obstinate persistence in refusing to sacrifice them, when duty requires their sacrifice, has been one of the greatest obstacles to the spread of the work of God in all ages of the world. It was in ancient times, and it is now.

When the Almighty chose Moses and commanded him to go to Pharaoh, to bring the people of Israel out of Egypt, Moses felt unwilling to go, and told the Lord that his brethren in Egypt would not receive him. When the Lord told him that they would hearken to his voice, Moses was still unwilling, he urged that he was not eloquent, but "slow of speech, and of a slow tongue"; the Lord said unto him "Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Moses, however, still felt reluctant, and said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses", and He appointed Aaron, an eloquent speaker, to be spokesman for Moses. Now, what was the reason of Moses' reluctance to go and fulfil the mission the Lord appointed him! This: his feelings were opposed to it; his feelings of fear, and perhaps of pride. Before Moses left Egypt he slew an Egyptian who was smiting an Hebrew and hid the dead body in the sand. Pharaoh heard of this and sought to slay Moses, which was the cause of his fleeing from Egypt to the land of Midian. And Moses recollected the sarcastic remark of one of his Hebrew brethren, who was contending with another Hebrew: "Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian?" And Moses was brought up in all the learning of the Egyptians, and he might feel rather ashamed to appear in the face of the whole Egyptian nation as the leader of the Hebrews, who at this time were despised and oppressed by the Egyptians. No wonder, then, that the commandment he received came in contact with his feelings. The Lord

had to tell him expressly that the Hebrews would hearken to his voice, and he should bring them out into the land of Canaan; and also that those Egyptians who sought his life were all dead.

We know very well the feelings that pervade the bosoms of men and women when they first become convinced of the Gospel. We know that many are too proud to condescend to obey it and consequently they deprive themselves of the blessings which obedience produces. Although they cannot advance one argument in opposition to the principles laid before them, yet they are ashamed to acknowledge before their acquaintances and the world that they have been heretofore believing in "lies, vanity, and things wherein there is no profit", and that their eyes have been opened, their understandings enlightened, and their knowledge increased, by that despised people, the Latter-day Saints. Others who are convinced of the truth, do not obey it because it would deny them the gratification of many feelings which are offensive in the sight of God.

And after people have entered the Church, they ever and anon find precepts and commandments that come contrary to their feelings, and to obey which requires a great effort of the mind. If an Elder is called to go on a mission, as like as not it comes in contact with his feelings, and, unless he has well disciplined his feelings by the law of God, it proves a great trial to him to set upon its fulfilment; perhaps he has just married a wife, or bought a horse, or a yoke of oxen, or purchased or rented a farm, or engaged in extensive business arrangements, which renders it peculiarly inconvenient for him to fulfil his mission straightway, and he may feel to run any way but the right, to escape performing his duty, like Jonah when sent on a mission to Ninevah.

A doctrine may be unfolded, or a revelation given, which comes right across the feelings of many, and if they are not careful and considerate, they are led on to apostasy, and lose their standing in the Church; not because they know any scriptural or reasonable objection to the doctrine or revelation, but merely because it comes in opposition to their feelings. Many have lost the Spirit of the Lord, and become as dead branches, by giving way to feelings in neglecting to gather when they had opportunity; and others have lost it by neglecting to comply with other precepts or commandments, merely because they did not suit their feelings.

When the Saints were mobbed and driven in Jackson County, Missouri, the Lord gave a revelation for all the Saints to consecrate their means, and purchase the lands that belonged to their enemies; which could have been done, had all united to do it; and if they had done it, the Lord said Zion should have been redeemed and their enemies should have had no further power over them. But it did not exactly suit the notions of some to consecrate their hard-earned property, and consequently the children of Zion were scattered, and have not yet been restored to their possessions, but they have been scourged from city to city, and but few of them remain to return to Jackson County, when the Lord shall give permission; all this has happened according to the word of the Lord, by the Prophet Joseph.

Now there is a great secret respecting our feelings, the sacrifice of them when opposed to the will of the Lord, is obedience; and obedience is far more acceptable to the Lord than the sacrifice of all the money or property we may possess. And all who have made the experiment, know, and all who will make it, may know, that when a revelation or commandment from the Lord comes in contact with our feelings, there's a great blessing at the

back of that revelation or commandment, which blessing cannot be obtained, except we sacrifice our feelings. It appears hard to sacrifice our feelings for the Law of the Lord, but the moment we determine that we will, that moment we are free, the load falls from our back, as Christian's did at the Cross, and our minds are filled with unspeakable peace and joy in the Holy Ghost.—Mill. Star, Vol. 15, p. 91-93.

WISDOM

"Happy is the man that findeth wisdom, and the man that getteth understanding." —Proverbs III, 13.

Next to the gift of eternal life, and co-equal with "that faith by which the worlds were framed", stands the gift of wisdom. More precious than rubies and better than fine gold, she brilliantly adorns the head of him who has sought her diligently. "She is the tree of life to them that lay hold upon her: and happy is every one that retaineth her." Probably no word or act of Solomon ever pleased the Lord so perfectly as his prayer for wisdom. When the choice was given him in the language, "Ask what I shall give thee", the king replied that he had been made ruler over a people "like the dust of the earth for multitude", and chose wisdom and knowledge that he might judge righteously among them. The approval of Heaven was plainly manifested in the following scripture:

> **And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.**

It will be noticed that the choice itself was a wise one. Many people, if they were permitted to select a blessing, would scarcely make the choice of Solomon; but the Lord added "riches, wealth and honor"; in short he could scarcely withhold them, and Solomon evidently knew this, for he afterwards wrote, **"I sought not riches, power or honor, but I prayed for wisdom, for I knew she was the mother of them all."** And he also knew that these earthly surroundings would be of little use, unless God gave us the ability to enjoy them. He declared on one occasion, "A man to whom God hath given riches, wealth and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity." Those who obtain the wisdom of Heaven, possess the keys to all things. They are on the road to eternal life; being "wise unto salvation", their aim is celestial glory. But they also, like Soloman, have the key to power, wealth and honor in this life, for wisdom will teach them to "seek first the kingdom of God and his righteousness", and to those who do this "all other things will be added". Wisdom also brings health and long life, for she teaches sobriety, temperance, chastity, and all that goes to make life happy, useful and enduring. Read the Word of Wisdom, revealed through Joseph the Prophet. Who so is wise shall "run and not be weary, shall walk and not faint." And we have the Lord's promise that we shall not be destroyed when the Avenger goes forth to smite the inhabitants of the earth. —Mill. Star, 43:257-8.

The man who makes wealth his god instead of his servant, who is determined to get rich, rich at any cost, and who is willing to sacrifice honesty, honor, loyalty, character, family—everything he should hold dear—for the sake of a mere stack of money-bags, is, despite his robes of ermine, only a rich pauper living in an air-castle.—Jordan.

Work as if you were to live 100 years, Pray as if you were to die tomorrow.—Benjamin Franklin.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

THE best news that ever fell upon weary human ears is the gospel of Jesus Christ. It makes God's purposes plain. It reveals His plans for the world. It lights the future. It brings peace to troubled hearts, and a great new hope.

Without the gospel these times would be dark indeed. How else would men know of the tender compassion of Jesus for a lost and fallen race, His desire to redeem, His power to save, His crucifixion, His resurrection, His coming again?

Better even than news of victory in Europe, or victory in the Pacific, is the news of His victory over death and the grave, and the assurance that because He lives, we shall live also; that the dead in Christ shall rise; that all who love Him "shall not perish, but have everlasting life".

—Signs of the Times.

MEN SHALL CRY "PEACE, PEACE", WHEN THERE IS NO PEACE

At every turn in the road, in pulpit and press, the discussion of peace and war goes on. Notwithstanding the merciless tragedies of the late war have brought sorrow and remorse into practically every family in the participating nations, the lessons of human conflict with its attendant curses is yet unlearned. Humanity, bereft of divine aid is slow to learn and to heed. Greed, envy, hatred, and prejudice eat deep into the human vitals. While man recites in brassy dryness the divinely inspired words, "**We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pusuit of happiness**", a shocking inequality exists, and society is tottering on the apex of a huge volcanic crater of atomic might that will shortly burst, scattering death and destruction over the entire world.

The prophets of God have been telling us of these truths for the last six thousand years. In response to their warnings great calamities have visited the earth. A flood was universal; the cities of the plains were consumed by fire from heaven; great dynasties rose and fell. At least three American civilizations came to naught, while wars and other calamities have been almost continuous.

From the lessons of the past man should have learned that while God grants him his agency, He will not forever tolerate sin. Mercifully men are taken from mortality that in their

sinful course unborn spirits may not be compelled to obtain bodies in their diseased and craven debaucheries.

No, we have not seen the last of wars and human destruction. From the revelation to John the Revelator we learn that in a future conflict the third part of the men of the earth will be destroyed:

> **And the four angels were loosed, which were prepared for an hour, and a day, and a month. and a year, for to slay the third part of men.**
>
> **And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.**
>
> **By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.**
>
> **For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. (Revelation 9:15-19).**

Man has not learned enough of the forces of nature to at least have a hint as to how this great destruction may be brought about. And the sad part of the matter is that after this great catastrophe the revelation informs us that surviving men will not then repent.

> **And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and ilver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:**
>
> **Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. (Revelation 9:20-21).**
>
> **Thus saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.**
>
> **And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. (Jeremiah 25:32-33).**

God never destroys a nation without first warning it. **"Surely the Lord God will do nothing until he revealeth his secret unto his servants the prophets."** (Amos 3:7—Inspired Translation).

In harmony with this promise the Lord revealed much of present day disorders to His Prophet. Joseph Smith was the chosen vessel to establish the work of God in the present dispensation. He has foreshadowed the ills of the world in this day. As early as December, 1832, Joseph predicted the Civil War that actually began in 1861, and which will terminate in war being **"poured out upon all nations"**. He revealed in detail where the conflict would begin, closing with these stinging words:

> **And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, 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;**
>
> **That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. (D. & C. 87:6-7).**

Amplifying this the Lord again revealed:

> **Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the People, and all flesh has become corrupt before my face.**
>
> **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 in the midst of my house, saith the Lord. (D. & D. 112:23-26).

These predictions came from God's mouthpiece and will be fulfilled to the letter.

Why cannot these terrible destructions be avoided? Because the nation is steeped in sin and will not repent. It has rejected the Gospel of Jesus Christ, the only plan whereby salvation can come to man.

What are the outward signs of this national disintegration? The answer may be summed up in the three words, WINE AND WOMEN!

Alcoholism is increasing at an alarming rate. From press dispatches we learn that there are approximately 600,000 chronic alcohol addicts in the United States, for whom there is no cure. There are 2,000,000 heavy drinkers and 38,000,000 social drinkers. Time was when drinking was largely confined to the male population, but now the craze is taken up by the women—the mothers of the nation. Alcoholism, with alarming speed, is filling the city, county, state and federal prisons along with the mental hospitals.

Another sign of a constantly growing national weakness is the labor troubles and the great unemployment army. The situation of 8,000,000 unemployed, as predicted by government sources, by the coming spring, is a threatening menace that is troubling the minds of thinking men. It is a threat to national life. The government has successfully met the issue with its outside enemies, but when its friends—its very own children—begin their siege savagery will be turned loose on an unprecedented scale and revolution will work its wild orgies of revelry and destruction.

Cannot labor be placated and held within bounds? Not so long as present inequalities exist against it. While millions of honest, earnest, hard working men are barely able to eke out a living for their families, their self-appointed masters swimming in luxury and rotten debauchery, the great economic disease will not be stayed. We read of salaries of $20,000.00, $100,000.00 and even $500,000.00 per year paid to the ruling classes while the men responsible for profits making such salaries possible—the large family men, the nation's real backbone—are cut down to incomes of from one to two thousand. This unequal condition cannot long survive. Labor is aroused, and when fully awakened to the unjust situation hell will pop, and God pity the nation!

God, through His prophets has revealed a real economic structure whereby all may enjoy the blessings and comforts of life. It is the plan of our Lord Jesus Christ and must eventually be adhered to. Quoting David Lawrence, the noted news analyst:

> **Some day governments will discover what more and more individuals are discovering every day, namely, that in penology the philosophy of tolerance and fair treatment (the very thing the Scriptures teach us) accomplishes more toward rehabilitation and reeducation than the lash or the threat of the lash ever did. (U. S. News 9-28-34).**

While Mr. Lawrence is speaking of the science of prison reforms, the rule applies to economic reforms that must inevitably come.

No, the real Peace is not yet in sight, and all the high sounding platitudes dedicated to that phrase will prove futile. The only peace worth contemplating—"**The peace of God, which passeth all understanding**"—can come only through repentance and the complete forsaking of sin; and this will come when men accept the Gospel of Jesus Christ.

We quote with approval the warning sounded by Mr. Lund in "Progressive Opinion" (September 28, 1945):

WE ARE DISILLUSIONED; PROPHECY AND EVENTS CHANGE MIND

The Dream Seems to Be Dying and the Vision Appears to Be Vanishing

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IF ONE KNOWS THE TRUTH—AND IT IS THE TRUTH—HE SHOULD TELL IT TO MEN, AND READERS SHOULD TAKE NOTICE

The Editor's Personal Opinion

I am very much disillusioned. I have been trying to force myself to believe, even against the force and headlight of prophecy and the trend of the crazy-quilt current events, that there would not be another war. I have not quite as much faith in the United Nations set-up as I had in the League of Nations, yet sufficient to lead to this cherished belief. But I am now convinced, beyond the shadow of any doubt, that World War III is in the making and will shortly be here to decimate mankind and devastate the earth. I feel that I know this as I know that tomorrow's sun will rise. The terrible cost of the third World War will be civilization itself, but the gain will be the setting up of the Kingdom and the personal appearance and world rule of the King of Kings. This is a certainty.

A radio prognosticator says that within three years nine nations will know the secret of the atom bomb, that Russian knows it now, and that before those years have passed the war will be upon the world. Thus will come the scripture-foretold day of burning when the earth, as it says, will be utterly wasted. Why is this coming? Because the leaders of the world are now without vision. Seldom was there less vision than today. The heavens are as brass before mankind. Also, because all too many citizens refuse to become men of good will and continue to cultivate the spirit of strife. The hosts of opposing elements are lined up ready to battle to the death. Capitalism, Catholicism and Aristocracy are determined that Russia and her system shall be wiped out, but have not the foresight to see that in attempting to do that they, themselves, will be utterly destroyed. Russia will defend her system to the last man, and so the conflict is virtually on. This great nation, the U. S., will be at a disadvantage because she will be broken by the struggle between industrial management and labor, which will reach its peak and paralyzing climax next spring, if not before.

Instead of people wasting their energies in rushing for nylon hose and cigarettes, patronizing $5,009,000 racing events, calling for prize fights, more night clubs and cocktail parties, a freer flow of liquor, new and faster autos, unlimited travel, new sex experiences and higher and higher profits, they had better be on their knees praying to the God of the land for forgiveness of individual and national sins. What voice can reach the people in time to save? None! They will not listen, but will go heedlessly on until they run headlong into indescribable catastrophe.

I plead with people to believe what I say. Do not discount it because it comes from a small paper. It is God's truth and the struggling millions will live to see it come true to the letter. I wish I did not know it. I wish I might help to avert it, but, sad to say, at this stage of history mankind will not permit itself to be saved. May God help them and shorten the days of travail!

We are now living in the day the Lord spoke of:

> For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. (D. & C. 1:35).

CONFERENCE IMPRESSIONS

It must be heartening to the Saints to again participate in a general conference of the Church. And such participation is made the richer by the privilege of voting in Priesthood order, after the pattern set by President John Taylor, for a new President of the Church. Nature contributed liberally its part in rendering the gathering a success by supplying delightful weather; and transportation facilities were at their best. The occasion was propitious and doubtless will be long remembered and profited from. The unanimity in which the new President was sustained by the noted assembly must be gratifying to leaders and laymen alike.

George Albert Smith has come into office when one of his particular temperament and genius in leadership is sorely needed. President Smith, by natural endowments is a leader. He comes of a line of leaders. His father,

Apostle John Henry Smith, served for years in the Quorum of Twelve and in the First Presidency of the Church; he also took a leading part in civic matters, where he labored with distinctive energy and honor.

The grandfather of President Smith, Apostle George A. Smith, was conspicuous in his services to the cause in many capacities—as an Apostle, as a counselor to President Brigham Young, as Church Historian, as a lawyer, a civic worker and an empire builder, etc. He was wise, sound, discreet and at all times approachable.

President George Albert Smith is a man of strong faith and Christian charity. His kindly disposition is universally known by both saint and sinner. He is forgiving and measures up to the commandment, "Love thy neighbor as thyself", in a wholesome manner. His spirit and leadership are calculated to intensify the desire of the Saints to live nearer the Lord even unto final perfection. His repeated reference to tolerence and love, urging the Saints to perfect these attributes in their lives, will not go unheeded. When the President told the large assembly that he had brothers and sisters in all the churches in Salt Lake City, "whom I love, and I hope to see the day", he continued, "when every one of these will accept the fulness of the Gospel", he voiced the highest hopes of a Christian leader.

We entertain the strong hope that the leadership of President Smith will have a modifying and stimulating effect upon his counselors and the other general authorities of the Church, and that in his administration the Church will make a substantial return from the long detour which one of the present leaders declared some years ago the Church was on.

Let the Saints who raised their hands and turned their hearts to sustain the present Church regime prove faithful to their solemn pledge and remember that reclaimed souls are most precious to God. Let them learn the deep lessons of love, patience, humility and tolerance and leave judgment to the great and final Judge who knows the hearts of men and will make no mistake in His judgment.

The "One Mighty and Strong" (D. & C. 85) is yet to come to set the House of God in order. And He will come as sure as the Prophet uttered the revelation. Meantime, the Saints should be striving to so perfect themselves as to be able to bend beneath the rod when the great test comes, and which cannot now be far away.

LITTLE THINGS COUNT

Christ and Belial have not become friends. They have never shaken hands; they have never agreed to be brothers and to be on good terms. No, never; and they never will because they are diametrically opposed to each other. If one conquers, the other is destroyed. One or the other of them must triumph and utterly destroy and cast down his opponent. Light and darkness cannot dwell together, and so it is with the Kingdom of God. Brigham Young, J. of D., 4:220.

Brethren, in saying these things, do we feel like excluding all the outsiders, so called? No, God does not design it; He never intended that this people should live exclusively by themselves. * * *

We need not think that we can get into any place where we will not be associated with the Gentiles; for the Lord intends that we shall be among all through this mortal state, and even in the Millennium we find that there will be two classes of beings upon the earth. And if there are corrupt individuals found, they will be visited with punishment according to the deeds they are guilty of.—Elder Orson Pratt, J. of D., 3:73-4.

THE SHEEP AND GOATS

* * * I hinted today at the wisdom of the Lord in opening the **gold mines,** and said he had one object in view among many others; viz., **to try the faith of the Saints.** By this, His wisdom has been exhibited, and much accomplished by it, among those who are not Saints. Take a view of this community; **a portion will not be Saints;** this has always been the case when God had a church on the earth. **They are not all sheep that are in the fold, neither are they all Saints who bear the name.**

I wish you to understand, that when the sheep are separated from the goats, they will never again bear the like afflictions they have borne while they mingled with the goats, as long as the world stands. No: neither in this world or any other. Let the sheep and goats be once separated, and the master of that flock of sheep will never afflict them. When there are no goats to annoy the sheep, the latter will mingle with each other, and go hand in hand in full fellowship. But when goats are among the sheep they besmear them with their stink; and they frisk about, and behave so as to actually turn the sheep almost into goats. They will grow short in the hair, look like goats, and stink like them.

The master of the flock must, therefore, do something to preserve the blood of the sheep pure, lest they completely degenerate, and altogether become goats; they must be chastened by persecution, to drive out the stinking goats from their midst. **The Lord opened the California gold mines to lead them off, and I say to the goats, Go! I am glad of it.** "But, do you not think the sheep will go too?" Never mind, if they do; they will get well besmeared with the flavor of the goats, run off and wash themselves, and come back again. Though I speak thus, I do not despise the goats; no, not in the least.

You will perhaps recollect a dream I had in the spring of 1848, when so many were going to California. It seemed as though the whole community would be carried away with the spirit of gold, which caused much anxiety in my mind, and enlightened my understanding. I dreamed I was a little way off the hot springs, with many of my brethren, among some scattered timber. I thought of sending to Captain Brown's, on the Weber river, to get some goats which I had previously bought of him, but while I was conversing with the brethren, I thought the Prophet Joseph Smith came up to us, and I spoke to him. I thought I would send for my goats which I had purchased from Captain Brown, and Brother Joseph started off to the north, and I thought very likely he would purchase the whole of Brother Brown's stock, but I felt quite reconciled if he did.

I thought I stood there some time talking with the brethren, when I looked up towards the road on my right, and behold I saw Brother Joseph returning, riding on a wagon without any box to it, but it had a bottom of boards, and on these boards there was a tent, and other camping implements, etc., as though he had been on a journey of some length. He alighted from the wagon, and came to where we were standing. I looked, and saw following the wagon an almost innumerable flock of sheep, of all kinds, sizes, colors, and description, from the largest, finest sheep I ever saw, down to the ugly decrepit dwarf. The wool on the large ones, I thought, was as white as snow; then the next smaller ones had also nice, fine wool on them, and some were black and white; others had coarse long wool upon them, approximating to hair; and so on, until they became even a mixture of goats and sheep.

I looked on the strange flock, and wondered. While I was looking, I asked Joseph what in the world he was going to do with such a flock of sheep, and said to him, "Why Brother Joseph, you have got the most singular flock of sheep I ever saw. What are you going to do with them?" He looked up, and smiled, as he did when he was living, and as though he was in reality with me, and said, **"They are all good in their place"**. This is the dream.

So it is with this people. If you can only find the place for the goats, they answer the end for which they were made. I have always realized that a half-hearted Mormon is one of the meanest of human beings, for they are always ready to say, "How do you do, Brother Devil?", or "Brother Jesus, I want to make you acquainted with Brother Devil". It is no trouble for them to turn unto Baal or unto Jesus; yet at the same time the Lord has a use for them.

I have often heard men say they were convinced that Mormonism is true, and that they would cleave to it; but as for their hearts being converted, it is altogether another thing. **Mobs never have done anything against this people, but they could trace them, and have known all about it; for you will always find that the goats will run and lick salt with the sheep; and the Lord who made them has placed them in the world to serve his own purpose. When by these characters, afflictions are brought upon the Saints, and they are bereft of all they possess, it is to make them more attached to the cause of truth, while their persecutors are hurled into oblivion; which is the last of them.**

If gold is a sufficient inducement to lead men off, to live in the midst of that society in California, after they know and understand the conditions of it, it certainly proves that they love the things of this world better than they love Christ.

You may say you are poor, and wish to accumulate something to help yourself and your family. "Are you starving to death for want of food?" "No." All of you have plenty to subsist upon. If those who go to California for gold were full of the Holy Ghost, they would clothe their wives and children with buckskin, and wear it themselves to the day of their death, rather than mingle with the wicked, and be induced to leave the society of the Saints. The true cause of their taking such a course is, they do not love the Lord.

There is a class of persons that persecution will not drive from the Church of Christ, but prosperity will; and again, there is another class that prosperity will not drive, but persecution will. The Lord must, and will have a company of Saints who will follow him to the cross if it be necessary, and these he will crown. **They are the ones who will wear the celestial crown, and have dominion, rule, and government; these are they who will receive honor of the Father, with glory, exaltation, and eternal lives: they shall reign over kingdoms, and have power to be gods, even the sons of God.**

Those other classes will take different stations and possess inferior glories, according to their works in the flesh. That class who will altogether serve the world, and disregard the cause of truth, will become servants to the sons of God, and be in servitude throughout eternity.—President Brigham Young, Tabernacle, April 7, 1852. Deseret News, Vol. 4, p. 236.

LOYALTY TO GOD

(Brigham Young, 1857, J. of D., 4:297-8)

It is folly in the extreme for persons to say that they love God, when they do not love their brethren; and it is of no use for them to say that they have confidence in God when they have none in righteous men, for they do not know anything about God.

It is reasonable for the Elders of Israel to be very sanguine and strenuous on this point. And were I to be asked whether I have any experience in this matter, I can tell the people that once in my life I felt a want of confidence in Brother Joseph Smith, soon after I became acquainted with matters. It was not about his revelation, but it was in relation to his financiering, to his managing the temporal affairs which he undertook.

A feeling came over me that Joseph was not right in his financial management, though I presume the feeling did not last sixty seconds, and perhaps not thirty. But that feeling came on me once and only once, from the time I first knew him to the day of his death. It gave me sorrow of heart, and I clearly saw and understood, by the spirit of revelation manifested to me, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step, and from one degree to another, until at last I would have the same lack of confidence in his being the mouthpiece for the Almighty, * * * (and I would be left, as Brother Hooper observed, upon the brink of the precipice, ready to plunge into what we may call the gulf of infidelity, ready to believe neither God nor His servants, and to say that there is no God, or, if there is, we do not know anything about Him; that we are here, and bye and bye shall go from here, and that is all we shall know. Such persons are like those whom the Apostle calls "As natural brute beasts, made to be taken and destroyed.") Though I admitted in my feelings and knew all the time that Joseph was a human being and subject to err, still it was none of my business to look after his faults.

I repented of my unbelief, and that, too, very suddenly; I repented about as quickly as I committed the error. It was not for me to question whether Joseph was dictated by the Lord at all times and under all circumstances or not. I never had the feeling for one moment, to believe that any man or set of men or beings upon the face of the whole earth had anything to do with him, for he was superior to them all, and held the keys of salvation over them. Had I not thoroughly understood this and believed it, I much doubt whether I should ever have embraced what is called "Mormonism". He was called of God; God dictated him, and if he had a mind to leave him to himself and let him commit an error, that was no business of mine. And it was not for me to question it, if the Lord was disposed to let Joseph lead the people astray, for He had called him and instructed him to gather Israel and restore the Priesthood and kingdom to them.

It was not my prerogative to call him in question with regard to any act of his life. He was God's servant, and not mine. He did not belong to the people but the Lord, and was doing the work of the Lord, **and if He should suffer him to lead the people astray, it would be because they ought to be led astray. If He should suffer them to be chastised, and some of them destroyed, it would be because they deserved it, or to accomplish some righteous purpose. That was my faith, and it is my faith still.**

IT IS IMPOSSIBLE TO PENETRATE THE FIRST GREAT CAUSE

Many have tried to penetrate to the the first cause of all things, but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life from which we were composed by the wisdom and skill of superior beings. It would be as easy for a gnat to trace the history of man back to his origin, as for man to fathom the **First**

Great Cause of All Things—lift the veil of eternity and reveal the mysteries that have been sought after by philosophers from the beginning.

What then shall be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods, instead of trying to expose the depths of eternities that have been, that are, and that will be, instead of endeavoring to discover the boundaries of boundless space, let them seek to know the object of their present existence and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand things within their reach, and to make themselves acquainted with the object of their being here by diligently seeking unto a superior power for information, and by the careful study of the best books. * * *

Our bodies are organized from the eternity of matter, from such matter as we breathe, and from such matter as is found in the vegetable and mineral kingdoms. This matter is organized into a world, with all its appendages, by whom? By the Almighty, and we see it peopled by men and women who are made in the image of God.

All this vast creation was produced from element in its unorganized state; the mountains, rivers, seas, valleys, plains, and the animal, vegetable, and mineral kingdoms beneath and around us, all speaking forth the wonderful works of the great God. Shall I say that the seeds of vegetables were **planted here by the characters that framed and built this world?** That the seeds of every plant composing the vegetable kingdom were brought from another world? This would be **news to many of you.** Who brought them here? It matters little to us whether it was John, James, William, Adam, or Bartholomew who brought them, but it was some being who had power to frame this earth with its seas, valleys, mountains, and rivers, and cause it to teem with vegetable and animal life.

Here let me state to all philosophers of every class upon the earth: **when you tell me that Father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth.**

The offspring of Adam and Eve are commanded to take the rude elements and, by the knowledge God has given, to convert them into everything required for their life, health, adornment, comfort and consolation. Have we the knowledge to do this? We have. Who gave us this knowledge? Our Father who made us, for he is the only wise God, and to him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings. * * *

It is written of the Savior that he descended below all things. If he did, he descended in capacity. I will merely tell you what I believe on this point: I believe that there never was a child born on this earth with any less capacity than dwelt in the child that was born in a manger of his mother Mary. I believe, according to the natural ability which he received from his mother and from his supposed father Joseph, that there never was a child that descended lower in capacity, or that knew less. Yet according to the history given of him, his power of mind developed with such wonderful

rapidity that when he was but a few years old he propounded questions to the learned doctors of his day which they could not answer, and answered questions propounded to him which the querists could not answer. He increased in wisdom and knowledge, and came into communication with his Father. **The being whom we call Father, was the Father of the Spirit of the Lord Jesus Christ, and He was also the Father pertaining to the flesh.** Infidels and Christians, make all you can of this statement. The Bible, which all Christians profess to believe, reveals that fact, and it reveals the truth upon that point, and **I am a witness of the truth.** * * *

No man or woman in this dispensation will ever enter into the celestial kingdom of God without the **consent** of Joseph Smith. **From the day that the priesthood was taken from the earth to the winding up scene of all things, every man and woman must have the Certificate of Joseph Smith, Jr., as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I cannot go there without his consent. He** holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as supreme a being, in his sphere, capacity, and calling, as God does in heaven. Many will exclaim—"Oh! that is very disagreeable; it is preposterous; we cannot bear the thought", but it is true.

I will now tell you something that ought to comfort every man and woman on the face of the earth. **Joseph Smith, Jr., will again be on earth dictating plans and calling forth his brethren** to be baptised for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps, the presence of angels, or the spirits of good men, if they cannot endure the presence of the father and the son, and he will never cease his operations under the directions of the Son of God, until the last one of the children of men are saved that can be, from Adam till now, etc.

—President Brigham Young, October 9, 1859, Tabernacle. Deseret News, October 26, 1859.

ANENT THE REFORMER

When nature decides on any man as a reformer she whispers to him his great message, she places in his hand the staff of courage, she wraps around him the robes of patience and self-reliance and starts him on his way. Then, in order that he may have strength to live through it all, she mercifully calls him back for a moment and makes him an optimist.

Men of great purpose and noble ideals must know that the path of the reformer is loneliness. They must live from within rather than in dependance on sources of help from without. Their mission, their exalted aim, their supreme object in living, which focuses all their energy, must be their source of strength and inspiration. The reformer must ever light the torch of his own inspiration. His own hand must guard the sacred flame as he moves steadily forward on his lonely way.

The reformer must realize without a trace of bitterness that the busy world cares little for his struggle, it cares only to joy in his final triumph; it will share his feasts but not his fasts. Christ was alone in Gethsemane, but—at the sermon in the wilderness, where food was provided, the attendance was four thousand.

So it is written in the book of human nature: The saviors of the world must ever be martyrs. The death of Christ on the cross for the people he had come to save, typifies the temporary crucifixion of public opinion that comes to all who bring to the people the message of some great truth, some clearer revelation of the divine.

TRUTH, with time as its ally, always wins in the end.

Any man can plant radishes; it takes courage to plant acorns and wait for the oaks. Learn to look not merely at the clouds, but through them to the sun shining behind them. When things look darkest, grasp your weapon firmer and fight harder. There is always more progress than you can perceive, and it is really only the outcome of the battle that counts.—Jordan.

DEATH OF THE AUTHOR'S WIFE

(From "Spencer's Letters", First Edition)

We know of no more beautifully written tribute to woman, wife and mother, than that penned by Orson Spencer to his beloved and tender wife Catherine, reprinted here from the first edition of his "Spencer's Letters", which we commend to all seekers after truth. We know of other such women, who have made, and are willing to make, such sacrifices and offerings unto the Lord, and we pay tribute to them—they are full of integrity, love, and they are obedient to every word that proceeds forth from the mouth of God, and they shall, like Catherine Curtis Spencer, become Eves, Queens, Mothers of a countless righteous posterity. They shall have joy and rejoicing in the day of the Lord Jesus. God bless our faithful, devoted wives and mothers!—Editors.

———

Catherine Curtis Spencer died on the 12th of March, 1846, at Indian Creek, near Keosaqua, Iowa territory, at the age of thirty-five years, wanting nine days. In one month from the time of her departure from Illinois to the wilderness, she fell a victim to the cares and hardships of persecution. The youngest daughter of a numerous family, brought up in affluence, and nurtured with fondness and peculiar care as the favorite of her father's house, her slender, though healthy frame, could not endure the privation of sleep and rest, and the inclemency of the winter season (the theremometer below zero for ten days). The change from the warm rooms of brick and plastered walls, to that of mere canvass ceiling and roof, floored with snow and icy earth, was too much for her fragile form to endure.

When, through unforeseen hindrances in traveling, there was no place where sleep could visit, or food suited to the demands of nature could be administered to her or her six little children (from the age of 13 and under), she would cheer her little innocents with the songs of Zion. The melody of her rare voice, like the harmony and confluence of many virtues in her mind, contributed on that memorable epoch of the church, to render her the glory of her husband, and the solace and joy of her children.

When asked if she would go to her distant friends that were not in the church, who had proffered comfort and abundance to her and her children, she replied, "No, if they will withhold from me the supplies they readily grant to my other sisters and brothers, because I adhere to the Saints, let them. I would rather abide with the church, in poverty even in the wilderness, without their aid, than go to my unbelieving father's house, and have all that he possesses."

Under the influence of a severe cold, she gradually wasted away, telling her children, from time to time, how she wanted them to live and conduct themselves, when they should become motherless, and pilgrims in a strange land. To her companions she would sometimes says, "I think you will have to give me up and let me go." As her little ones would often inquire at the door of the wagon, "How is ma?" Is she any better?" she would turn to her husband, who sat by her side endeavoring to geep the severities of rain and cold from her: "Oh, you dear little children, how I do hope you may fall into kind hands when I am gone!"

A night or two before she died, she said to her husband with unwonted animation, "A heavenly messenger has appeared to me tonight, and told me that I had done and suffered enough, and that he had now come to convey me to a mansion of gold." Soon after, she said she wished me to call the children and other friends to her bedside, that she might give them a parting kiss, which being done, she said to her companion, "I love **you** more than ever, but you must let me go. I only want to live for your sake, and that of our children." When asked if she had anything to say to her father's family, she replied emphatically, **"Charge them to obey the gospel."**

The rain continued so incessantly for many days and nights, that it was impossible to keep her bedding dry or comfortable; and, for the first time, she uttered the desire to be in a house. The request might have moved a heart of adamant. Immediately, a man of the name of Barnes, living not far from the camp, consented to have her brought to his house, where she died in peace, with a smile upon her countenance, and a cordial pressure of her husband's hand about an hour previous.

Many tributes to her memory, from the Twelve, and other distinguished friends, expressive of her worth and the amiableness of her life, have been communicated to the writer, which conjugal relationship forbids me to insert, but which are still a comfort to the bereaved in his pilgrimage through mortality.

Though prepossessing in her manners, her confiding and generous mind always made permanent the friendship that she once obtained. Her unceasingly affectionate and dutiful bearing to her husband, and her matronly diligence in infusing the purest and loftiest virtues into the minds of her children, not only exemplified the beautiful order of heaven, but made the domestic circle the greatest paradise of earth. Said a member of the high council, after her death, who had often observed her in the Temple of the Lord, where she loved to linger and feast on the joys of that holy place, "I never saw a countenance more inexpressibly serene and heavenly, than hers."

"'O! she was young who won my yielding heart',
No power of genius nor the pencil's art
Could half the beauties of her mind portray,
E'en when inspired; and how can this my lay?
Two eyes that spoke what language ne'er can do,
Soft as twin violets moist with early dew.
In sylph-like symmetry her form combin'd
To prove the fond endearments of the mind,
While on her brow benevolence and love
Sat meekly, like two emblems from above,
And every thought that had creation there,
But made her face still more divinely fair."

Her remains were conveyed to the City of Nauvoo, and there, after a few neighbors had wept, and sung, "Come to me; will ye come to the Saints that have died", and expressed their condolence to the deeply afflicted husband, buried, in the solitude of the night, by the side of her youngest child, that had died near six months before.

The writer does not mourn for his dead as those that die without hope, knowing they are taken from many evils to come. He desires to dedicate the above faint sketch to his children, now in the wilderness, for the testimony of Jesus, lest time should obliterate from their young and tender minds the recollection of her person and some of her virtues, and thereby perpetuate the memory of the just, while that of the wicked shall rot. He desires the prayers of all Saints for himself and his children; and may the blessing of Almighty God rest upon all who love our Lord Jesus Christ in sincerity. Amen.

The old song of dreary philosophy says: "The mill will never grind again with the water that is past." Why should the mill expect to use the same water over and over. That water may now be merrily turning mill-wheels further down the valley, continuing, without ceasing, its good work. It is folly to think so much of the water that is past. Think more of the great stream that is ever flowing on. Use that as best you can, and when it has past you will be glad that it came, and be satisfied with its service.—Jordan.

EXCERPTS FROM SERMON OF BRIGHAM YOUNG AT FUNERAL OF JEDEDIAH GRANT

December 4, 1856

Not that he has reached his journey's end, nor will he, until he has again received this body that now lies before me. Every material part and portion pertaining to his body, to the temporal organization that constitutes the man, will clothe his spirit again, before he is prepared to receive the place and habitation that is prepared for him, yet he has gone to his spiritual home for a season. * * *

It is not the knowledge of the Almighty, the power of God, the light of eternity, but it is the darkness, the weakness, the ignorance, the want of that eternal knowledge, so far as I can conceive, that makes any person mourn here on the earth. If this conveys the idea to you, as it does to me, it will satisfy me. * * *

And while waiting in the vestry, I was pondering upon how many bands of music attended Jesus to the tomb, upon what the procession was, how many wore crape, who mourned, and the situation of the mourners. * * *

I was reflecting further. Suppose Brother Grant could speak to us this day, he would deprecate to the lowest degree the fuss and parade we are making. He would say, "Away with you; stop your blowing of horns, beating of drums, and hoisting of colors. Give my body a place to lay and rest, and do not consider me better than other men. Take my body and bury it deep enough, so that it can rest where the floods cannot wash it out, where it can remain until the trumpet sounds, when I may awake up and help you again." * * *

But I say to each and every one of you, whether I die in this city, or wherever I die, when my spirit leaves my body, know ye that that tabernacle is of no use, until the command comes for it to be resurrected; and I do not want **you to cry over it,** nor make any parade, but give me a good place where my bones can rest, that have been weary for many years, and have delighted to labor until nearly worn out; and then go home about your business, and think no more about me, except you think of me in the spirit world, as I do about Jedediah.

I have not felt, for one minute, that Jedediah is dead; I feel he is with us just as much as he was a week or a month ago. * * *

I want you all to remember this when I die, let your flags remain in their proper places, omit your parade, and lay me away where I can rest. And I do not wish any of you to cry and feel badly, but prepare yourselves to fight the devil while you live, and after you pass through the veil; and let me tell you, that there we will do a great deal more than we can here.

Perhaps many of you will think I am not correct in my views, that I am enthusiastic, that I am mistaken; but let me tell you that the very sons of these women that sit here can rise up and be as great as any man that ever lived, and as far beyond Jedediah, or myself, and Brother Heber, as we are in the Gospel beyond our little children. I am not going to gather the lions of the forest from the sectarian world, that is not where I am going to get them, but the mothers in Israel are going to rear them. They will raise hundreds and thousands that will know more about the things of God in twenty years than Jedediah did in his lifetime, which was forty years. Will they know more than I do? Yes.

Brother Grant can now do ten times more than if he was in the flesh; do you want to know how? He is in the spirit world, he has conquered death and hell, and will the grave, when he again assumes his body. He is no

more subject to the devils that dwell in the infernal regions; * * *

When men overcome as our faithful brethren have, and go where they see Joseph, who will dictate them and be their head and Prophet all the time, they have power over all disembodied evil spirits, for they have overcome them. * * *

You never felt a pain and ache, or felt disagreeable, or uncomfortable in your bodies and minds, but what an evil spirit was present causing it. Do you realize that the ague, the fever, the chills, the severe pain in the head, the pleurisy, or any pain in the system, from the crown of the head to the soles of the feet, is put there by the devil? You do not realize this, do you?

When the spirit leaves the tabernacle of flesh and goes into the spirit world, it has control over every evil influence with which it comes in contact, and when it takes up the body again, then the body also, with the spirit, will have control over every evil spirit that is in a tabernacle, if there is any such being, just as far as the spirit that has the Priesthood had control over evil spirits.

Perhaps you do not understand me. Take a spirit that has gone into the spirit world, does it have control over corruptible bodies? No. It can only act in the capacity of a spirit. As to the devils inhabiting these earthly bodies, it cannot control them, it only controls spirits. But when the spirit and body unitedly have control over the evil bodies, those controlled by the devil and given over to the devils, if there is any such thing. Resurrected beings have control over matter as well as spirit. * * *

His spirit has not fled beyond the sun. There are millions and millions of spirits in these valleys, both good and evil. We are surrounded with more evil spirits than good ones, because more wicked than good men have died here; for instance, thousands and thousands of wicked Lamanites have laid their bodies in these valleys. The spirits of the just and unjust are here. The spirits that were cast out of heaven, which you know are recorded to have been one-third part, were thrust down to this earth, and have been here all the time, with Lucifer, the Son of the Morning, at their head.

When a good man or woman dies, the spirit does not go to the sun or the moon. I have often told you that the spirits go to God who gave them, and that He is everywhere; if God is not everywhere, will you please tell me where He is not. The moment your eyes are opened upon the spirit land you will find yourselves in the presence of God, for as David says, "If you take the wings of the morning and fly to the uttermost parts of the earth, He is there; and if you make your bed in hell, behold He is there." * * *

They could not control the spirits of evil men while here, only by faith, but now one of our departed brethren can control millions of disembodied spirits. * * * **My scripture is within me.**

Brother Kimball could tell what I will now just touch upon better than I can, for he heard it; I will, however, say a few words about it. A short time before his death, Brother Jedediah went to the world of spirits two nights in succession, and saw perfect order among them. He saw many of the Saints whom he was acquainted with, and saw his wife Caroline and his child that was buried on the route across the Plains, and dug up and eaten by the wolves. She said to him, "Here is my child; you know it was eaten up by the wolves, but it is here, and has taken no harm." It was the spirit of the child he saw. He came back to his body, but did not like to enter it again, for he saw that it was

filthy and corrupt. He also told how his brethren and family felt, when he told them what he saw in the spirit world. He said that his friends felt like saying, "Well, Brother Grant, may be it is so, and may be it is not so; we do not know anything about it."

You know nothing about what I am telling you concerning the spirit world any more than Brother Grant's friends knew about what he told them. Why? Because we are encumbered with this flesh, we are in darkness; the flesh is the veil that is over the nations. When we go from the body, we have eyes to see spiritual things and understand them.

VALUE OF CHASTISEMENT

President Joseph arose and said: "Brother Kimball has given you a true explanation of the parable", and then read the parable of the vine and its branches, and explained it, and said, "If we keep the commandments of God, we should bring forth fruit and be the friends of God, and know what our Lord did.

"Some people say I am a fallen prophet, because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No! Not one in this room. He then chastened the congregation for their wickedness and unbelief, 'for whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth', and if we do not receive chastisements then we are bastards and not sons."

On the subject of revelation, he said, a man would command his son to dig potatoes and saddle his horse, but before he had done either he would tell him to do something else. This is all considered right; but as soon as the Lord gives a commandment and revokes that decree and commands something else, then the Prophet is considered fallen. Because we will not receive chastisement at the hands of the Prophets and Apostles, the Lord chastiseth us with sickness and death. Let not any man publish his own righteousness, for others can see to that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? I can keep a secret till doomsday. **WHAT GREATER LOVE HATH ANY MAN THAN THAT HE LAY DOWN HIS LIFE FOR HIS FRIEND; THEN WHY NOT FIGHT FOR OUR FRIEND UNTIL WE DIE?**—D. H. C., 4:478-479.

A LITTLE TOO THICK

An Irishman was working on a new railway a short time since, and one payday he said to the foreman: "Do yer want any more hands, sir, for I've a brother at home that wants a job at worruk?" The foreman asked him what sort of a workman his brother was. "Faith, sor", Pat replied, "he's as good a man as meself." "All right, tell him to come and start on Monday." "Whoile I'm axing you for my brother, there's me poor old father at home wanting a job at the same time, yer honor." "Well, what sort of a man is your father, Pat?" "Be jabers, sor, he's as good as the two of us." "Oh, well", said the foreman, "tell your father to come, and you and your brother can stay away."

BENEFITED

Father—When I was a boy I had only one suit of clothes and one pair of shoes a year.

Son—You have a much better time of it now that you are living with us, don't you, dad?

LAST TIME

"How's this?" asked the lawyer. "You've named six bankers in your will to be pallbearers. Of course, it's all right, but wouldn't you rather choose some friends with whom you are on better terms?"

"No. Those fellows have carried me so long that they might as well finish the job."

BLESSED ARE THEY

To us across the ages borne,
  Comes the deep word the Master said:
"Blessed are they that mourn;
  They shall be comforted!"

Strange mystery! It is better then
  To weep and yearn and vainly call,
Till peace is won from pain,
  Than not to grieve at all!

Yea, truly, though joy's note be sweet,
  Life does not thrill to joy alone.
The harp is incomplete
  That has no deeper tone.

Unclouded sunshine overmuch
  Falls vainly on the barren plain;
But fruitful is the touch
  Of sunshine after rain!

Who only scans the heavens by day
  Their story but half reads, and mars;
Let him learn how to say,
  "The night is full of stars!"

We seek to know Thee more and more,
  Dear Lord, and count our sorrows blest,
Since sorrow is the door
  Whereby Thou enterest.

Nor can our hearts so closely come
  To thine in any other place,
As where, with anguish dumb,
  We faint in Thine embrace.

—Rossiter Worthington Raymond.

LIFE

We are born; we laugh; we weep;
  We love; we droop; we die!
Ah! wherefore do we laugh or weep?
  Why do we live or die?
Who knows that secret deep?
  Alas not I!

Why doth the violet spring
  Unseen by human eye?
Why do the radiant seasons bring
  Sweet thoughts that quickly fly?
Why do our fond hearts cling
  To things that die?

We toil—through pain and wrong;
  We fight—and fly;
We love; we lose; and then, ere long,
  Stone-dead we lie.
O life! is all thy song
  "Endure and—die?"

—Bryan Waller Procter.

Tired Tinkham—I haven't tasted meat for weeks.

Mrs. Soakum—Well, go out to the woodshed and take a few chops.

MY DOG

When times were hard and I was broke,
And old chums passed me by,
You just gazed up with sympathy
A-shinin' in your eye.
You never seemed to blame me, pal,
Because I had no dough,
Instead you kissed my empty hands,
You somehow seemed to know.

When the icy winds of winter sent
Their shivers down my spine,
You stood by me and shivered, too,
You dear old pal of mine.
You shared with me my every woe,
Your love was put to test,
No heart beat half so true as yours
Within the human breast.

The sands of time have sifted down,
Dame fortune smiles once more,
The beaten track of old-time friends,
Again lead to my door.
From all the crowd I chose but one,
A loyal friend and true,
Who stood by me in calm and storm,
Old Pal, that friend is you.

—Mrs. K. P. Jones, in Gilcrafter.

G. I. THIS AND G. I. THAT

Sitting on my G. I. bed,
My G. I. hat upon my head,
My G. I. pants, my G. I. shoes,
Everything free, nothing to lose.

They issue everything we need,
Paper to write on, books to read;
Your belt, your shoes, your G. I. tie,
Everything free, nothing to buy;
You eat your food from G. I. plates,
Fill your needs at G. I. rates.

It's G. I. this and G. I. that,
G. I. haircut, G. I. hat;
G. I. razor, G. I. comb.
G. I. wish that I were home.

—The Gilcrafter.

NO REAL HURRY

The local strong man met a fellow villager. During their conversation the big man called the other, a small man, a liar. The little chap naturally resented this remark.

"Now look here", he said, "I'll give you just five minutes to take that back."

The big man smiled.

"Is that so?" he said. "And suppose I don't take it back in five minutes?"

"Then", said the other, after a slight pause, "I'll give you ten minutes."

Who has deceived thee so oft as thyself?—Benjamin Franklin.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

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The Redemption of Zion

Discourse by Elder Orson Pratt

Delivered in the 16th Ward Assembly Rooms, Salt Lake City, Sunday, Afternoon, March 9, 1873. (J. of D.,15:354)

Consecration—Temporal Equality—Selfishness to Be Overcome—Resurrection—Return to Jackson Connty—Glory of Zion

On page 235 of the Book of Doctrine and Covenants there is a revelation given to this Church of March 9, 1832, which contains these words:

> **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 and in the land of Zion, or in other words, the city of Enoch, 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 bonds of heavenly 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.**

We will next read a passage which is contained in the latter part of the third paragraph of a revelation given in March, 1831. It will be found on page 218 of the Book of Doctrine and Covenants:

> **But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.**

I will now read a portion of the revelation given on the 22nd of June, 1834. It will be found in paragraph 2, Book of D. & C., page 295. Speaking of the Church, it reads as follows:

> **But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot**

"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."

receive her unto myself: and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I have read these passages of new revelation for the benefit of the Latter-day Saints who are here today, and it is well enough for us to examine ourselves, to see whether we are living in strict accordance with them, and if we are not, to see whether there are any persons throughout all the Territory of Utah who are complying with them.

In one of these revelations, given in March, 1831, before the Lord had led this people to Jackson County and before we knew where the new Jerusalem was to be built, or where the great central gathering place for the Latter-day Saints was to be, the Lord informed us **"That it is not given that one man should possess that which is above another, wherefor the world lieth in sin."** Now let me inquire of the Latter-day Saints, Are we all equal in the bonds of earthly things, or have we rich and poor in our midst? The answer that all would give to this question is, Every person and every family has accumulated just as much wealth, as he or they could, for his or their use only, and this order of things has existed amongst us since the Church was organized, nearly forty-three years.

How much longer will this continue? How long will every family be for themselves, every man's energy and ability be exerted only for himself and his family, every man grasping to enrich himself? He does not care about his neighbor, and if he thinks about him at all, the inquiry rises in his mind, "Have I got as much wealth as my neighbor, or as this or that person? If I have not I must strive to obtain as much; for if I have not as much as my neighbors I can hardly think to crowd myself into their society; for I have noticed that our wealthy citizens are creating distinctions of classes among us. If they get up a party in their own private dwellings, or a nice luxurious supper, for instance, it is generally only those who are wealthy in appearance who are invited, and unless I can accumulate as much wealth as they have, I shall be cast out and fall below into some other class."

I am now talking of facts as they really exist. When do you see a rich man among the Latter-day Saints who, when he makes a great feast, invites the poor and the lame, the halt and the blind, and those who are in destitute circumstances? Such events are few and far between. The Savior has strictly commanded us that when we make our feasts, instead of inviting those who have abundance and roll in the good things and luxuries of life, we should invite the poorest among us, the lame, blind and infirm, and those who perhaps have not enough food to eat. Do you Latter-day Saints do this? No, I fear not. There may be persons who are doing these things; if so, blessed are they if they observe this and all the other commandments of the Lord.

What kind of a revolution would it work among the Latter-day Saints if the revelation given in March, 1831, were carried out by them—"It is not given that one man should possess that which is above another, wherefore the world lieth in sin?" How much of a revolution would it accomplish in Salt Lake City if this order of things should be brought about? I think it would work a greater revolution among this people than has ever been witnessed among them since they had an existence as a Church.

Again, in another revelation, given in 1832, soon after the place of location for the city of Zion was made known, the Lord declared that the time had come to establish an order among his people requiring certain persons, whose names were mentioned,

to consecrate a portion of their property. They were to put so many dollars into the treasury, and that was to be a common property among those individuals, for their own benefit, and for the benefit of the Church. Among the persons called to enter into this order was the great prophet and seer of the last days.

This order was entered into partially by the individuals who were named, but even they were not all prepared for this partial order pertaining to the celestial kingdom of God. It was too sacred, too much in opposition to the traditions of the age, and which had existed for many generations. We all know that, since the days of the Apostles, the whole world, except the Nephites and the Lamanites of this continent, have been divided in regard to their wealth and property. Among whatever nation you might travel on the eastern hemisphere, and on this hemisphere, too, since it was discovered by Columbus and settled by Europeans, this individualism has existed among all classes of people, with a very few exceptions. Among these exceptions we may mention the Shaking Quakers. This sect is in great error in many respects, but its members did enter into a community of property. Their properties were consecrated and put into a storehouse, and were controlled by certain men who were chosen for that purpose.

How wisely they used this property or how they lived on this common stock principle is not for me to say; but suffice it to say, that so far as consecration and a community of property were concerned they carried them out. But the great mass of the human family have sought for ages past, and are still seeking, to accumulate dollars and dimes, houses and lands for themselves, to bequeath to their heirs or to whomsoever they see proper. **This individualism that has existed all over the world has been one of the principle means of introducing almost all the crimes that exist among men, for as the Apostle Paul has said—"The love of money is the root of all evil."**

The Apostles endeavored to introduce the common stock principle in in their day among the Saints, but the people, even then, had been so long accustomed to accumulating wealth for themselves and their families instead of having it in common, that the Apostles found it impossible to establish this principle on a permanent foundation, and it did not continue. It might have been carried out a year or two and perhaps a little longer; but according to the writings of the Apostles to the early Christians, this principle seems to have been done away with, and individualism prevailed amongst them.

Let me inquire now, how this selfish principle produces the great variety of evils that exist in the world? I will refer to some who have sprung from it, and have made their appearance among the Latter-day Saints, and which will increase unless we reform in this respect. For instance, wealthy persons have the power to educate their children more thoroughly than the poor man can. They can send them to the very best schools and institutions of learning, and they can keep them there year after year until they have acquired what is termed a thorough education. Then, their fathers think, "Our sons have been trained in various branches of learning and business, they understand book-keeping and other branches necessary in following mercantile pursuits; they know how to accumulate means, and how to keep everything straight. We can therefore entrust them, and knowing how to make good use of it, they will be able to keep themselves at the head of the heap." Or, in other words, they will be above the poor who have not had the education they have had.

A rich man can educate his daughters, and have them taught music and everything calculated to make them refined, polite and genteel. This enables these daughters to fascinate the rich, and should a poor man come along, and knock at the rich man's door and tell him he desires to keep company with his daughter, he is told that he has no business there. Says the rich man, "My daughters must marry wealthy men, they must be exalted and be with the upper class among the Latter-day Saints."

The poor classes, seeing that they have neither the means nor the business education and information to compete with the rich ones, grovel along in poverty and ignorance, and a distinction of classes arises. By and by these rich young men come along in their fine carriages and if a poor man happens to be crossing the street, they look down with scorn and contempt upon him, and cry, "Out of my way there", when if it had been a wealthy man they would have turned their carriage out of the way until they had passed; but the "poor scrub", as they term the poor man, must be blackguarded and ridiculed, and treated as a slave or as a person who has no right to be seen in the society of the wealthy.

What kind of feelings does this produce in the hearts of the humble poor who desire and are striving to serve the Lord? They feel in their hearts that they do not fellowship these rich persons, and this causes hard feelings between these classes. Is this right or is it wrong? It is wrong, materially wrong, and we have continued in this wrong over forty years. When shall it come to an end? When will we learn to keep the commandments of God and become one, not only in doctrine but in "the bonds of earthly things?" Such a time must come, and if we do not comply with it, we shall fall behind.

I will prophesy to this people on this subject. The Lord commanded me to prophesy when I was about nineteen years old, but I seldom do it, for fear I should prophesy wrong. But I will prophesy concerning this Church and people, that all who will not come into that order of things, when God, by His servants, counsel them so to do, will cease growing in the knowledge of God, they will cease having the spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds, until they lose the Spirit and power of God and their names will not be numbered with the names of the righteous. You may put that down and record it.

We find, a few years after these revelations that I have read were given, the Lord saw that we were so covetous and filled with the selfish principle instilled into our minds by our forefathers, that we would not give heed to the law which he gave concerning the consecrations that were to be made in Jackson County, Mo., and he determined in his own mind that that should not be a land of Zion unto the present generation of people, take them as a people; and he made this decree, after giving them revelation upon revelation, warning them by the mouth of his servant Joseph, who went in person and warned them, and sent up his revelations a thousand miles from Kirtland and warned them.

After they had been sufficiently warned, for some two years and upwards, after their commencement of the settlement of Jackson County, Missouri, the Lord fulfilled that which he had spoken concerning them—that they should be driven out of the land of Zion. This was literally fulfilled. Why? Because of covetousness.

You will recollect my reading, I think last Conference, a letter written by the Prophet Joseph Smith. I think it is in the 14th Vol. of the Star, in

connection with the history of this Church published in that periodical. That letter was written to one of the brethren in Zion in relation to the consecrations of the properties of the people.

The Lord said in that revelation that the principle which he had revealed in relation to the properties of His church must be carried out to the very letter upon the land of Zion; and those individuals who would not give heed to it, but sought to obtain their inheritances in an individual way by purchasing it themselves from the government, shall have their names blotted out from the book of the names of the righteous, and if their children pursued the same course their names should be blotted out, too, they and their children should not be known in the book of the law of the Lord as being entitled to an inheritance among the Saints in Zion.

We find, therefore, that the Lord drove out this people because we were unworthy to receive our inheritances by consecration. As a people, we did not strictly comply with that which the Lord required. Neither did they comply in Kirtland.

Many of these persons were called by name, to enter into an inferior order, afterwards called The Order of Enoch, in which only a portion of their property was consecrated, and even they did not comply, but some of them broke the most sacred and solemn covenants made before high Heaven in relation to that order. The Lord said concerning them that they should be delivered over to the buffetings of Satan in this world, as well as be punished in the world to come. He also told them that that soul that sinned and would not comply with the covenant and promise which they made before him in relation to their properties, should have his former sins returned to him, which had been before remitted in baptism.

These ought to be an example for us who are living at a later period in the history of the Church of the living God, and who ought, by this time, to have become thoroughly experienced in the law of God. It is true we are not now required to consecrate all that we have; this law has not been binding upon us since we were driven from the land of Zion.

The reason why this law was revoked was because the Lord saw we would all go to destruction in consequence of our former tradition in relation to property if this law had continued to be enforced after we were driven out, hence he revoked it for the time being, as you will find recorded in one of the revelations given June 22nd, 1834, after we were driven from Jackson County.

I will repeat the words—"Let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption." Here you perceive that, for the salvation of this people and of the nations of the earth among the gentiles, God saw proper to revoke this commandment and to lay it over for a future period, or until after the redemption of Zion. Zion is not yet redeemed, and hence we are not under the full law of consecration. But is that any reason why we should not be under any other law differing from the one we were formerly required to practice? Do we live up to the law called the Order of Enoch, which is inferior to that law requiring full consecrations? No, we do not.

Let us go down another scale in the ladder of obedience, and inquire if we are carrying out a law inferior to the Order of Enoch, that is, the law of Tithing? Do the Latter-day Saints comply with that, and, to begin with, when they come from the nations of the earth, do they consecrate their surplus property to the Lord, placing it in the hands of the Bishop of this

Church, and after that pay one-tenth of their annual income into the treasury of the Lord? Where is there a person carrying out this law which was revealed in the year 1838 and which has never been revoked?

It is one of the most simple and inferior laws, far below the order of full consecrations and far below the Order of Enoch, but have we as a people complied with this? I think not. Can you find one out of a hundred persons in Salt Lake City who has carried out this law? Have you done it? The Bishops, whose duty it is to collect the tithing can answer this question better than I can, but I very much doubt whether the records of the Bishops would show that the people have complied with the latter clause of this law—namely to pay one-tenth of their annual income, to say nothing about their surplus property. Are we under condemnation or are we not? Judge for yourselves. What will become of this people unless we reform, and repent of our sins in these respects? That which I have already spoken will be fulfilled upon their heads—they will lose the spirit of the Gospel.

We are looking for the redemption of Zion. What would be our condition if the Lord were to say unto us this season, "Arise, my Saints, arise, go back to the land which I promised to give to you and to your children for an everlasting possession; go back and build up the new Jerusalem according to the law of the celestial kingdom", as recorded in the revelation in which the Lord says unless she be built according to that law he cannot receive her unto himself. What kind of a Zion would we build if called this present season to go back to Jackson County? We would have to begin altogether a new order of things. Are we prepared for it? I think not. If the people had faithfully complied with these inferior laws they would be better prepared: but when I see the backwardness of many of the people of this Territory calling themselves Latter-day Saints, about paying their tithing, refusing to do so or being careless about it, I say in my heart, "Oh Lord, when will thy people be prepared to go back and build up the waste places of Zion according to celestial law?"

The Lord has said in this book (B. D. C.) that the time is to come when Zion shall be redeemed. I will read the passage. It commences on page 292, and is as follows:

"Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritance, they shall be thrown down, for I will not spare them if they pollute their inheritance. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said to your fathers, mine angel shall go up before you, but not my presence, and in time ye shall possess the goodly land."

In a revelation given June 22, 1834, the Lord tells us that before the people of Zion shall be redeemed the army of Israel must become very great. What he meant by this, was "great" compared with the few individuals to whom this revelation was given. It will be recollected that a certain number were required as the strength of the Lord's house to go up to redeem

Zion, as they supposed. They gathered together some one or two hundred and went up for this purpose; and the Lord said that the strength of his house did not hearken to his voice, and did not come up according to his commandment and revelation, but had said in their hearts, "If this be the work of the Lord, the Lord will redeem Zion, and we will stay at home upon our inheritances." They made excuses and would not go up. The little handful that did go up were called the Camp of Zion. Some few of them are still living.

When we arrived in the neighborhood of Zion, the strength of the Lord's house not having hearkened to his voice, the Lord gave a revelation and said first, "Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations."

How do you suppose we are going to fulfill this, preparatory to the redemption of Zion? **Are we now taking a course to sanctify ourselves before the Heavens? It is true that the army of Israel is very great even now when compared with that little handful that went up with the Camp of Zion, but though blessed with numbers, we are not blessed with that sanctification which the Lord has spoken of in that revelation. How much faith have we now, in our disobedience of the law of tithing, and to many other principles? Blessed are they who have faithfully paid their tithing all the time, and blessed are their children, they will receive their inheritance in the Land of Zion, when the Lord shall come. The Lord will bless them and their generations for ever, but those who have not complied with this law are not sanctifying themselves before God, neither are they preparing themselves for the redemption of Zion. Their hearts are set upon the foolish things of this world, they are grasping after riches to aggrandize themselves.**

This is plain preaching, and perhaps some of you will not like it. I cannot help it, these are the things that present themselves before my mind. There must be a reformation, there will be a reformation among this people, for God will not cast off this kingdom and this people, but he will plead with the strong ones of Zion, he will plead with this people, he will plead with those in high places, he will plead with the Priesthood of this Church, until Zion shall become clean before him.

I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to heavenly laws it may be needful to lead some from the midst of this people and commence anew somewhere in the regions round about in these mountains. Ask this people if they are willing to abide by the law of God, and how would they vote? The hands of everyone would be up almost without exception, but when it comes to the very point, when consecration in part might be required at their hands, that is the time to prove them to see whether they would or would not be obedient.

"Oh, I have such a fine house, and such a fiine carriage and horses, such an abundance of merchandise and good things. It has taken me years and years to get these things, and it is hard to give one-half, three-fourths, or nine-tenths of them to establish another order of things, and I rather think I had better keep on the background, and see how the order flourishes. Let others try it first, and if they get on very well and become wealthy, then perhaps I will venture to give a little of my property." These are the feelings that exist in the hearts of some

individuals among the Latter-day Saints, but they have got to be rooted out, or those who give way to them will lose the Spirit of the Lord.

I do not know how many will stand up and obey the law of the Lord unto the sacrifice of all their earthly goods, or how long it will be before people will be called upon to make this sacrifice. I do not know how long it will be before this people are brought to the trying point to see who is and who is not for the Lord; but I would advise the Latter-day Saints to prepare for this, for it may come sooner than some of you expect. If the Lord should undertake to bring about an order of things different from that which now exists, and establish it not exactly in the midst of this people, but in some place where they can commence anew, I hope the people will begin to pray to the Lord, reckon up with themselves and examine their own hearts, and see whether they are willing and prepared, if called upon, to place all that they have, or as much as they are required in that order of things and carry it out.

When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions, but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part that there should not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens.

In order to bring about this, who knows how many chastisements God may yet have to pour out upon the people calling themselves Latter-day Saints? I do not know. Sometimes I fear, when I read certain revelations contained in this book. In one of them the Lord says, "If this people will be obedient to all of my commandments, they shall begin to prevail against their enemies from this very hour, and shall not cease to prevail until the kingdoms of this world shall become the kingdoms of our God and his Christ."

That promise was given almost forty years ago. In the same paragraph it says:

> **Inasmuch as this people will not be obedient to my commandments and live by every word that I have spoken, I will visit them with sore afflictions, with pestilence, with plague, with sword and with the flame of devouring fire.**

Is it not enough to make a person fear when God has spoken this concerning the Latter-day Saints. I do not know all things which await us. One thing I do know—that the righteous need not fear. The Book of Mormon is very express upon this subject. In the last chapter of the first book of Nephi, the Lord, through the Prophet, speaks concerning the building up of Zion in the latter days on the earth. He says his people should be, as it were, in great straights, at certain times, but said the Prophet, "The righteous need not fear, for I will preserve them, if it must needs be that I send down fire from heaven unto the destruction of their enemies." This will be fulfilled if necessary.

Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments, they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful, the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them. God will shield us by his power, if we are to be led forth out of bondage as our fathers were led, at the first.

This indicates that there might be bondage ahead, and that the Latter-day Saints may see severe times, and that unless we keep the commandments of God, we may be brought into circumstances that will cause our hearts to tremble within us, that is, those who are not upright before God. But if this people should be brought into bondage, as the Israelites were in ancient days, Zion must be led forth out of bondage, as Israel was at the first. In order to do this God has prophesied that he will raise up a man like unto Moses, who shall lead this people therefrom. Whether that man is now in existence, or whether it is someone yet to be born; or whether it is our present leader who has led us forth into these valleys of the mountains, whether God will grant unto us a great blessing to have his life spared to lead forth his people like Moses, we perhaps may not all know.

He has done a great and wonderful work in leading forth this people into this land and building up these cities in this desert country; and I feel in my heart to say, Would to God that his life may be prolonged like Moses, in days of old, who, when he was eighty years old, was sent forth to redeem the people of Israel from bondage. God is not under the necessity of choosing a young man; he can make a man eighty years of age full of vigor, strength and health, and he may spare our present leader to lead this people on our return to Jackson County. But whether it be he or some other person, God will surely fulfill this promise. This was given before our Prophet Joseph Smith was taken out of our midst.

Many of us no doubt thought when that revelation was given that Joseph would be the man. I was in hopes it would be Joseph, for I had no idea that he was going to be slain, although I might have known from certain revelations that such would probably be the case, for the Lord had said unto him, before the rise of the Church, that he would grant unto him eternal life even though he should be slain, which certainly was an indication that he might be slain. But we still were in hopes that he would live and that he would be the man who, like Moses, would lead this people from bondage.

I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fulness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehova; and if the Lord sees proper to bring forth that man just before the winding-up scene to lead forth the army of Israel, he will do so. And if he feels disposed to send him forth as a spiritual personage to lead the camp of Israel to the land of their inheritances, all right. But be this as it may, whether he is the man, whether President Young is the man, or whether the Lord shall hereafter raise up a man for that purpose, we do know that when that day comes the Lord will not only send his angels before the armies of Israel, but his presence will also be there.

Do you suppose that the Lord will suffer any unclean thing to be in that army? Not at all, for his angels and he himself are to go before us. God will not dwell in the midst of a people who will not sanctify themselves before him. That is the reason why he withdrew his presence from ancient Israel. Moses sought diligently to sanctify that numerous people and to bring them into subjection to the law of God. He endeavored to teach them the higher Gospel ordinances and law, which would have exalted them into the celestial kingdom of God. But he could not do it. They were a hard hearted, stiffnecked people and they would not give heed to his words or to the words of the Lord; and in the

absence of Moses they made to themselves a golden calf and worshiped it as the God who brought them forth out of the land of Egypt.

If we follow in the same track and make to ourselves golden gods, and heap up the treasures of the earth and worship and think more of them than of the laws of heaven, we may fall under the same example of unbelief and transgression, and under the same judgment that came upon ancient Israel. But Moses was not to blame, for he sought diligently to sanctify them, but when they transgressed time after time, God became so angry with them that he finally swore in his wrath that he would not go up in the midst of that people, lest he should break forth in his anger and fury and consume them in a moment.

That was the way he felt towards them because of their sinfulness, and in order that they might not be consumed, but that a remnant might be spared, and that seed might be raised up to old Father Abraham and to Isaac and to Jacob, he withdrew his presence from the midst of the camp of Israel. But he did not forsake them entirely. Said he, "Mine angels may go before you. You may have an angel and you may have Moses for a season, but I will not go with you." He swore that that people in the wilderness, should not enter into his rest, which rest is the fulness of his glory.

It is to be hoped that there will be nothing of this kind among the armies of Israel in the latter days. We have the promise of the Almighty, and I hope that it will never be revoked, that "I say not unto you as I said to your fathers, my angel shall go before you, but not my presence, but I say that my angel shall go before you and also my presence." In order for the presence of God to go with us, we must retain the higher Priesthood, for without that and the ordinances thereunto pertaining, no man can behold the face of God and live; therefore if we would retain this higher priesthood we must sanctify ourselves through obedience to the higher laws. If we do this, we can then claim the fulfillment of this promise which the Lord has made and which I have repeated, that his presence shall go with us.

I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. His presence was with the children of Israel as a cloud by day, and as the shining of a flaming fire by night. Though Israel were not worthy to enter the tabernacle and behold the personage of the Lord and to talk with him, yet Moses, not having forfeited that right, could enter into the tabernacle of the Lord while his glory rested upon it, and he could talk to the Lord face to face. Why? Because he held the higher Priesthood and had been obedient to the higher law and had attended to the higher ordinances. He was not subjected to the law of carnal commandments, he had sanctified himself so that he could endure the presence of the Lord and not be consumed.

We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people, and when it arrives the mountains and the hills will be ready to break forth with a loud voice before the Lord's army, and the very trees of the field will wave to and fro by the

power of God, and clap like hands. The everlasting hills will rejoice, and they will tremble before the presence of the Lord; and his people will go forth and build up Zion according to celestial law.

Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones on high, and the great men of the earth.

We shall in due time walk forth into Jackson County and build up the waste places of Zion. We shall erect in that County a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed. God intends to have a city built up that will never be destroyed nor overcome, but that will exist while eternity shall endure; and he will point out the pattern and show the order of architecture; he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that will adorn the gates and walls of that city; for the gates will open continually, says the Prophet Isaiah, that men may bring in the force of the gentiles.

The nature of the city of Zion is nowhere fully described. John the Revelator has described in his 21st chapter, two cities coming down from God out of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, "Come hither, John, and I will show you another city, that is the great city, the holy Jerusalem." He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed.

But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." David also says, of speaking of this same city, "Out of Zion, the perfection of beauty, God hath shined." From these declarations we can at least believe that Zion will be a very beautiful city—"the perfection of beauty", whether it is constructed after the order of the old Jerusalem or not.

Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city—the number and width of the streets, the kind of houses, the character of the Temple that is to build therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.

When the temple is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchisedec, that Priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the Priest-

hood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads, that they can stand forth in the midst of these desolations and plagues and not be overcome with them.

When John the Revelator described this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four corners of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these dessolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.

I intended to lay before you some things pertaining to the order of full consecration that will be observed when we get to Jackson County, but time will not permit to enter into that now.

May God bless you, Amen.

EPISTLE OF PRESIDENT S. W. RICHARDS

It is the duty of the head of every family, to see that every member of his or her family are properly instructed in all those duties which are consistent with their age and position in life: and inasmuch as marriage is an institution of God it is the duty of the husband to love his wife, and treat her with all tenderness, even as Christ loves His Church, over which His arm of mercy is ever stretched out to save, but it is his duty to love his God supremely, more than his wife, his children, or even his own life, otherwise he is not worthy of a family.

It is the duty of the wife to love her husband and manifest the same with all that willing obedience, to his righteous counsels, that Christ requires of his Chursh; that as Christ is the head of the Church, so also may the man be the head of the woman, that in them a worthy example of holiness and piety may be set before their children, and their children be taught to walk in the same.—Mill. Star, Vol. 14, June 19, 1852, page 258.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

O YE TWELVE! and all Saints! 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 Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.—Joseph Smith.

JOSEPH SMITH, THE PROPHET

It is with a deep sense of reverence that we again notice the anniversay of the birth of Joseph Smith. It is 140 years on December 23rd since this greatest of all the prophets, save Jesus Christ only, was born into this dark and benighted world, foreordained from before the foundations of the earth to come in the last and greatest of the Gospel dispensations to gather together scattered Israel and all former dispensations in one, under his Lord and Master, Jesus Christ.

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments. —D. & C., 1:17.

During the last two decades, we have noted a growing tendency among some of the membership, and even some of the leaders of the Church, to belittle the position of Joseph Smith and to attribute some of his teachings to superstition and ignorance. We have heard it said that President Grant is the greatest prophet and leader of this dispensation, because the Church has grown in numbers and in favor with the world more in his administration than any other. And this we hear applied to the time when the heavens and the channels of revelation have been closed to the leaders these many years; this comparison applied to a time when there has been a gradual falling away, a breaking down, a getting out of order, with the highest laws, ordinances and principles of the fulness of the Gospel, as restored through the instrumentality of Joseph Smith, being changed and broken—attempts being made to sink out of existence the United Order and Celestial Marriage, changing the Priesthood garment, ceasing the con-

ferring of the Priesthood (but only an office), preaching with purse and scrip, stopping the gathering of the saints, changing and cutting out parts of the endowment. The Lord hinted at this condition as early as November 1, 1831:

> **And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;**
>
> **For they have strayed from mine ordinances, and have broken mine everlasting covenants.—D. & C., 1:14-15.**

Surely no people can stray from ordinances nor break covenants who have not received them. The Lord also hinted at the present condition in Section 85, verse 7, to which we have often alluded.

Who was, who is, Joseph Smith? Brigham Young has told us this much:

> **If you find out who Joseph was, you will know as much about God as you need to at present; for if He said, "I am a God to this people", he did not say that he was the only wise God. Jesus was a God to the people when He was upon earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.—J. of D., 4:271.**
>
> **As I have frequently told them, no man in this dispensation will enter the courts of heaven, without the approbation of the Prophet Joseph Smith, Jun. Who has made this so? Have I, have this people, have the world? No: but the Lord Jehovah has decreed it. If I ever pass into the heavenly courts, it will be by the consent of the Prophet Joseph.**

More than that, the following is recorded in the "Compendium":

> **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.**

Who was that Witness or Testator? We testify that he is none other than Joseph Smith, the Prophet, for that was his mission, and he fulfilled it. (See D. & C. 135).

What else? To those who love and revere his name and memory and the greatness of his divine calling the Lord has revealed the solemn truth that "The One Mighty and Strong", spoken of in Section 85 of the Doctrine and Covenants, is Joseph Smith. Who else but the Prophet should be sent, "holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth", as the Lord describes him? He was the great Restorer, the Witness and Testator—who else but he should come to set in order that which he gave his life for, the fulness of the everlasting Gospel, the laws and ordinances of which have been changed and broken? None but Joseph Smith, the Prophet! And this is our testimony, which we reverently and solemnly bear to the Latter-day Saints everywhere, in the name of Jesus Christ, the Son of the living God, in whose presiding council Joseph will sit as one of those three grand personages. Adam, our Father and our God; Jesus Christ, His Only Begotten Son in the flesh; and Joseph, their Witness and Testator! No one but Joseph, in all recorded scripture and history has seen both the Father and the Son—and he gave his life's blood as a witness of that truth. Joseph himself alludes to that great office:

> *** * * I shall read the 24th chapter of Matthew, and give it a literal rendering and reading; and when it is rightly understood, it will be edifying.**
>
> **I thought the very oddity of its rendering would be edifying anyhow—"And it will be preached, the Gospel of the kingdom, in the whole world, TO A WITNESS OVER ALL PEOPLE: and then will the end come." I will now read it in German (which he did, and many Germans who were present said he translated it correctly.)**

The Savior said when these tribulations should take place, it should be committed to a man who should be a WITNESS OVER THE WHOLE WORLD: THE KEYS OF KNOWLEDGE, POWER AND REVELATIONS SHOULD BE REVEALED TO A WITNESS WHO SHOULD HOLD THE TESTIMONY TO THE WORLD. It has always been my province to dig up hidden mysteries—new things—for my hearers. Just at the time when some men think that I have no right to the keys of the Priesthood—just at that time I have the greatest right. * * *

All the testimony is that the Lord in the last days would commit the keys of the Priesthood to a witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes him Himself? I have read it precisely as the words flowed from the lips of Jesus Christ. John the Revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on earth.

The scripture is ready to be fulfilled when great wars, famines, pestilence, great distress, judgments, etc., are ready to be poured out on the inhabitants of the earth. John saw the angel having the Holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel—a special messenger—ordained and prepared for that purpose in the last days. WOE, WOE, BE TO THAT MAN OR SET OF MEN WHO LIFT UP THEIR HANDS AGAINST GOD AND HIS WITNESS IN THESE LAST DAYS: FOR THEY SHALL DECEIVE ALMOST THE VERY CHOSEN ONES!

And so, it should be no secret to any true Latter-day Saint who Joseph Smith is—he has told us himself, his successors in the Priesthood have likewise borne testimony of it. And we feel constrained to testify that those who reject Joseph Smith as being the "One Mighty and Strong" will apostatize, as God lives!

One of the grand works that Joseph will perform as part of his mission as the "One Mighty and Strong" will be to lead those who abide the celestial laws back to Zion for its redemption:

Behold, I say unto you, the redemption of Zion must needs come by power;

Therefore, I WILL RAISE UP UNTO MY PEOPLE A MAN, WHO SHALL LEAD THEM LIKE AS MOSES LED THE CHILDREN OF ISRAEL.

For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

And as your fathers were led at the first, even so shall the redemption of Zion be.

Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

But I say unto you: mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

Verily, verily I say unto you, that my servant Baurak Ale (JOSEPH SMITH, JUN.) is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you. (See Section 101:55).

Therefore, let my servant Baurak Ale (Joseph Smith, Jun.) say unto the strength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.—D. & C., 103:15-22.

It has been truly said by one of the prophets of God that the more one testifies of the divinity of the mission of the Prophet Joseph Smith, the nearer he is drawn to us. All true Latter-day Saints should now be seeking to draw nearer to the Lord—they should be praying day and night to be freed from the bondage and disorder into which the Saints have fallen, they should be getting the Holy Spirit around them through obedience to the laws and ordinances of the Gospel, through prayer and fasting. The Latter-day Saints should literally be clothing themselves in sack-cloth and ashes, seeking the Lord for forgiveness through true repentance, offering unto Him an offering by sacrifice, the sacrifice of a broken heart and a contrite spirit. The judgments are near, at our very doors. Joseph told us they were near in his time—how much nearer now! We should be on our knees, cleansing our hands and purifying our hearts, AND OBEYING

THE GOSPEL OF JESUS CHRIST, to have oil in our lamps and be ready when the time comes that Jesus will suddenly come to His temple (when it is cleansed) and Joseph will be sent to set in order His House—the Priesthood, the Church, the Kingdom of God.

We should get a greater and surer testimony concerning Joseph and his mighty latter-day mission, which is still being fulfilled, and will continue to be carried out until the last dispensation is wound up and he renders up his stewardship unto Jesus Christ, and He to His Father, Adam, our Father and our God. If we desire to obtain a stronger testimony of the fulness of the Gospel and of where the keys of Priesthood are, we should get closer to Joseph Smith. Why? Because through him the Priesthood and the Gospel were restored to earth, never to be thrown down nor given to another people. We should be hungering and thirsting after righteousness: for we shall be filled, as the Master has promised.

THE SEVEN ABOMINATIONS

"These six things doth the Lord hate: yea, seven are an abomination unto Him:

A proud look,

A lying tongue,

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.

The Proverbs of Solomon are replete with fundamental truisms, and the above are strikingly sound and searching. They are filled with atomic explosives. Men pride themselves in trying to believe in no God, but "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding."

"A proud look": How many so-called Christians break upon this rock. But "**pride** goeth before destruction, and an haughty spirit before a fall." The sin is not confined to individuals, but it has become a national impediment. The pride of Babylon, Rome and Greece was the beginning of their downfall. These once powerful nations are a living testimony of the folly in ungodly **pride.**

Apostle John advised the saints to:

> **Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him. For all that is of the world, the lust of the flesh, and the lust of the eyes, and the PRIDE of life, is not of the Father, but is of the world.—I John 15-16.**

The Lord meant that the saints should become the richest people on earth, possessing not only the riches of the Spirit but also earthly riches. "But", said he, "beware of **pride,** lest ye become as the Nephites of old." We are admonished by the Lord to cease from all our light speeches, from loud laughter and lustful desires, "and from all your **pride** and light-mindedness, and from all your wicked doings."

The heart that is controlled by self-sufficient **pride** is deaf to the calls of mercy and justice, and will not find peace in the love of Christ—"Behold, the day cometh that shall burn as an oven, and all the **proud,** * * * shall be stubble", etc.

> **Oh, why should the spirit of mortal be proud?**
> **Like a swift fleeting meteor, a fast flying cloud,**
> **A flash of 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.
* * * * *
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?
—From Lincoln's favorite poem, "Oh, Why?", by Wm. Knox.

"A lying tongue" is among the most debasing weapons of Satan in his mission of soul destruction. It corrodes the human soul, besmirches virtue, rapes tender sensibilities, destroys friendships, sours the soil of human thought and drains the souls of men of their life blood.

In John's vision on Patmos, the angel of the Lord explained that without the gates of the great city of New Jerusalem—those not worthy to enter into the Holy City—are "dogs and sorcerers, and whoremongers, and murderers, and idolaters, **and whosoever loveth and maketh a lie.**" (Rev. 22:15).

Cain, the first recorded murderer, was called the **"father of lies"**. Let not the mark of Cain overtake those calling themselves "Saints of the Most High".

"Hands that shed innocent blood." Murderers are among those who are excluded from the Holy City. To shed innocent blood destroys that which the culprit cannot restore. This must be true as well before as after birth. Legions of unborn child murderers, men and women, are under this blighting curse. To the Saints in the present dispensation the Lord said: "Thou shalt not kill; and he that kills (sheds innocent blood) shall not have forgiveness in this world, nor in the world to come."

"The heart that deviseth wicked imaginations." When wickedness is in the heart, all purity, truth, uprightness, virtue and faith are shut out. Light and darkness do not co-exist. Virtue and debauchery are implacable enemies. It is the wicked heart that "deviseth wickedness", that plans murder, theft, the downfall of innocent people, and causes one to lust after a woman with wicked designs. These are those whom Paul spoke of:

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.—II Timothy 3:1-5.

"For of this sort", said Paul further, "are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

"Feet that be swift in running to mischief." Gossipers and tale bearers are among this despicable class. Sinful men and foolish women are ever carrying idle tales, repeating noisome reports—and adding to them—against fellow beings. Solomon says, "A talebearer revealeth secrets: but he that is a faithful spirit concealeth the matter." "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."

"A false witness that speaketh lies." Character assassins! Perjurers! The world is filled with them! The court records fairly reek with their perjuries. The Lord said, "In the

mouth of two or three witnesses shall every word be established.'' This, of course, pre-supposes honest witnesses. All the prophets have been judged by ''witnesses that **speaketh lies**''. Joseph Smith, though under arrest some fifty times charged with crime—and in every instance adjudged innocent—was caluminated by ''witnesses that **speaketh lies**'', and Jesus Christ, our Lord and Master, was crucified upon the evidence of just such witnesses. They are the human disease carrying plasma that kills men, destroys states and rots the nations.

God thundered from Mount Sinai: ''**Thou shalt not bear false witness against thy neighbor.**'' This is fundamental. The act is truly one of the hateful sins of man, from the penalty of which men cannot escape. ''**A false witness shall not be unpunished, and he that speaketh lies shall perish.**

''**He that soweth discord among brethren.**'' This is the **seventh** abomination. The scheming tongue of a slanderer, with an ''ax to grind''. His wicked purposes are circumvented by honest men. He is tempted to create discord among his fellows by impugning dishonesty of purpose and act.

The really effective tools used by Satan to thus sow discord are **Politics, Religious Prejudice, Commercial Rivalry,** and the like. Men are prompted to believe reports intended to deceive; they are tempted by the adversary to aspire above their fellows; they want a better automobile, a larger farm, a more pretentious home. Perhaps a man in the Priesthood, divinely led, by oral or written statements, makes certain promises in the interest of the work of the Lord. Not understanding the underlying purpose of such an action, and guided more by pretended zeal than by divine inspiration, a brother begins to whisper his disapproval among the saints, boldly asserting his greater loyalty, courage and super-strength in an hour of trial (in which trial he has in no way been tested), he thereby is found ''**sowing discord among brethren**''.

''**A froward man soweth strife: and a whisperer separateth chief friends**''. (Proverbs 16:28). Alma and the four sons of Mosiah sought by flattery and sophistry to destroy the Church, but were checked by the Lord and turned to a better cause.

> **A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.—Proverbs 6:12-15.**

A wise man said, '' 'Tis better to keep your mouth shut and be thought a fool, than to open it and remove all doubt.'' ''He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have dstruction.''

Let the saints seriously consider these abominations and studiously avoid offending the Holy Spirit by encouraging them. For every man to ''**love his neighbor as himself**'', leaving all judgment to God, is the only sane and safe gospel of life.

FUNDAMENTALISM

For months past the press, both at home and abroad, has made sneering reference to a group of Latter-day Saints, classing them as ''Fundamentalists'', and ''Cultists''. In thus addressing these people, the would-be critics are building better than they seem to know. A Fundamentalist is essentially sound; he is one who believes in the essential and basic truths of scripture. In his church faith he adheres to the original doctrines. He is not what is termed a ''modernist'', changing his faith to suit changing conditions.

It is encouraging to find such men as Elder Joseph Fielding Smith, of the Quorum of Twelve, sustain this po-

sition. Elder Smith is the General Church Historian and Chairman of the Brigham Young University Board of Trustees' Executive Committee. Speaking at a recent meeting of the students of the Brigham Young University, Elder Smith is reported as emphasizing "that any doctrine of men in conflict with the revelations of God will fail. Divine revelations must be the standard by which truth is determined."

In this position Elder Smith is sound. Mormonism is founded upon living revelation from God, and therefore cannot be changed, modified or annulled.

If a principle, because of the opposition of non-believers, however powerful they be, cannot be openly advocated or lived, it is still a fundamental principle of the Gospel and man cannot change the fact.

All true Latter-day Saints are obviously Fundamentalists. This is Elder Smith's position, though not expressly stated, and one cannot avoid the fact. To us, it is astonishing that any member of the Church should take any other stand.

In like manner, every member of the Church is a "Cultist", and this fact cannot be gainsaid, and no attempt should be made to avoid it.

"FEAR BRINGETH TORMENT"

(I John 4:18)

The nature of the human mind is such as to be easily operated upon, and from the excitement which we often find existing with men, both individually and collectively, we learn that they meet with objects not in keeping with their nature, their understanding, belief, or desires. Such objects are generally repulsed by the mental powers, and too often without a proper investigation of that which may at first appear irreconcilable, but after more mature deliberation, becomes very desirable. This more generally arises from ignorance, not knowing the result of the things which they may have under consideration, or if knowledge is had, it is to the effect that those objects or principles will prove destructive to their happiness and fondly-cherished hopes.

Turn to the religious, political, commercial, and other portions of mankind, and you find a degree of consternation existing in the ranks of all classes, which either plainly declares their ignorance of the future, or their knowledge that it will be inauspicious to the fulfilment of their desires. In either case, the truly lamentable condition of the world is betrayed to the careful observer.

Wherever the Spirit of the Lord prevails, and leads into all truth, its tendency is to allay every excitement of the mind, and afford to it a degree of calmness and serenity unknown to those who possess it not—a peace not derived from the world, and which, therefore, cannot be disturbed or taken away by the world. Persecutions, misery, and even death may be endured, without that tormenting fear that distracts the wicked, when we know that all is right, but this knowledge can only be derived from that Spirit which leads into all truth. With this in possession, a Jacob could gather up his feet and die rejoicing; the Prophet Samuel could perform the deed of hewing down King Agag with his own sword, without fearing reproach; the Hebrew children could meet the fiery furnace with apparent indifference; and Israel could go against their enemies, and destroy them, without fear of condemnation, because they knew that they were justified—that all with them was right, and approbated by God; that which is revolting in the extreme to the natural and uncultivated man, could be looked upon, and engaged in, with the utmost composure.

Under the influence of the same Spirit, Jesus endured an ignominious

death, without even reviling. And the Almighty has said He will laugh and deride in the day of calamity and fear that shall come upon the wicked. From these and many other facts, we can plainly see that no object or circumstances should be allowed to destroy our peace, by agitating our minds with fearful apprehensions of its results—apprehensions which may never be realized. **When men richly enjoy the Spirit of the Lord, they have peace and assurance; but fearful apprehensions are a just measure meted out to increase the miseries of the damned. Where doubt and uncertainty exist, fear is engendered, and distracts the mind, hence, says the Apostle—"He that doubteth is damned already." The wicked know not the peace of God, for they have not that Spirit by which the doctrine and will of God are known.**

Many of the Saints endure extreme sufferings in their feelings, and allow their peace of mind to be broken up, by not guarding against this captivating evil. Perhaps one has heard something of his brother, that he thinks is very bad, and if he had great confidence in him, it has tried his faith very much, not in that brother alone, but peradventure the devil has been successful in getting him to doubt the truth of his own principles, as well as the integrity of his brother, and his soul becomes harrowed up, until he finally loses confidence in himself as well as in his brother. In this way many have given themselves up to the power of the evil one, when they were as far from him as the east is from the west, until they gave way to jealousy, distrust, and fear.

Many principles have been revealed from time to time, which have proved a source of trouble to some, not because they were untrue, but because Saints would indulge in fears lest those principles might be untrue, while they knew very well that their anxiety of mind could not affect the results of those principles in the least degree. The idea that God should call a Prophet in the nineteenth century, and tell him that the Gospel had not been preached in purity for many hundreds of years, and that he must carry it to the ends of the earth, was considered a most unpardonable impeachment of God's justice and mercy unto men.

The most bitter vituperations were indulged in by thousands who now know that such a declaration is perfectly in keeping with the sacredness of their own professed Scriptural faith, and many of them are weltering under the very curses they were so ready to heap upon others. Polygamy has unnecessarily disturbed the feelings of some, from their fearful apprehnsions of its consequences, and thereby caused them to deny principles which they know to be true, while they would appear far more sensible if they would let that alone which they may never have to do with, or even be permitted to, if they should desire.

Baptism for the dead was considered a most wonderful superstition, giving trouble to those who seemed wishful for something to make trouble from, nourishing and fostering their unhappy feelings with all the zeal their ignorance could support, while in a short time truth began to be more fully developed, and their folly made to appear proportionately.

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. Whoever is acknowledged Father must have the rights and honor that belong to him. No man may ever expect to attain to more than he is willing others should enjoy.

If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learns all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in all things like unto man.

Whatever may prove to be the facts in the case, it certainly would exhibit a great degree of weakness on the part of anyone to indulge in fears and anxieties about that which has has no power to control. Facts still remain facts, whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honor and power to him as their God. The Apostle informs as that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections.

It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over those things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly. This expels the enlightening influence of the Spirit of truth, the devil then takes possession, and leads captive at his will. Surrounded as mankind are with these besetments, it should be the study of all Saints to control, and not be controlled by, influences which are destructive to their happiness and peace. To do this they must begin at home—in their own bosoms, and if all will secure the reign of peace there, they will have power to disseminate that principle until it covers the whole earth.

Proper investigation, and prayerful desire to know the truth, are commendable in every intelligent being, and these cultivate a familiarity with the Spirit of truth, that will lead us in the way of inspiration. It is written that no man knoweth the things of God, but by the Spirit of God. This Spirit should be prayerfully sought after, with all diligence; and when it whispers approval to our spirits, and opens up to our understanding, in silent meditations and in dreams, the pure principles of intelligence, we can exclaim like Daniel of old, Surely there is a God in Heaven, that revealeth Secrets; and then can we teach our fellow creatures the way of truth and life; but how the folly of men appears when they attempt to preach and expound things which are far beyond their comprehension, and thereby bring the Gospel and those who live under it, into disrepute before the world. Such wander in the dark themselves, and lead others into the same mazy labyrinth, to share with them their merited reproach.

When men have to do with principles of truth, they have to do with that which is Eternal; and whether adopted or rejected they will have an influence over all those to whom they are revealed. These principles may have been in the world before, or they may have been kept hid for a wise purpose, but men now have the assurance that all things shall come forth which can have a bearing upon their exaltation; and concerning the same it was long since said, The wise shall understand, but the wicked shall not understand. This Key given by the Prophet, that the wise and the wicked might be known, should never be forgotten by the Saints.

—Mill. Star, 15:824-26.

COVENANTS

The Lord has opened up this great and last dispensation by restoring the Everlasting Covenant to man, and covenant-making is one prominent feature of the plan of salvation. All covenants have their obligations, and the faithful discharge of those obligations brings certain blessings and rewards. But on the other hand, when covenants are violated, and their obligations dishonored, penalties, equal in magnitude with the nature and importance of the covenants that are broken, are incurred.

The blessings of salvation are received by virtue of covenant. When men covenant to keep the commandments of God, He gives them of His Spirit; and in keeping the obligations of that covenant, by receiving the ordinances, a relationship of the most exalted character is formed. If the individual honors that relationship so as to obtain the blessings of his covenant, the Lord soon reveals greater blessings and privileges, which the individual can enjoy in the family by coming under the obligations of another covenant equal in importance with the honors and favors to be enjoyed; neither does the principle stop here, but covenant succeeds covenant, until man, through his faithfulness to them, becomes one with the Son of God—a joint heir to the Father's inheritance.

Now this is a great honor, to become a lawful heir to the kingdoms, dominions, glory and power of the Father. It is not attained to in a day, a month, nor a year, neither is this short life sufficient to possess all things, but the right of them may be secured by keeping all the covenants of the holy Priesthood, and they are many. There is also a penalty attached to all covenants, and as mercy and rewards are obtained by sacredly keeping them, so justice and punishments are as surely meted out to the transgressor.

The punishment attached to the breaking of our first covenants is the withdrawal of the Spirit of God. The violation of other covenants would be punishable with immediate death and destruction in this world, but leaving power to come forth in the first resurrection. Others of still greater magnitude, if broken, would doom the transgressors to ruin, both in this world and in the world to come; while others again are of that magnitude, that, if broken, there is no redemption, but the transgressors of such covenants become angels to the Devil, and they cannot come where God and Christ dwell, **worlds** without end.

To have to do with covenants which in anywise involve our eternal destiny, is a matter of no small moment. The covenants and obligations of the holy Priesthood are eternal in their consequences, and, when entered into with God, and recognized by Him, they are not only made by virtue of an eternal principle, but they are made with an Eternal Being.

There are other covenants administered by this Priesthood, in which man is recognized as the higher power, while in those already referred to, he is the lesser or dependent one. The most important perhaps of all these is the marriage covenant.

As we do not here purpose to discuss the nature of that covenant, suffice it to say, that it is, in principle, precisely similar to those made with higher beings. The great object of covenanting with the Lord Jesus Christ, is to become one with him, that each may enjoy all the blessings, privileges, glory, honor, and power, which either may be capable of imparting or receiving.

The union of the sexes, by virtue of the marriage covenant, is for the same object and purpose, and entitles each to all the blessings, glory, dominion, and power, which can spring from the other, or which can grow out of the

union. By virtue of this, they twain become ONE. Both of these covenants are equally applicable to all beings; and all who are capable of honoring them, should enter into them, and receive their blessings, or they cannot attain to a fulness of glory. Otherwise it would be in vain that those covenants were ever ordained for the use of man.—Mill. Star, 15: 536-7.

FAMILY RELATIONS

Think not that I am come to send peace on earth? I came not to send peace, but a 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.—Jesus.

Turn O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.—Jeremiah, 3, 14.

From the above declarations of our Savior and the inspired Prophet, we may justly infer that the preaching of the Gospel to the nations of the earth will, to a great extent, be attended with the breaking up of family ties and relations. But why all this?

It is because those ties and relations have not been formed by the fullest approbation and sanction of heaven; the holy Priesthood has not fixed an eternal SEAL upon their covenants; they have not been bound on earth by that authority which is recognized of God; hence, they have not been bound in heaven. The Lord does not send forth messages to destroy and break in pieces His own institutions, when they are legally attended to and honored among men.

Notwithstanding angels proclaimed, at the birth of our Savior, the glad tidings of peace on earth, and good will to men, yet it is evident from the result, that the design of his mission was only to bring peace to those who received his message, and they were but few, like unto the gleaning of grapes when the vintage is done.

The same results which were foretold by our Savior, follow the preaching of the Gospel by the Latter-day Saints, and is an argument in favor of the fact that they preach the same pure principles that Jesus did. They who receive these principles, make manifest the superiority of them over all others, in that all earthly ties, endearments, and associations by which they are bound to the world, lose their virtue to a greater or less extent, where a connection is formed with that which is ordained of God, and administered by virtue of an eternal Priesthood after the order of God.

In the absence of the Priesthood for centuries past, men have substituted their own laws and regulations, to govern, not only the ordinances of marriage, but almost all other ordinances instituted by God, and revealed to man. In the absence of any communication with God, the nations of the earth have defined by human law, the obligations of husband and wife, and also those of parents and children. The time that these obligations cease is specified by law; children are released from their parents at a certain age, and both husbands and wives upon the death of either, are fully released from their obligations.

And thus, by the enlightened Christian world, the ordinances of God are virtually destroyed, and made **earthly**, by their duration; and because of it, they become **sensual** and **devilish. The devil has ever sought to put an end to the work of God, and the wisdom (!) of the world has ordained an end to His most sacred institutions. How unlike God, who is unchangeable! —whose course is one eternal round— of whom Jesus said, "What GOD has joined together let no man put asunder."**

No wonder, then, that the family circle is often found unstable, when

the power of God is brought to bear upon it; for by His word He has purposed to shake all things that can be shaken, that that only which is eternal may abide. No wonder that the son, who has obeyed the heavenly mandate, no longer lisps with wonted filial affection the endearing name of father, while the father deprecates the conscientiousness of his son in preferring a holier and a stronger tie. No wonder that the daughter and mother in like manner disregard each other; and even that the husband and the wife oftimes are set at variance by the word of God, which is quick and powerful, to divide asunder those who receive it from those who receive it not.

Wherever the Gospel of Jesus Christ is preached, its influence in this respect is felt, not only in the family circle and among near relations, but in societies and denominations, and in every kingdom and government.

Why is it that the very message of peace, when proclaimed by authority, is found associated with such scenes of strife. It is because it meets its opposite wherever it goes. It separates the evil from the good, that the Lord may know His own, and bring them to Zion, though they be but one of a city and two of a family.

The Gospel of peace is preached for those who delight therein, that they may make a covenant of peace with their God, which shall render them secure while He shall dash the nations in pieces like a potter's vessel. As light cleaveth unto light, so do those who love peace, cleave to the covenant of peace; and they go out from the midst of wickedness, which bringeth confusion and destruction.

Every man should know that he is recognized of God as a legal heir to His glory and power, for this is his privilege according to the designs of God, and if he has a family it is a duty which he owes to them: and then like God he should look upon every symptom of division in his family as an encroachment upon his rights, as the stealthy march of a deadly enemy, which, if not arrested, will sap the very foundation of his glory and dominion. Its influence should be more dreaded than the viper's sting, or the infection of the Upas. It is a messenger of death to his habitation, both temporally and spiritually.

A family who have been nurtured under the influence of inspired parents, and have heeded the teachings of a godly Patriarch, are never set at variance by a Gospel message. To them it brings peace, and strengthens the ties of their union and brotherhood.

Truth only wars with error; light is only at variance with darkness; and the ministrations of Jesus or his messengers, only stir up strife where Satan has held dominion; and if a person's foes be of his own household because of the truth, it is because the enemy of truth abides there.

When mankind have access to the school of immediate and divine revelation, they will be able to learn the true designs of God concerning them, and not before. They will then know assuredly that the family relation was never designed by Him to be broken up and destroyed, but that the order of relationship on earth is in likeness of that which is in heaven, by which the heavenly hosts are bound together in an indissoluble bond of union and brotherhood. Unless mankind partake of the full-told virtues of the earthly relationship, they cannot be prepared to participate in the joys of the heavenly.

They should, therefore, never look with indifference upon the time when their children grow up and begin to embrace different faiths, or subscribe to different creeds and denominations, opposed to each other in principle, and calculated to establish widely varying characters in those who adopt them for their rule of action. This is often

indulged in by members of the same family, to such an extent that they become not even susceptible of the same enjoyments; that which is loved and admired by the one, appears despicable to another; and a fiendish disregard for each other increases, until the free interchange of sentiment becomes quite obnoxious to both, for that which constitutes the happiness of one is the misery of the other; the ultimate tendency of which is to render them utterly unable to dwell together in the presence and glory of God; for no dissembling reigns in the midst of His blissful habitation, but all are one, even as the Father and the Son are one.

What a dreadful picture is thus presented among families upon the earth, in contrast with the family of heaven, and the unity of the Godhead. It is because of such a state of things the Lord has determined a consumption upon all the face of the earth.

So little importance is attached by the Christian world, generally, to the ordinances and institutions of God, that they are esteemed as transitory things, which merely belong to earth, and with it must pass away. This, however, is very far from the truth, and not until men are made to know that the ordinances of God are necessary to eternal life, and that if ever they are perfected, it must be in the perfect enjoyment of them, will they take that exalted position in society which will restore them to the favor of God.

In order to defend, and preserve sacred, the institutions of heaven, the husband must know that the wife was designed for his eternal help, in an union which both should seek to perfect in love, and by virtue of a covenant which, when broken, would disgrace for ever its breaker. Then will parents begin to know the worth of their children; by being made responsible for them to God they will learn that without them their glory hath an end which would induce them peradventure, like the fathers of old, to obtain for them, by the promise of God, a portion of the earth for an EVERLASTING possession, and over which their dominion should be extended.

Then will children learn in that eternal day when they are possessing an inheritance obtained through their fathers, that they are children still, and that through their fathers as Patriarchs, they drink from the stream of endless life. But now, how different the scene! how debased the human heart; how changed the ordinances of God; how bought and sold for gain, and made to answer lustful ends; how diverted from their original designs, and how utterly unable, through the present using of them, to answer their ends. Virtue, the key to endless joys, is sacrificed to vice, and prostituted are her charms.

The husband and the father oft times revels in the midst of unlawful associations, sacrificing the most tender feelings of a devoted companion, when he should be the avenger of her wrongs. By parents are engendered the seeds of strife, and unnatural desires, which germinate and become prolific in a rising posterity; who thus inherit from their parents an inordinate relish for vice in all its multitudinous forms. Children, licensed by the example of their parents, indulge in every sensual gratification, until the tender sympathies of their souls become so seared, that they are not susceptible of those endearing emotions with which nature in her loveliness, once lavished so freely upon her creatures.

Surely such scenes as there are detested by the hosts on high when the earth, which was once beautiful and lovely, abiding in the presence of God, was thrust down into the shades of night for a frail covering to hide such crimson deeds but the consuming glory

of her Maker. But thanks be to God, who has decreed to exalt her again to His presence. Even now messengers from on high minister and tell to man that the day has come, and the hour is nigh at hand, when the veil of her covering shall be rent, and all flesh shall see Him who cometh robed in justice to execute judgment upon all the earth.

The Christian world can read, and most of them believe, that Prophets truly predicted, and Apostles authoritatively declared that God would, in a day which was to come, call with a loud voice upon His people, to come out from the midst of such Babylonish scenes, lest they should receive of the plagues with which He had purposed to put an end to such confusion. And just so sure as God has a people upon the earth, wherever they may be, this demand will be made upon them, and they have no other promise of salvation from the plagues of the wicked, but to go out from their midst.

This call has been made in the day in which we live. God has spoken it from the heavens: angels have ministered upon the earth, and told it unto men; these men have proclaimed it abroad to the people of God; and these reflections have been called forth because of the difficulty which many of the Saints have to encounter in obeying the call, some being altogether prevented by unbelieving relatives, who are often members of the same family.

To all such we would say, let patience have its perfect work, and you shall not lose your reward; for God will, in the wisest possible manner, manifest His will concerning the time of your departure; and many who are now deprived of that which is dearest to their hearts will soon see the day when such bonds will be broken, and those who now hinder them from going, will gladly hasten with them to enjoy the peace of Zion.

There are parents who tarry year after year, hoping to persuade their children to go with them, earnestly desiring their salvation. We would remind all such of the fact, that they must first obtain influence and power with God, if they would exert a proper influence over those they love.

Jesus did not even hope to accomplish so great a work while he tarried among men, but said, "If I be lifted up I will draw all men unto me", evidently anticipating that when he had left the world, his influence and power would be greater over those whom he loved, than when he was among them. So it will be with parents who go up to Zion, and keep the commandments and ordinances of God; they will have greater influence and power over those whom they love, to draw them after them.

This is what the ordinances of God are for, and through them alone can we have power to administer salvation to others. Hence it becomes the duty of all who receive the Gospel, after they have borne their testimony to their friends, to flee to Zion, that they may inherit a saving power, through the ordinances of life, which shall bring redemption to themselves, and those whom God has or may give unto them.

If parents prevent their children from keeping the commandments of God, they will be held responsible for those whom they control; and for all the evil which results therefrom, in a day to come they will have to pay the debt due to justice. The acts of all men to whom the Gospel comes in this world, will decide their destiny for the world to come; which renders it of the utmost importance that husbands and wives, parents and children, each act the part which belongs to them, in their relationship to each other, and to God; that they may know, by the revelations of His spirit, that they have restrained evil, and maintained obedience to God in all things; that it may be said unto them, "Well done,

good and faithful servant, enter thou into the joys of thy Lord.''—Mill. Star 14:561-64.

A DREAM

While at Winter Quarters, on the 17th of February, 1847, President Young had a very interesting dream which he related to the brethren. He dreamed that he went to see Joseph, the Prophet, and when he met him he looked perfectly natural. He appeared to be sitting in a chair at the time. President Young took hold of his right hand and kissed him many times, and said to him:

''Why is it we cannot be together as we used to be? You have been from us a long time; we want your society and do not like to be separated from you.''

Joseph rose from his chair, and looked at him with his usual earnest, expressive and pleasing countenance, and said, ''It is all right.''

President Young repeated that he did not like to be away from him. Joseph said:

''It is all right. We cannot be together yet; we shall be by and by, but you will have to do without me for awhile; then we shall be together again.''

President Young discovered there was a hand-rail between Joseph and himself. Joseph stood by a window, and at the southwest of him it was very light, but President Young was in the twilight, and to the north of him it was very dark. President Young said:

''The brethren you know well, better than I do; you raised them up and brought the priesthood to us. They have a great anxiety to understand the law of adoption or the sealing principle, and if you have a word of counsel for me I shall be glad to receive it.''

Joseph stepped toward him, looked very earnestly yet pleasantly, and said:

''Tell the brethren to be humble and faithful and be sure to keep the Spirit of the Lord, and it will lead them aright. Be careful and not turn away the small, still voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits—it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts, and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will follow the Spirit of the Lord, they will go right. Be sure to tell the brethren to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in heaven before they came into the world. Our Father in heaven organized the human family, but they are all disorganized and in great confusion.''

Joseph then showed President Young the pattern how the human family were in the beginning. He saw where the priesthood had been taken from the earth, and how it had to be joined together so that there would be a perfect chain from Father Adam to his latest posterity.

Joseph again said to him, ''Tell the people to be sure to keep the Spirit of the Lord and follow it and it will lead them just right.''

Such a dream was very consoling to President Young and instructive to the people. From it we can learn how important it is to keep the Spirit of the Lord. No man or people can prosper who do not have it as their guide.

—From ''History of the Church'', as reprinted in the Juvenile Instructor, 8:114.

DOORS

Doors have a way of swinging wide,
Showing the world the warmth inside,
The ease of chairs, the glow of fires,
And everything the heart desires.
Doors have a way of opening:
Their happy hinges seem to swing
With merry welcome now and then—
I wish it were the hearts of men.

Doors have a way of looking in
Upon the kitchen's polished tin
The waiting tables, and the stairs
That lead to rest from human cares.
Doors have a way of looking out
And seeing all the world about,
The weary traveler and the lone—
I wish that way were more our own.

Doors have a way of sending light
Across the darkness of the night
And guiding many passing feet
Through all the shadows of the street.
I wish that every human face
Gave peace and gladness to the place
Made fair the night and fine the day
For other men—doors have a way.

THE LORD'S JOB

The Lord one day had a job for me,
But I had so much to do;
So I said, "Please Lord, get somebody else",
Or, "Wait till I get through."
I don't know how the Lord came out,
But He seemed to get along;
But I felt a kind of sneaking like,
And I knew I'd done God wrong.

One day I needed the Lord myself,
Needed Him right away;
But He never answered me at all—
But yet I could hear Him say,
Away down deep in my accusing heart,
"I've got so much to do—
You get somebody else this time,
Or wait till I get through."

Now when the Lord has a job for me,
I never try to shirk;
I drop whatever I have on hand,
And do the good Lord's work.
And my affairs can run along,
Or wait till I get through;
For nobody else can do the job
That God's marked out for you.

Selected.

Show me his friends and I the man shall know;
This wiser turn a larger wisdom lends:
Show me the books he loves and I shall know
The man far better than through mortal friends.
—S. Weir Mitchell.

HOW TO MEASURE A MAN

The man's no bigger than the way
He treats his fellow man!
This standard has his measure been
Since time itself began!

He's measured not by tithes or creed
High-sounding though they be;
Nor by the gold that's put aside;
Nor by his sanctity!

He's measured not by social rank,
When character's the test;
Nor by his earthly pomp or show,
Displaying wealth possessed!

He's measured by his justice, right,
His fairness at his play,
His squareness in all dealings made,
His honest, upright way.

These are his measures, ever near
To serve him when they can;
For man's no bigger than the way
He treats his fellow man!

—Gilcrafter

APRON STRINGS

I'm all tied up in ventures
Into worldly sort of things,
But the ties that bind me tightest
Are my Mother's apron strings.
Whenever I may stray a bit
I feel them tugging still.
And straining hard to hold me back;
I guess they always will.

Oh, Apron strings are heart strings
And never come untied.
They're woven from the woof of life,
Defying time and tide.
Tho' broken are most ties that bind
Us to the days long past,
We cannot break these strings of love
That ever hold us fast.

They span the years and stretch for miles,
But never lose their hold
Upon the hearts of all of us,
No matter young or old.
And when we'er drifting down the Styx
These apron strings, once more,
Like life lines thrown across a wreck
Will bring us safe to shore.

MUSH TOO SWEET

Eskimo: "What would you say, darling, if I told you I mushed my dog team for a thousand miles through ice and snow, just to tell you that I love you?"

Eskimo-ette: "I'd say that was a lot of mush!"

Evil communications corrupt good manners.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

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The Holy Spirit and the Godhead

Discourse by . . .
Elder Orson Pratt

Delivered in the Open Air, on the Temple Block, Great Salt Lake City, February 18, 1855

I presume that the people who are now before me feel, with myself, somewhat disappointed in their expectations this morning. We met together here for the purpose of hearing an address from our beloved President, in regard to the views of this people respecting the Government of the United States, and our relations and connection with that Government as a people.

It is certainly a disappointment to me, and I have no doubt but it is to all who are under the sound of my voice, but you see that the house is insufficient to accommodate us all, and in consequence of this, being requested by some of the First Presidency, I have come out into the open air for the purpose of addressing you, according to the strength of my lungs and the wisdom which God may be pleased to give me.

Let us all lift up our hearts in faith before the Lord, that in our disappointment in not hearing the President, the Lord may still be merciful, and pour out from on high the Holy Ghost upon us, that we may be instructed and edified, and have our minds strengthened by the gifts, and power, and wisdom thereof; **for without the gifts and strength of the Holy Spirit to inspire the hearts of those who speak and of those who hear, our remarks will be in vain, and our hearing will be in vain;** but keep that Spirit with us, and then, notwithstanding the circumstances under which we are placed, all will be well; and never let the Saints feel discouraged, neither forget to pray for the Holy Spirit to rest down upon them, and upon those who speak to them, that each and all may be directed to act at all times by that Spirit that is able to guide into

"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."

all truth. This certainly is the object for which we are gathered out from the nations of the earth; this is the object for which we are assembled here today; at least, it ought to be. We ought not to have any other thing in view only to be blessed, edified, and strengthened in the Lord.

I am sure that I have no other object in view, and I am the last person in my feelings that would come out and undertake to speak for the sake of hearing myself and getting the applause of men; for so far as speaking is concerned, I feel more like retiring into some lonely place; for I never did feel a desire to be engaged in public life, only so far as I can do good; but I have a desire to serve the Lord; I have a desire to do good; I have a desire to persuade men and women to become righteous; I have a desire to understand the knowledge and things of God, and those great principles that will be calculated to aid me under all the circumstances of this life, as well as that which is to come, and for these things I live, and for this (believing that it is required of my hands by the Lord) I take a part in public life.

I believe I will take a text, and then I can, perhaps, collect my thoughts and concentrate my mind upon some subject. I am aware that it is very difficult to speak in the open air, but I will endeavor to make all hear. I know of no more appropriate text than one which is expressed in two words, and it is therefore a very short one; and although I have spoken and written upon the subject before, there may be those present who are not fully acquainted with it, and it may also assist the Elders to defend our principles when they are sent forth to preach the Gospel. It is comprehended in the following two words—"BE ONE".

Why are we required to be one? What is the object of being one? I do not know of any better way to illustrate this question than this—if this congregation who are now present before me, were required to perform some great and mighty works, wherein great strength was necessary to be exerted, and each individual went and tried to perform the work given to them to do unitedly, his acts, being individually and separately performed, would fail to perform the work.

It may be a work of great moment which we are called upon to perform, requiring all the union, strength, and force that are in our minds. If men undertake any work of great magnitude by their united force and strength, they may be able to bring to pass that which they could not accomplish individually; and so it is with regard to the things of the kingdom of God.

We are required to be one in order that our exertions and strength may be united, and have an influence to accomplish our great end and aim; for by our united faith and exertions we shall be able to prove ourselves worthy. The Saints are universally interested, as much as we are, in the building up of this kingdom, which requires oneness of action.

The devil is all the time working in opposition to our exertions, and he feels quite interested in opposing us by all his forces, embodied and disembodied; for he has a great many ways by which he overcomes the human family, and brings them into bondage. He has been a long time in war with the kingdom of God, and has become very wily, and has great experience in his favor, and that is the way he has acquired such a great deal of cunning; although he has not the same degree of knowledge that there is in exercise in behalf of the Saints; for he knows not the mind of God in all things.

That he is thus limited in knowledge is clearly revealed in the Prophet Joseph's inspired translation of the book of Genesis. He has many years of experience, and so have his associates;

for they have been engaged in a spiritual warfare for many ages, endeavoring to bring into captivity the spirits of men, to lead them into subjection to his own power; and it requires a strong force to operate successfully against his numerous host; consequently, we read that in the last great battle that shall be fought with this adversary, all the forces of heaven will be brought to bear against him: **They will be united in one great body under the direction of our Father Adam, the chief prince, the archangel who was appointed in the beginning to overcome the devil by the assistance of his children. He will marshal all the hosts of heaven, and will be able to prevail against him; and then will the Saints be delivered from his power from henceforth and for ever.**

Now you see the nature of the thoughts and ideas that the Savior had in his mind when he commanded his people to be one. We have to learn the lesson of union here, and when the time shall come for the commands to be issued forth by the archangel, or the head angel, that his children may be ready, and all under his command really prepared to go and perform the work that is given them to do. How, or in what manner, this battle will be fought, it is not necessary in this discourse to explain; indeed, we do not know all the particulars, for they are not revealed, but we may judge from analogy.

We see how the devil operates with us in this life, for he knows now that our strength is broken; some are in distant settlements, and some here, and others scattered abroad among the nations; and he is all the time operating and laying plans for the purpose of injuring and afflicting the Saints of the living God; and he will not alter his evil course, but will try to entrap as many as possible by his stratagems, and lead them astray from the path of life. That is the way he fights against the cause of God.

Whether there will be any physical force used by celestial beings when fighting against other beings, is not revealed; but suffice it to say, that there will be a spiritual strength and force exercised, and an endeavor made to overcome the minds of men and women, and bring them into subjection and captivity; and when the mind is brought into subjection, there will be a spiritual misery, and this is one of the greatest causes of misery.

It is not this physical body that suffers in such a case as the one we have mentioned; but as I have, years ago, frequently told the people that the body has not life in itself; it is the spirit that has life and feeling, and that is capable of experiencing sorrow and joy, and all those changes of sensation to which we are liable in this mortal state; when we are overcome, the spirit is in bondage, subject to the power of him who has subjected and overcome it, and so it will be with those that Satan finally overcomes; they will become his prisoners, for he will have prevailed against them; and thus they are spiritually subdued.

If they are overcome in their bodies while here, if their minds are bound down in captivity by their great enemy, if they render themselves subject to him, it will produce misery and pain and wretchedness to every such soul. This is compared to a literal pain of the body by fire and brimstone, about which so much has been said by the religious world.

I do not know but there will be a literal hell of this description; for aught I know, the Lord may have worlds prepared with plenty of fire and brimstone in them; **but in my opinion the greatest torment the wicked will have, will be the torment and sting of the mind, being brought into subjection to that being that is continually seeking to overcome and entangle mankind in his snares.**

Then, it is necessary that we should be one, and hence the Lord said to us in the early rise of this Church, "If ye are not one, ye are not mine". Why not His? Why will He not accept of us? Because without union, without concentration, it is clear that we cannot enjoy ourselves as the Lord designs we should; in short, exclusive of the principle and the spirit of union, we never can accomplish any great work like the one given into our hands.

The Lord, therefore, designed to have His people united in one, to show us the nature of His laws, and the necessity of being united, so that we may enjoy the society of the ancients, and be one with them.

We are also commanded to shun all contentions and strifes, and all those fiendly emanations that would create a hell for us, and for those with whom we are associated in our families.

The Lord has no sure foundation to work upon, unless we are united; and consequently in order to prevent discord and disunion, the results of every one going his own way, He has warned us before hand, and said that unless we are one, we are not His.

But let us for a few moments examine this text. The Scriptures read in one place that the Father, Son, and Holy Ghost are one. What are we to understand from this expression? Are we to understand that the persons of the Father and Jesus Christ are incorporated in one? No, it has no such meaning as this. Then are they one in substance, as the Methodist discipline, and many other creeds, declare? No; from the very fact that two particles of matter can never be one; or in other words, where one is, the other is not, and cannot be at the same instant of time.

There may be several separate substances existing at the same time, possessed of the same properties, perfections, and attributes; the particles of which they are composed may be the same in kind, and be possessed of the same amount of wisdom, power, and intelligence; but still they are separate substances, occupying separate portions of space; so with the persons of the Father and Son: for instance, if we examine the constituents of pure water obtained in Utah and in France, we find them the same, not in substance, but in quality.

A particle of oxygen, or of hydrogen in Europe, is precisely the same in quality as in America, or anywhere else; it is just so with the Father, Son, and Holy Ghost. They are one in the attributes and principles that exist in their substances, the materials being the same in kind and qualities only.

But I will not say that the Holy Ghost is a personage, the same as the Father and Son; I speak of it as a substance that is diffused throughout space, the same as oxygen is in pure water or air, and as being cognizant of every day's events. And wherever this Holy Spirit is, it possesses the same attributes and the same kind of qualities that the personages of the Father and the Son are possessed of; consequently, the oneness that is here spoken of, must be applied to the attributes, and not to the persons themselves.

This subject has been a great mystery to men in the religious world; they could not comprehend it, and consequently they have conjectured many things in relation to it, without having the inspiration of the Almighty to guide them; and hence, one has got one idea, and another has conjectured in his way and got another idea, quite different from that of his neighbor. And in this way men have got up creeds and systems diverse from each other, and contrary to the real truth; and about these false creeds they have been striving and contending for ages.

For my own part, I see no mystery about it; the subject is plain and simple to those who enjoy the gift of the Holy Ghost.

In order to explain my mind more fully upon this subject, I will take a father and son, and a person who lives with them, and works about the farm, and performs such other duties as may be required: let those persons have the same attributes, suppose that one knows as much as the other, and that they all act in union and concert; it could then be said of those three persons that they were one; and no one would, from that expression, suppose them to be one identical person, but every one would believe and understand that they were one in their knowledge, one in their views, and in their attributes. I understand the same with regard to the Father, Son, and Holy Ghost.

I will tell you what I believe in regard to the Holy Ghost's being a person: but I know of no revelation that states that this is the fact, neither is there any that informs us that it is not the fact, so we are left to form our own conclusions upon the subject, and hence some have concluded that they were right, and that others were not. It is in fact a matter of doubt with many, and of uncertainty, I believe, with all, whether there be a personal Holy Spirit, or not.

I am inclined to think, from some things in the revelation, that there is such a thing as a personal Holy Ghost, but it is not set forth as a positive fact, and the Lord has never given me any revelation upon the subject, and consequently I cannot fully make up my mind one way or the other.

I know there are indications that such is the fact; for instance, where the personal pronoun is applied to the Spirit, as "**He** shall lead and guide you into all truth"; "**he** shall not speak of **himself**; but whatsoever he shall hear, that shall be speak"; and "**he** shall take of the things of the Father, and show them unto you."

From these and many other passages of the same kind and bearing, we may draw the conclusion that the Holy Spirit is actually a person. Then, again, there are other revelations where the pronoun **it** is applied, such for instance as, "The Spirit **itself** maketh intercession with groanings that cannot be uttered." And many other revelations convey the idea that the Spirit is a diffused substance. Just so in the Book of Mormon, we find many of those terms, and consequently we are left to our own conjecture respecting there being a personal Holy Spirit; but one thing is certain, whether there is a personal Holy Spirit or not, there is an inexhaustible quantity of that Spirit that is not a person. This is revealed; this is a fact. And it is just as probable to my mind, that there should be a portion of it organized into a person, as that it should exist universally diffused among all the materials in space.

This Holy Spirit is all-wise, and in many of its attributes much like the Father and Son, and acts in concert with them. It governs and controls all things, and from this some might infer that it has the same knowledge and power as the Father and Son have.

I will tell you some of the knowledge that this Holy Spirit has; it controls all the laws that you see existing around you in the variations of the weather and the changes of the seasons, and all those phenonema that you behold, and that you call the laws of nature; all these are nothing more or less than the workings of this all-wise Spirit.

You see a stone or other substance fall to the ground, and you ask, What makes them fall, and what controls them? Why will they not rise? Has any person ever found out the cause of this? No; even Sir Isaac Newton's principles of gravitation

have failed to show it; as learned a man as he was, he has only given us an index or key to the effects, but not the cause of those effects, He has taken great pains to show us that when anything falls to the ground, it is the effect of the law of universal gravitation; but he himself declares that the law gives no indication of the cause; he makes this declaration in his writings.

If, then, he knew nothing about the cause of stones falling, and if no other persons know, the inquiry may still with propriety be made—what is the cause of stones or any other substances, when hurled into the air, falling to the earth? This is one of the mysteries of nature not yet discovered, unless we can attribute it to the Holy Spirit's governing and controlling all things. But is the Holy Spirit in the stone, says the inquirer? and is it that which causes it to fall to the ground, instead of going upward, or instead of going in a horizontal direction? This Spirit is in all things, governing and controlling them according to the eternal decrees of the Almighty. "How do you prove it?" says one. I will prove it by quoting a revelation where it says,

> **He is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.**
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> **"And the light which now shineth (meaning the light of the sun) which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understanding; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things—which giveth life to all things—which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.**

This light, then, recollect, is so universally diffused, that it giveth light to all things. This is the same light that governs all things, and it is called the "power of God". And this, in connection with another passage in the same revelation, clearly sets forth the doctrine I have presented before you; this passage says that "light cleaveth to light". You all recollect the paragraph. The revelation goes on to say that "God, who sitteth upon his throne, governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things; and all things are by him and of him, even God, for ever and ever."

Well, then, shall we say, when God, or His Holy Spirit, which in many revelations is called God, is through all things, being universally diffused, and in and round about all things, that it is not in a stone when it falls to the ground? No; we will not exclude it from anything that exists, for if we exclude that Spirit from one substance, we might as well exclude it, or attempt to exclude it, from all matter. If God be in all things, He is in the stone. If we were to take the wings of the morning and fly to the uttermost parts of the earth, God is there; or if we make our bed in hell, He is there; and that Spirit is there, not in suffering, but executing the decrees of the Almighty.

All those vast bodies which we behold traversing space, are governed and controlled by the same Spirit. If each of them, or the Holy Spirit diffused through them, did not know enough of those universal laws by which all worlds and all matter are kept in order, they might frequently come in contact with each other, as the orbits of many of them intersect each other in performing their revolutions. Even the stone that is thrown into the air does not go at random, but its path is marked out systematically;

according to certain laws and conditions, it always falls to the ground.

Why did the axe rise to the top of the water when commanded by Elisha the Prophet? I will tell you how Elisha made it come up to the surface of the water. The spirit or power that caused the piece of iron to sink, was used to bring it up again, for it required the same power to bring it to the top of the water that it did to take it down. The agency or power that caused the iron axe to sink when it fell into the water, is called the law of "universal gravitation". There is no attraction towards the earth, as some have supposed, but there is a gravitating power, or a power that sends everything towards the earth as soon as it is left loose in the atmosphere.

Suppose you take the spirit, which is in all things, away from the axe of which we are speaking, would the particles of iron cleave together? No, they would not; there would be no more union of the particles than there is in the atmosphere we all breathe; but it is the Spirit of God that causes the particles of iron to cleave together in the axe, and it is the same Spirit that brings it up to the water's surface, and that same Spirit causes iron to sink to the bottom of a creek or river into which it may fall; and consequently all these universal laws that appear so prominently before us from day to day are nothing more than the operations of that all-wise Spirit which we are told is "round about and in all things", and which acts according to certain laws prescribed by the Almighty.

It is this same Spirit that acts in connection with the Father and Son in governing all things in the heavens and upon the earth, and through all the boundless extent of space. Cause this oneness, this union among the particles of the Spirit, to cease, and you would soon see all things go into confusion. Take away this Spirit, and you would immediately see some things going up, others down; some moving horizontally; one portion of the earth would divide from the other; one part would be flying here and another there. Unless there was a oneness existing in the innumerable atoms of this universal Spirit, matter would cease to move by law; but they all act in concert, and hence there is no confusion in the operations of nature or of nature's laws.

I have heard it observed, as an argument against this view of the subject, that if all the particles of the Holy Spirit had the same degree of knowledge, they might get to quarreling with each other. Take away this kind of union that now exists, and you would find one particle contending for one kind of government, and a second for another, and each would think its own method the best; there would be room for a great deal more contention and quarreling where a diversity of opinion exists through lack of knowledge, than if they had the same knowledge. In short, if the particles of the Holy Spirit were not one in knowledge, there would be a constant quarreling for want of understanding. Differences of views, arising from the want of the same knowledge, introduce discordant feelings and expressions into every family, and among every class of persons where they exist.

Give to two individuals of the same capacities the same knowledge of anything—let them see and understand so that they shall have the same views formed by that sameness of knowledge, and they will not quarrel about their views, but they will act as one, and consequently will be one in the thing which they understand alike; and just so it is with the planets, the earth, the moon, and other worlds; they act in concert, and the spirit that governs them understand the principles by which this world and all others are governed, and consequently there is no confusion nor discord; no world's

clashing against each other, and breaking themselves into millions of atoms, and scattering themselves throughout space. Why is there nothing of this kind? Because the particles of the Holy Spirit are one.

You do not find one part of our spirits or our bodies fighting against another part. You do not find the spirit that is in our left foot fighting against the spirit that is in the right foot; but they act together, being one. If one hand gets burnt, the other is warned and keeps away from the fire. Why is this? It is because the particles of spirit in both have the same degree of intelligence, and being united in all things, one is warned by the other.

Some suppose that all our intelligence is in the head. I do not believe any such thing; but I believe that if our spirits could be taken from our bodies and stand before us, so that we could gaze upon them with our natural eyes, we would see the likeness and image of each of the tabernacles out of which they were taken. Not only the head, but the figure of the head, feet, arms, hands, face, and of the whole body. If the spirit is composed of innumerable particles possessing knowledge or intelligence, we argue that it is diffused through the system in which it dwells. For if the parts of the spirit had individually no knowledge, then they would not have any knowledge collectively.

How many dead persons would you have to pile together to make a living one? If ten thousand were piled together they would produce neither life nor knowledge. And it is just so with these particles or parts of the body said to have no spirit in them, you might bring them together, and they would know just as much as a hundred thousand dead persons. Consequently, if the whole is intelligent, the parts are. It matters not if the particles are so small that ten thousand of them might be put upon the point of a cambric needle, they all form parts of that intelligent Spirit, and act in unison one with the other in all things; and hence there is a oneness according to the words of our text. No fighting one against the other, but a perfect oneness exists, and is exhibited through all the actions of that Spirit. If the all-wise Spirit gains an existence in man, it endeavors to influence and persuade him to become one with God, as it is one with Him.

Portions of this Spirit, we say, exist throughout every part of space, and they perform all the work of governing, and keeping that perfect harmony which we behold in all nature. All nature is by these means made to submit to the great law of oneness. Then why not we conform to the same great principle at once? We must conform to it, if we intend to enjoy the presence of God, and of His Son Jesus Christ. We have got to become just as much one in our faith and in our actions as our right and left hands are in their actions one with the other.

"But", say the people, "inasmuch as you are touching upon this principle of oneness, we should like to have you explain to us the passage where it says, 'The Father is in the Son, and the Son in the Father, and the Spirit is in them both', or words to this effect." It is the passage recording Jesus' prayer for his disciples. I will give you our Savior's own words: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." How often we are told in the Scriptures of truth of this one great and important fact—the oneness of the Father and the Son, and it is as often repeated in the Book of Mormon. Just on one single page of that book we find it repeated a great number of times.

Now Jesus, in his prayer, had no reference to the oneness of their substances, but to the attributes, showing to us, in a most explicit manner, that the attributes that dwell in the Father dwell also in the Son.

Now, let me ask you, if the same knowledge be in two or more persons—if they understand a truth, and any other persons understand it, does that make it more than one truth? Or, if I understand a truth, and some other person in this congregation understands the same, does that make two truths of it? No; it does not. And if this body of people before me were in possession of the same truth as I am, does that make as many truths as there are persons who understand it? No; certainly not: it is all one truth, dwelling in various tabernacles; it is one truth wherever it is found, or whoever may possess it—it is still one unchangeable truth.

Jesus could with all propriety say, when speaking of the knowledge he had, "The Father is in me, and I in him."

What does he say concerning us in a revelation in 1831? He says, "I am in the Father, and the Father in me, and inasmuch as you have received me, I am in you, and you in me." That is as much as to say, that "not the whole of me is in you, because you are imperfect: but inasmuch as you have received the truth I have imparted, so much of me is in you, for I am the truth, and so much of you dwells in me." And if you should happen to get a knowledge of all the truth that he possesses, you would then have all of his light, and the whole of Christ would then dwell in you.

There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman". "What is the name of the Son of God?" Answer, "Son Ahman—the greatest of all the parts of God excepting Ahman". "What is the name of men?" "Sons Ahman", is the answer. "What is the name of angels in the pure language?" "Anglo-man".

This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman, and that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman, and Ahman, showing that the angels are a little lower than man. What is the conclusion to be drawn from this? It is, that these intelligent beings are all parts of God, and that those who have the most of the parts of God are the greatest, or next to God, and those who have the next greatest portions of the parts of God, are the next greatest, or nearest to the fulness of God; and so we might go on to trace the scale of intelligences from the highest to the lowest, tracing the parts and portions of God so far as we are made acquainted with them. Hence we see that wherever a great amount of this intelligent Spirit exists, there is a great amount or proportion of God, which may grow and increase until there is a fulness of this Spirit, and then there is a fulness of God.

Looking at the subject in this light, there is no longer any mystery in the Scripture that says the Father is in the Son, and the Son in the Father, for they are always one, working together to accomplish the great work of redemption.

The flesh and bones of the Son were not in the Father, neither did Jesus try to convey such an idea. The Apostles understood as we do on this point, and they likewise knew that he had made and created all things; we believe the same, and that he is infinite. Not infinitely expanded in his person, but that the all-wise substance, called the Holy Spirit, is "in all things and round about all things."

We see the propriety, then, of this prayer of our Savior's: "Father, I pray not only for these Twelve Apostles that thou hast given me, but for all those who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they may be made perfect in one, even as we are one."

Hence, then, men are to be one with Christ on the same principles that he is one with the Father. Now there is no man that will be so foolish as to think and believe that all men who shall believe on the Savior through the Apostle's words, will become the same identical person; this is not the idea conveyed, but they were to have that same truth, so as to make them one in their feelings, desires, designs, and actions for the salvation of the fallen race of Adam.

When we look at all those principles, and reflect upon them, they afford us joy and comfort, and the reflection gives me an earnest desire to be one with my brethren, and to be one upon the principles of righteousness, and not upon unrighteous principles; for if it were possible for men to be one upon unrighteous principles, it would be of no use to them.

You will perceive that in the devil's kingdom, with all the knowledge that they have gained by a long experience, they are not one. There are disunion and strife continually among them; they are not united upon false principles, and wherever false principles exist in the world, or anywhere else, there will be discord and contentions, and hence he (Jesus) says "Be one". This has no reference whatever to being one upon an unrightous foundation; it has only a reference to being one upon the principles of the celestial law. And as soon as this people are united, and become one upon the principles of the celestial law, the Lord will pour out His blessings more abundantly upon them; when all understand it, they will all be governed by it; they will believe alike, and act alike, and this will make them one.

There is another thing upon which I will now speak, namely, the Omnipresence of God.

Every one knows that it is absurd to believe in a personage being present in two places at once. "But", says one, "nothing is impossible with God." But I beg to differ with such persons, and inform them, that if the Scripture be true, there are things which are impossible with God; for it is said that it is impossible for Him to lie; and if so, it would be impossible for Him to act inconsistent with truth; He could not place His body in Europe and America at the same time, for that would be inconsistent with the simplest principles of truth.

We heard a most excellent discourse last Sunday about the angels being sent to the various nations of the earth, to superintend the affairs and destinies thereof; also about each person upon the face of the whole earth having his guardian angel from the time that he comes into the world. The Holy Spirit acts in conjunction with those angels, and in places where they cannot be, for there are a great many places where those angels cannot be present, and the Holy Spirit being omnipresent is in every place at the same moment of time, regulating the seasons, and governing the planets in their courses. There would have to be a vast number of angels to be present in every place at the same instant of time, directing the movements of each particle of matter throughout the vast extent of space; consequently this is attended to by that All-powerful Spirit that exists in inexhaustible quantities throughout the universe.

The Holy Spirit "is in all things, and round about all things", holding all things together in every place and part of the earth, and in all the vast creations of the Almighty. If you as-

cend into heaven, it is there: if you take the wings of the morning and fly to the uttermost parts of the earth, it is there; if you go to the depths of hell, it is there, not suffering, but performing the works of His justice upon the ungodly. Go where you will, through endless space, and you will find the Spirit there, and consequently, when we speak of the omnipreseice of God, we have reference to His Spirit and not to His person. But why is this called the omnipresence of God? Simply because this Spirit possesses the same knowledge that dwells in the persons of God the Father and God the Son; hence God is there, so far as that knowledge is there.

This, then will account for the great mystery which exists in the sectarian world about God's being everywhere present. Some of them think and believe that God is a person, and that He can be everywhere present in a personal capacity. Those who are called the wisest among the religious world have made it out, that the persons of the Father and Son can be in them and in every other place at the same instant of time. This is as gross an absurdity as it would be to say that three time three make ten, or three times one make four. But they have drawn this conclusion out of certain passages of Scripture, in order to satisfy their hearers with regard to this intricate subject. They do not wish to acknowledge their ignorance, and therefore they have given out this doctrine, which is diametrically opposed to every principle of science as well as of reason.

The plain, simple Scriptural doctrine is that God's Spirit is there, which is God in all His power and majesty. All those seemingly mysterious passages which the learned divines have applied to the person of the Father being omnipresent, have reference to that Allwise Spirit of which we have spoken. What effect will this view of the doctrine have upon persons? We answer, that a person who believes and follows this as taught in the Book of Covenants, and the Book of Mormon, will never be confounded. Such persons will be all the time thinking: "If we have anything to do, God is in that thing, and is the law and power by which all things that surround us are governed and kept in such perfect order." What influence will this have over a man who believes it? It will put him more upon his guard, far more than he otherwise would be; for God cannot be in this board, or in each blade of grass in person, but when we know that the Holy Spirit is everywhere present, being combined with all matter, then we have a correct understanding. God cannot be in every place without understanding our actions and our thoughts, too. Do you believe that the particles of the Holy Spirit have such great knowledge? How much knowledge will they require to enable them to overlook and superintend all the works of God? They will require knowledge infinitely greater than ever we thought of. For instance, they must have a most perfect knowledge of the law of the inverse square of the distance petaining to universal gravitation, or how could they know the exact distance of those innumerable worlds under their charge so as to keep them all moving harmoniously as we see them. Particles of intelligence that can do all this, can surely know of the thoughts and intents of the heart; hence, we should always consider, when tempted to do evil, that God is round about us with all the knowledge that governs and controls nature. You see, then, that this view of the subject is calculated to have an effect that will be profitable to us all.

"But", inquires one, "how are you going to get along with the passage, in Isaiah, where the Lord declared that, 'There is no God before me, nor shall there be any after me?'" How can we believe this, when we believe in the revelation given through Joseph Smith, which says there are many

Gods, and that Abraham, Isaac, and Jacob are Gods, and that all good men in this Church shall become Gods? Paul also speaks of the only wise God. Perhaps some may suppose that it is translated improperly. But you will find the same thing in the Book of Mormon, translated by the Urim and Thummim; the same things are also contained in the new translation of the book of Genesis given to Moses, where the Lord declares that, "There is no God besides me." In these expressions, God has reference to the great principles of light and truth, or knowledge, and not to the tabernacles in which this knowledge may dwell; the tabernacles are many and without number, but the truth or kowledge which is often personified and called God, is one, being the same in all; God is one, being a unity, when represented by light, truth, wisdom, or knowledge, but when reference is made to the temples in which this knowledge dwells, the number of Gods is infinite.

This explains the mystery. If we should take a million of worlds like this and number their particles, we should find that there are more Gods than their are particles of matter in those worlds. But the attributes of Deity are one; and they constitute the one God that the Prophets speak of, and that the children of men in all worlds worship.

One world has a personal God or Father, and the inhabitants thereof worship the attributes of that God, another world has another, and they worship His attributes, and besides Him there is no other; and when they worship him they are at the same time worshiping the same attributes that dwell in all the personal Gods who fill immensity. And hence the Lord says, in one of the revelations of these last days: "Ye are tabernacles in which God dwells, man is the tabernacle of God." Suppose that there should be a thousand, or one hundred and forty-four thousand, which number John saw, and they should have the inscription "God" on their foreheads, not placed there to make fun of them, but to describe their persons and the authority they possess. Suppose they should all receive the same knowledge, would not God dwell in them? If man is the tabernacle of God, then God dwells in them all, being only one God; but when we speak of them in their personal capacity, we say that John saw a hundred and forty-four thousand Gods; if we speak of the light or truth in each that governs them all, then there is but one God, and He is in all worlds, and throughout all space, wherever the same identical light or truth is found; and all beings, from all eternity to all eternity, have to worship and adore the same one God, and always will have to worship Him; though they worship in so many different tabernacles, yet it is the one God, or in other words, the same light or truth that is worshiped by all. When we look at the subject in this light, there is no mystery about it. Only look at it in the light that it is revealed to man in these last days, and there is none of that darkness and sectarian foolishness which characterize apostate Christendom; and we cannot understand nor explain one single principle correctly, and are in the dark and cannot see the way before us; but when we talk and act under the immediate influence of the spirit of revelation, then we can see that which the world are ignorant of. When we undertake to talk of the great and glorious principles revealed in our day, and speak of the great and glorious light now revealed, and of which the world have been ignorant for so many generations, and assert that the Lord has seen fit to reveal the fulness of the everlasting Gospel to Joseph Smith, an illiterate man, the religious world spurn at it and drive it from their dwellings.

How came the Lord to pass by all the great and good men with their wisdom—how was it, I say, that He

passed by the learning of this generation to reveal the doctrines and principles of our holy religion? Because He was determined that no flesh should glory in His presence. How was it that Joseph Smith was enabled to make those doctrines as plain as the alphabet? It was because God was with him; God was in the work; and we would just as soon worship that Holy Spirit or intelligence in Joseph Smith or in any person else, not the person, but the God that is in him, as to worship the same attributes somewhere else. And when we find the Father of Jesus Christ, we will worship Him, not the flesh and bones, but the attributes. The Savior tells us that he has revealed a great many things, that we may know how to worship in spirit and in truth. How can a man call on the name of God acceptably and understandingly, unless he knows knows about His attributes, and unless His doctrines are revealed? How can the poor ignorant Indians of the forest worship acceptably until they are taught about God and about Jesus? They must understand a great many things in order to enable them to comprehend the things of God, and be baptized in an acceptable manner. If we would worship the Father and the Son, we must know something about them.

We should study the laws of God, and get a perfect understanding of all things that are revealed, and we will find that we can comprehend all that is for our present good.

I do not know but I am taking up too much time. I have been led in my mind to explain some of these things, I have done it from the fact that the Elders go abroad among the nations of the earth and meet with much opposition. For instance, when the learned and the wise begin to controvert the revelations given to Joseph the Seer. let them (the Elders) know what arguments to bring forth to sustain them, and you will see, brethren, how easy it is to show that there is but one God when speaking of the attributes, but that there are many Gods when speaking of the personages in which the same attributes dwell, and you can make it clear and plain. These things I published on my last mission, according to the knowledge I had, knowing they were views that the Christian world came in contact with; and knowing also, this morning, that they were things that the Elders would need to understand, I have spoken as I have. If the Elders would inform themselves, they would find that they have a strong armor to support themselves with, and their testimony would be so powerful that the arguments of our enemies would fall to the ground; indeed, when on my mission, I could not find any to investigate or to controvert what I set forth, and this was a disappointment to me. I could not find any opposition, only through the papers; and consequently, I had to throw out our views and leave the public to judge. **Among all the papers and periodicals that are published in the States I have never seen one of the arguments set forth in the Seer met by good sound reason; ridicule and denunciations were the only weapons used against us; and this has always been the case. You will find when truth is set before the people they will appeal to ridicule, from the fact that they have no arguments.**

Having said this much, may the Lord bless you, brethren and sisters, and His Spirit rest upon us all, and may we feel the importance of being one in all things that are good, virtuous, and upright. Amen.

—Journal of Discourses, Vol. 2, pp. 334-347.

Living in an air-castle, is about as profitable as owning a half interest in a rainbow. It is no more nourishing than a dinner of twelve courses—eaten in a dream. Air-castles are built of golden moments of time, and their only value is in the raw material thus rendered valueless.—Jordan.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

PROFANITY clusters with other sins. It is a copartner with vices of all sorts. It is most prolific in the presence of evil. When I hear a person profane the name of God, I have a strong suspicion that he indulges in other vices. Of all the sins on earth profanity is the least profitable. No pleasure or reward comes from it and no advantage results. Its major effect is to belittle the user of it without giving him any reward. In all fields of opportunity it is like a stone tied to the body of a drowning man.—Governor Herbert B Maw.

A STATEMENT BY THE EDITOR—J. W. MUSSER

Declaration of Policy

To Whom It May Concern:

The undersigned officers and members of the so-called Fundamentalist religious group do hereby declare as follows:

That we individually and severally pledge ourselves to refrain hereafter from advocating, teaching, or countenancing the practice of plural marriage or polygamy, in violation of the laws of the State of Utah and of the United States.

The undersigned officers of the religious group above referred to further pledge ourselves to refrain from solemnizing plural marriages from and after this date contrary to the laws of the land.

John Y. Barlow
J. W. Musser
A. A. Timpson
Edmund F. Barlow
Oswald Brainich
I. W. Barlow
Albert E. Barlow
R. C. Allred
Joseph Lyman Jessop
David B. Darger

Dated at Salt Lake City, Utah, this 24th day of September, 1945.

Subscribed and sworn by me the day and year above written.

George H. Carman, Notary.

We publish the above "Declaration of Policy", as it was signed and presented to the Utah State Board of Pardons, that our readers may be fully informed in the premises.

The statement binds the signers to hereafter refrain from teaching the practice of plural marriage or polygamy, entering into the principle themselves, or solemnizing such marriages, contrary to the laws of the land. It is the sincere intention of the parties involved to adjust and conform their

lives and marital conduct, to both the letter and spirit of this pledge.

The Board of Pardons, after careful consideration, granted parole privileges to the ten signers; also to defendant Heber K. Cleveland, who afterwards subscribed orally to the conditions. The parole was effective December 15th, after seven months of prison confinement. Four remaining defendants, for reasons of their own, did not petition the Board for parole.

The signers wish it clearly understood that they bear no animosity towards the state law enforcing officials. These men are properly under oath to faithfully enforce the laws on the statute books. They did not place the laws there and are not responsible for their existence. We can only wish that all other laws pertaining to public morals were inforced with equal zeal. By way of justification for the action of the parolees the following explanation will not be amiss:

The principle of Celestial or plural marriage, as revealed by God to the Prophet Joseph Smith, as a Priesthood ordinance, was adopted by the Church of Jesus Christ of Latter-day Saints as a tenet in 1852. It was lived and strongly advocated by the leaders of the Church from that time forth until at the October conference of the Church, 1890, the Manifesto of Wilford Woodruff was officially adopted, discontinuing the practice as a church ritual. This action automatically passed the responsibility of keeping the principle alive (if it were to be kept alive) back into the lap of the Priesthood acting independently of the Church, and to whom the law was originally revealed, it being specifically a law of the Priesthood. (See D. & C., 132:28, 58, 61, 64).

Since the Woodruff Manifesto, and without the sanction of the Church, many of the leading brethren of the Priesthood continued living the law either by continuing in "unlawful cohabitation" with their former wives or by taking additional wives and cohabiting with them. Notwithstanding this situation was generally known, the law enforcing officers apparently winked at it, only bringing two—Heber J. Grant of the Quorum of Twelve, and President Joseph F. Smith to trial, and that upon the complaint of a bitter anti-Mormon. These men, after pleading guilty, were assessed nominal fines, with no prison confinement.

At the April conference of the Church in 1931, a more definite stand was taken by the Church under the leadership of President Heber J. Grant, against the further living of this principle of marriage, the Church receiving a pledge, by vote, from its members, to assist law enforcement officers to root out the practice.

Since it was quite generally known that leading church officials continued in the practice without either civil or ecclesiastical interference, this last gesture was not seriously considered by many in the Priesthood who continued abiding in the law.

From the beginning of the anti-polygamy legislation in territorial days, when hundreds of the brethren were incarcerated in the penitentiary for living polygamously the offense of "Unlawful Cohabitation" was punishable by a maximum prison term of six months, many receiving lighter sentences. It was then a simple misdemeanor. This penalty passed by reenactment from the Federal statutes to state statutes when the people of Utah were granted statehood.

In 1935 the State Legislature amended the law, making the act a felony, carrying a maximum prison penalty of five years. This amendment, it was understood, was drafted at the request of President Heber J. Grant of the Mormon Church. Its author was reported as being Hugh B. Brown, President of the Granite Stake of

Zion; and was fathered in the House by Lyle B. Nicholes, an officer in the Mormon church, enacted by a legislative assembly the majority of whom were Mormons, and signed by Governor Henry H. Blood, a Mormon stake president and later President of the California Mission. It was guided through the legislative hopper by a steering committee comprising leading church officials. It is a matter of record in the court files that men were appointed by the church leaders to gather evidence to be used by the prosecution in cases against these signers. President Grant had previously stated, over his signature, **"I shall rejoice when the government officials put a few of these (polygamists) in the County Jail or the State Penitentiary."** (Incidentally the defendants were placed in the County Jail (May 12, 1945) one day before the death of the aged President, giving him but a few hours rejoicing over their unfortunate dilemma).

The legislative Act, considering all the circumstances, was looked upon as a church measure, pure and simple, and is seriously regarded by many lawyers as well as laymen as "class legislation" and unconstitutional.

Anti-polygamy legislation passed by Congress in 1862 and in subsequent years, was enacted by an unfriendly Congress in response to the demands of an intolerant citizenry seeking to subjugate a handful of Latter-day Saints residing on the western fringe of American civilization. These despised people felt the movement a direct and unlawful thrust at their religion. Even the decisions of the Supreme Court of the United States, upholding the legislation, was regarded by the Saints as well as by many leading minds of the nation, as unjust and vicious—a surrender to the spirit of mobocracy then mounting high against the Mormons who were relying upon the constitutional provision that **"Congress shall make no laws respecting an establishment of religion, nor prohibiting the free exercise thereof."**

The issue, pure and simple, involves the right of Motherhood. Shall every normal woman enjoy the privilege of seeking the blessed rights of motherhood under a sacred marriage covenant to a husband of her choice? It was hoped that with the turn of the century there had been born a broader spirit of toleration; and that the archaic laws proscribing freedom of conscience would either be disregarded, repealed or declared unconstitutional.

As a concrete example, one of the brethren well advanced over the "three score and ten" age, had been cohabiting with more than one woman as his wives upwards of forty-five years. A large family of beautiful children blessed the unions. These children have become useful and respected citizens of both the state and church, serving the latter in many high and responsible positions. Four of these children enlisted to serve their government in the late war; one a Corporal in the Marines, one a Captain in the Army Air Corps, another a Lieut-Colonel in the Army, and the other a Commander in the Navy. One of these children made the supreme sacrifice. Their father was sentenced to serve up to five years in the State Penitentiary for siring them.

This situation, we had hoped, belonged to the past, and that a more enlightened public would enjoy a broader vision of human endeavors and exercise a more complete spirit of toleration and justice. Since, however, this, let us say, utopian dream, is not to be immediately realized the parolees involved must bide their time in patience until a public sentiment can be aroused to place legislation on the statute books allowing all men the privilege of worshiping Almighty God as their consciences shall dictate; provided, of course, such worship interferes with the natural rights of no other person.

The law of Celestial or plural marriage is eternal. It cannot be nullified as a principle of salvation. All true Latter-day Saints are grounded in this faith. The responsibility of preventing the living of this sacred law in accordance with the commands of God must, from now on, rest upon the shoulders of the persons, organizations, or agencies involved.

A CHALLENGE TO CHRISTIANITY

"The Atomic age will destroy us unless we revert to spiritual reconstruction", the Rt. Rev. C. S. Riefsnider, former Episcopal bishop of North Kwanto, Japan, said recently.

But what type of "spiritual reconstruction" would the reverend gentleman have us revert to? To revert implies to return to a former state, condition or belief. Is it the Episcopalian faith the gentleman wants his hearers to revert to, or to the Catholic—the mother—faith? Or will he frankly acknowledge the limitations of each of these faiths, and advocate the return to the Faith of our Lord Jesus Christ? Is there any worthwhile spiritual reconstruction short of that contained in the Gospel of Jesus Christ? Or is the gentleman liberal enough in his religious concept to allow a blanket application of his principle of "spiritual reconstruction" to cover all the so-called Christian churches of the day? Certainly neither the Catholic nor the Episcopal churches express the gospel of our Lord in their liturgies. The hundreds of faiths in which the professed Christian world is divided today is simply a heterogeneous mass of confused efforts to reach the celestial goal by other paths than the correct one.

"If ye are not one ye are not mine", said the Savior. Can any of the existing churches claim to be teaching the pure gospel of Jesus Christ?

The reverend speaker issued a challenge to the **"churches to arouse themselves spiritually in order to take care of Christians in the orient, etc."** Very good. Certainly with the present brand of spirituality possessed by these many churches, little comfort can be given to the Japanese or any other people reaching for eternal perfection. "Blind leaders of the blind", cannot expect to avoid the pits of error they are continually digging. Both the leaders and their followers will fall into the pits together. "O my people", said the Lord through His prophet, "they which lead thee cause thee to err, and destroy the way of thy paths". (Is. 3:2). It is because of lack of true spirituality being taught by the so-called Christian churches today that the "atomic age", with its threatened total destruction, has crept upon the world. Nothing short of a true spirituality will stem the tide of destruction. The present conflict is largely between nations professing Christianity, each praying to its own christian (?) god for victory of arms, and each employed in the commission of the most fiendish crimes imaginable.

Early in the 19th century a teenaged boy, unlettered in languages and untouched by the prevailing christianity read the injunction of Apostle James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This was a throbbing, positive, living challenge irresistible to an open and honest mind. In the seclusion of the shade of a beautiful grove this boy put the challenge to a practical test. He sought the Lord. The Father and Son appeared to him. His inquiry was, "Which of all the existing churches is right—which shall I join?" They obviously all could not be right for they were not one, and "unless ye are one ye are not mine." The answer came straight and positive: "None of them, for they are all wrong. He was told further that **"All their creeds were an abomination in His sight, that those professors were all corrupt; that they**

draw near to me with their lips but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.''

It is these condemned creeds that, in their contentious spleen, are trying to Christianize the world and stop mortal conflicts. Such christianizing will as surely fail as the prophets of Baal failed to call forth fire from heaven.

This young man was Joseph Smith. He was born in Vermont in the year 1805. After receiving many angelic visitations and much spiritual instruction he was given the true Priesthood of Almighty God, with the highest Apostolic calling, and was directed to organize the Church of Jesus Christ, which he did on April 6, 1830. This church (known as the Mormon church) is the present and only authorized church of Jesus Christ. Speaking of it in a revelation to the Prophet at Hiram, Ohio, Nov. 1, 1831, the Lord laid definite claim to it. He said it is ''The only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased.''

This, then, being the Lord's church, named for Him, and organized under His direction, officered by Him and given the fulness of His gospel and operated under the authority of His Priesthood, is obviously the one existing organization that can teach contentious man the true pathway to the Celestial goal and bring about a perfect ''spiritual reconstruction''. It stands forth in power, independent of all other churches. As this church adheres to the Gospel recipe it is led by direct and continuous revelation from heaven. It offers true Christianity and pure spirituality to the present ''Atomic world''; and through adherence to its teachings—and in no other way—can the ''spiritual reconstruction'' be achieved and the world be saved from total destruction.

SACRIFICE

''Gather my saints together unto me; those that have made a covenant with me by sacrifice.'' What is this sacrifice of which the Psalmist sings? Is it the struggles of life which secure gold, power and false pride? Is it the shedding of the blood of beasts, or the burning of incense upon an altar? Is it the loss of life on the battlefield? Nay; the sacrifice which demands our love, our courage, and our hearts' devotion, is more than all these. It is the shedding of repentant tears for evil deeds, and the burning of a love for God on the altar of our hearts. It is the dedication of our hand and heart to God's sacrifice. It is the history of the righteous toil and suffering of our fathers, the love and devotion of our mothers. It means past renown, present greatness, and future glory. This Godly sacrifice is born of love and courage. It requires the perfect will which terrors cannot shake. It springs from an invincible determination which enables one to die, if need be, in performing the duties of life.

To better know the meaning of sacrifice, let us go to those who understand it best. Let us ask the gray-haired veterans of the Church to tell of cruel mobbings in the East, the matchless march across the dreary prairies, and the struggles it required to make the ''desert blossom as the rose''. How sickness and starvation spread among their camps, and left the bones of thousands to bleach upon the sands. And how in all their bitter trials they sang, ''All is well, all is well!''

Let us go, also, to those among us who left their native land and came to Zion for the gospel's sake. They will tell how their hearts ached, and the tears flowed down their cheeks, as they clasped for a last time the hands of loving friends, and bid adieu forever to their home of childhood days.

The conditions of life are ever changing, and the youth of Zion today may never be required to undergo the great sacrifice which bent the forms and wrinkled the brows of our fathers and mothers. **Poverty and persecution were their trials; wealth and peace, ours. Theirs was largely a physical, ours must largely be a mental sacrifice. Mobs and outward foes threatened them. Our dangers come from within. The worship of self and gold, the lust for power, pleasure and fame, these are the enemies that threaten to undermine our faith and destroy our virtue. These are the traitors that creep into our fold, and sever the bands of love and union that unite us hand and heart. These enemies cross our path daily, and boldly meet us face to face. We must conquer them, or they will conquer us.**

Where is the enemy, however great and powerful, that sacrifice cannot overcome? God commands us to conquer the enemies of life. He has placed in our hands a weapon with which we can slay every foe. That weapon is the sword of sacrifice. And when men cast aside this magic sword, and depend upon their own weak selves, is it any wonder they fall by the wayside, pierced by bayonets of sin? Sacrifice braves every danger, for it is born of love—that perfect love, which casteth out all fear. It gave strength and courage to the ancient saints and enabled them to bravely face death for Duty's sake.

Let us visit the amphitheatre of Rome and gaze upon a scene of sacrifice. See the throngs of people gaily dressed, marching up the stairs of the great circular building. Eighty-five thousand persons are soon seated in the galleries. The bright sunlight of heaven is shining on the metallic filings and sparkling sands of the arena beneath. See that man, with slow and solemn tread, come marching to the center of the arena. His trembling wife is clinging to his side, and in the mother's arms a babe is smiling. The lions roar and ramp against the bars at the sight. Behold that priest, dressed in robes of scarlet and velvet. He has arisen to question those beneath. Listen to his word: "Deny that Jesus is the Christ, and you shall be free!" Every ear is strained to catch the reply. What are the thoughts that flash across the mind of him beneath? "He that is ashamed of, and denies me, of him will I be ashamed when I go to my Father. Be thou faithful unto death." Then rings out from the arena words that thrill the hearts of all, and which angels stoop to hear: "We cannot deny that Jesus is the Christ, the Son of the living God."

The people hiss and jeer, the bands play; and see! the iron gates are being raised. Behold those terrible beasts, starved for days, come leaping to the center of the arena! The husband clasps his fainting wife and smiling babe, and kisses them good-bye!

See the beasts tear the bleeding flesh. Listen to the moans of the mother, the screams of the innocent babe. Hear the howl of the lions, as they drink the warm blood! Because Christians are passing away, the crowds above are cheering. They are shouting their souls to hell, while the spirits of those faithful followers of the meek and lowly Jesus are ascending to God who gave them.

Nor need we confine ourselves to ancient history, for such scenes of sacrifice. This is well illustrated in the unwritten story of two humble elders, traveling without purse or scrip, who were denied entertainment, and were obliged to sleep in the primeval forest, with grips for pillows and leaves for a bed. The thunder roared, lightning flashed, and rain poured down as only it can pour down in the South. One contracted a cold which turned to pneumonia.

On their way to a city, to secure medical aid, they stopped at a tav-

ern, and were given a bed in the garret. The sick elder lay in bed moaning, while his faithful friend watched over him by the candle's flickering light. The hours wore on. One, two, and three, came and went. At last the companion noticed a change for the worse. He saw a vacant stare, and a ghastly look, and knew what it meant. With agony, he shook the sick man and sobbed: "Elder Warren, you are dying. What word shall I send your wife, mother and children?" Softly, but sweetly, the answer came, "Tell them good-bye. I am sorry I haven't two lives to give for the gospel of our Master." He reached for his companion's hand, and in another moment he was dead.

Let the world sing the praises of the mighty Napoleon who marched in triumph over many battlefields, and left death and desolation in his footsteps. But let saints sing the praises of the humble sons of God who when duty calls them die for the sacred cause of truth. Their names may not be found in the world's book of heroes, but will be written in the Lamb's Book of Life.

And so, 'twas ever thus, the world has failed to honor the noblest forms of sacrifice. He who gains victories on the battlefield, by marching over the bleeding forms of his fellowman, is called a hero. Nations erect monuments to his memory. But the soldier of the cross, who lifts man up, and brings to his soul joy and salvation, often die without a monument to mark his fall.

Seek not false glory. The greatest battles fought and victories won are not waged where cannons roar, but in the silent chambers of the human heart. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

In the economy of the Great Creator, the blessings of heaven are brought only by sacrifice. If they were secured without effort, we might look upon them as worthless. The Lord desires his people to be tried. Trials give us strength, and prepare us for God's coming. The mighty oak is not found in the hot-house, but high up on the bleak mountain, unprotected from the fierce blasts of winter, and the howling storms of summer. Storms give strength to the branches of the oak, and send its roots deeper into the earth. So with God's people. The storms of adversity give strength and vigor to their limbs, and plant the gospel roots deeper and firmer in their hearts.

Sacrifice led John to the Isle of Patmos, there to die, but it opened to his gaze the visions of eternity, worth more than life itself. It led the Prophet Joseph "like a lamb to the slaughter", but restored again to earth the gospel of our Lord.

Sacrifice led the Prince of Peace to the gloomy heights of Calvary, there to bleed and die; but, in the struggles of that dark hour, the chains of death were broken, the long imprisoned soul set free, and a fallen world redeemed! The triumph of that hour made sacrifice perfect. What Jesus suffered for us, and our salvation we cannot know. Suspended between earth and heaven, he hung upon the cross. Blood dropped from his brow where the wreath of thorns was placed. It flowed from his hands and feet where cruel nails were driven. The multitude stood gazing, jeering, mocking, some bidding him to come down from the cross and save himself, since he had declared he could destroy the temple and build it again in three days. After hanging there for six painful hours, weakened by the loss of blood and fainting with thirst, he uttered the one only word of physical suffering, "I thirst". Vinegar and gall was placed to his dying lips by the proud Roman. He could have pronounced curses upon their heads, but he only looked with pity

and compassion, while from his lips came the fervent prayer: "Father, forgive them, for they know not what they do." Relief came at last. "It is finished!" the Master cried, and, as he closed his eyes in death, darkness came upon the earth and hid the awful scene. It was the will of God, it was the will of the Son of God, that he should be "perfected through suffering", that—for the eternal example of all his children as long as the world should exist—he should "endure unto the end."

"Be thou faithful unto death", then shall ye be prepared to meet the Master when he cries: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Improvement Era, 5:681-685.

APOSTATES

The Lord has declared that He will have a tried people to serve Him, to become His peculiar people, to administer His perfect laws and righteous government upon the earth, and to shew forth His praises amongst the children of men. **And he takes various methods to try the faith of His people; sometimes by persecution from the world; sometimes by heavy afflictions, losses, and crosses; but the crowning trial is to have the heart laid open by those who have been allied to us by the sacred bond of brotherhood, with whom we have taken sweet counsel together, and walked unto the house of God in company.**

"It must needs be that offenses come, but woe be unto them by whom they come." It would be better for men to have millstones tied around their necks, and to be cast into the sea, than for them to injure the spirits of the meek and contrite, who put their trust in the Lord God. Nevertheless, many will take no heed of this warning, but spend all their strength in endeavoring to bring reproach and suffering upon the Lord's chosen people.

But it is necessary that the people of God should be tried and afflicted in every possible way, that their sterling worth may be manifest in the eyes of all. God bestows no rewards undeservedly. When thrones, principalities, authorities, dominions, crowns, and eternal life are given away, to whom will they be given? To those who have never proven themselves worthy? No. But to those who have most abundantly proven that they are worthy. To those who, like their divine Redeemer, have been made an open spectacle to God, to angels, to men, and to devils; who have borne the contradictions of sinners, and have maintained their integrity under all circumstances. Yes, the enduring rewards of a glorious immortality and celestial honors will be apportioned to the worthy only. The crowns of righteousness will be dispensed to those only who have purified themselves from the corruptions of a crooked and perverse generation, and valiantly fought the good fight of faith.

The Lord Jesus Christ, the fairest among ten thousand, and the altogether lovely, was exalted, honored, and crowned upon this very principle.

> **Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Heb. 1, 9.). Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. 12, 2). Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. (Rev. 5, 12).**

Jesus was tempted and tried in all points like as we are, yet without sin. That arch-apostate, Lucifer, tried his power in the moments of our Lord's weakness, when he had been fasting forty days; but apostasy tainted not the lovely character of the Savior.

One of his twelve Apostles, who had shared in his counsels, and knew more pertaining to the real character of

Jesus, and the things of the kingdom of God, than any outside the circle of his disciples,—even Judas Iscariot, had the shameless effrontery to betray the Lord of glory to his enemies with a kiss. How acutely must the pure and sensitive mind of Jesus have felt the sting of this apostate's fulsome treachery. But Jesus was faithful, and he received the crown whilst the traitor received thirty pieces of silver,—the price of innocent blood.

In our day, now the Lord has restored the true principles of the Gospel, the Saints have to be tried by the acts and doings of apostasy. The world does not know sufficiently of the Saints of God, to try them to the quick. It needs those who are conversant with our conduct, our thoughts, and our motives,—it needs those who are well acquainted with our real character, to lead on the world to the decisive struggle. Those who have been in our midst, and know the policy of the Saints, the power of the Priesthood, and the true genius of the pure Gospel,—those men, when they take sides with Satan, are the persons who fan the flames of persecution to their utmost fierceness, and put the finishing stroke to the trial of our faith.

But shall we flinch from the trial because apostates rage and foam? Shall we give up salvation because men reveal the filthy contents of their own black hearts, charge those things upon us, and then excite persecution because we will not endorse them? No, verily no. The good sheep know the voice of the good shepherd, and him they will follow, pressing closer into the true fold. But a stranger's voice they do not know, and they will not follow him, but will flee from him.

Though men who have a knowledge of the pureness of our motives, the truth of our principles, and the power of our calling, wrest these things with a view to our destruction, yet we know, and have experienced, that the Lord causes the wrath of man to praise him, and the remainder of it he restrains, so that the Saints receive no real harm. Nay, "these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory."

Truth, Purity and Virtue, like the three Hebrew children, will abide the fire, though heated seven times hotter than usual, and they will eventually come forth, with all their followers, without even the smell of fire upon their garments. The time will come when the righteousness of the Saints will shine forth in surpassing splendor, and calumny and misrepresentation will vanish before it like the morning mists before the rising sun. Then the world will acknowledge the worth of the Lord's people, and bow the knee before the inscrutable wisdom, and inflexible justice of Jehovah.

What then? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and made meet for the master's use, and prepared unto every good work." (Tim. 2, 20, 21. Apostates are vessels created to dishonor; they will fulfill the measure of their creation. They shall be cursed with the heaviest of all cursings, saith the Lord. They are liars at the best; they first testify that we are the Lord's people, and then they testify that we are not. And all liars shall have their portion in that place where the worm dieth not, and the fire is not quenched. Therefore, O ye Saints of the most High, purge yourselves from the spirit and fellowship of apostates, and ye shall become vessels unto honor, sanctified and made meet for your heavenly master's use, and thoroughly prepared unto every good work.—Millennial Star, 14:119-21.

LIVE THE LAWS HERE, AND PRACTICE THEM

ORSON PRATT, J. of D., 2:102.

We all feel very anxious to enter into the fulness of celestial glory, and inherit thrones and dominions, principalities and powers, and to have kingdoms appointed to us, and to receive crowns and to sway a sceptre over kingdoms, as wise rulers. If we want to get there we must begin here, and learn the order that is to be there. If we should have a division of property here, as we have had heretofor, and continue this order of things as has been for many years back, and never should begin to practice upon this equality of things which God has ordained in His law, when we come to enter the courts above, we should be ignoramuses; we could say, "We read in your law something about it, but the people did not practice it, they were careless, and did not keep the law."

And now we do not know how to manage this celestial glory, and these kingdoms, and these worlds placed under our charge; for we are to give an account, not only in time, but in eternity, of our stewardship; consequently we must improve upon the true order of things here, which is typical of that which is hereafter; and if we learn the lessons here, everything there will be plain before us, and we will be able to enter into the very things we have been practicing years before. * * *

That is what we want to get here; we want to learn the alphabet of it here, and advance to the a, be, abbs, and get over into two syllables, and keep on until we understand all about the celestial order by practice in this world, and then we will learn the laws that are to rule and govern between man and man; and we will not be ignorant of it when we go into the next world, we will find there that one kingdom will not have the right to encroach upon the royalty of another and take away its right, but each one will be governed by true and holy laws. * * *

ONENESS NECESSARY

In regard to being one I will say that if ever there was a day when it was necessary for us to be one, now is the time, now is the day and hour that we are called upon to be one, as Jesus and His Father are one; it is for us to be one together, as Brother Brigham and Brother Kimball are one, that we may be one indeed.—Lorenzo Snow, 1857.

NOTICE

The regular meetings that have been held at 2157 Lincoln street, Salt Lake City, by the so-called Fundamentalists, will hereafter be discontinued. This is also true of the Sabbath Schools. It is suggested that in wards where our children may not be welcome, Sunday School classes and exercises be held in the various homes. The thought is to keep the spirit of the Sabbath School alive, which can well be done in individual homes. Children can learn to conduct the exercises with the gentle guidance of such elders as may be present. Let the injunction, "Remember the Sabbath day, to keep it holy", be strictly adhered to. Let the Spirit of the Lord guide the Saints in all matters looking to the day when Zion shall shine forth in her splendor.

YOUR EYES SHOULD BE SINGLE TO THE GLORY OF GOD

Brethren, your eye should be single to the glory of God, to hearkening to the counsel of Brother Brigham, and to the building up of Zion, then your bodies would be filled with spirit, and your understandings with light, and and your hearts with joy, and your souls would be quickened into eternal life with the power of the Holy Ghost. you would then become the depositories of that wisdom and knowledge which would qualify you to be saviors unto your brethren and your posterity. * * *

The men who are sitting here this day ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the word of life to them as it is administered from this stand from sabbath to sabbath. When they kneel down in the presence of their wives and children they ought to be inspired by the gift and power of the Holy Ghost, that the husband, may be such a man as a good wife will honor, and that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sanctifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the kingdom of God, that they may breathe a pure spirit and impart pure instruction on their children, and their children's children.

But it is otherwise than this now; the man is full of tradition, and has not got rid of that which was taught him in the Gentile world, he has not become one with his file leader, as Brother Kimball frequently remarks. * * *.—L. Snow, 1857, D. 4:154.

THE GOSPEL OF SALVATION

By President Daniel H. Wells, April 14, 1861. (Journal of Discourses, 9:49)

Brethren, many go into Darkness by giving way to small matters, by finding fault, by supposing that they see something that does not meet their minds, or that they suppose to be wrong. I believe that most apostates commence in that way: they do not control their thoughts, and hence things sour in their minds, and they are apt to indulge in and to encourage those thoughts till they will begin to express them; and then the way and manner of returning into the favor of the Spirit of God begins to be hedged up, and they cannot return so easily as they could have done before they expressed their jealousies to some one else.

After man expresses their doubts and fears around, one to another they go astray fast. Their unholy sentiments begin to be established in their darkened minds like cardinal or fundamental principles. * * *

If they would remember when they begin to see things which they dislike and feel inclined to find fault—if they would then remember their prayers and seek unto the Lord, ask Him to keep their minds enlightened—to give them freely of His spirit to guide them continually, they would be safe. But people in this condition invariably neglect their prayers; they begin to see faults in their brethren.

Benjamin Taylor wrote: "It is the mark of superior minds to disagree and yet be friends." If that's the measuring stick, then it's plainly evident that no superior minds have appeared in American politics since the oldest man now living can remember.

All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—Henry Ward Beecher.

WHAT THINK YE OF CHRIST?

Jesus challenges the attention of the world by his many-sidedness. He meets the needs of all classes and conditions of men. As deep answereth unto deep, so does he respond to the moving of each soul of man.

Call the roll of the world's workers and ask, "What think ye of Christ?" Their answers amaze us by their revelation of this many-sidedness of our Lord.

To the artist he is the One Altogether Lovely.
To the architect he is the Chief Corner Stone.
To the astronomer he is the Sun of Righteousness.
To the baker he is the Living Bread.
To the banker he is the Hid Treasure.
To the biologist he is the Life.
To the builder he is the Sure Foundation.
To the carpenter he is the Door.
To the doctor he is the Great Physician.
To the educator he is the Great Teacher.
To the farmer he is the Sower, and the Lord of the Harvest.
To the florist he is the Rose of Sharon and the Lily of the Valley.
To the geologist he is the Rock of Ages.
To the horticulturist he is the True Vine.
To the judge he is the Righteous Judge, the Judge of all men.
To the juror he is the Faithful and True witness.
To the jeweler he is the Pearl of Great Price.
To the lawyer he is the Counselor, the Lawgiver, the Advocate.
To the newspaper man he is the Good Tidings of Great Joy.
To the oculist he is the Light of the Eyes.
To the philanthropist he is the Unspeakable Gift.
To the philosopher he is the Wisdom of God.
To the preacher he is the Word of God.
To the railroad man he is the New and Living Way.
To the sculptor he is the Living Stone.
To the servant he is the Good Master.
To the statesman he is the Desire of All Nations.
To the student he is the Incarnate Truth.
To the theologian he is the Author and Finisher of Our Faith.
To the toiler he is the Giver of Rest.
To the sinner he is the Lamb of God, which taketh away the sin of the world.
To the Christian he is the Son of the Living God, the Savior, Redeemer, and Lord.
What is He to you?

—Selected.

DRINK MORE MILK

Milk is an important food because it is a relatively economical source of protein and is rich in two essential nutrients—calcium and vitamin B2 (riboflavin). Milk also contains protein, phosphorus, and vitamins A and B1. Industrial workers should drink at least one pint a day.

Vitamin B2 (riboflavin) not only affects the growth of young persons, but it is necessary to the health and well-being at all ages. Milk in all forms—sweet milk, buttermilk, cheese—is one of the most valuable sources of this vitamin.

Do you get that let-down feeling before your shift is over? Do you feel tired and irritable before the day ends? If so, try drinking milk during your rest period.

Studies show that between-meal snacks noticeably lessen irritability and fatigue, and increase cheerfulness. A between-meal glass of milk is an important contribution to the daily diet of the industrial worker. It is just that much more food for health. Good foods to accompany milk are whole-wheat or graham crackers, peanut butter and oatmeal cookies, and sandwiches. Fresh fruit and citrus fruit juices and tomato juice are also nutritious between-meal snacks. The industrial worker who sets a high value on good health will make sure that his between-meal snack adds needed nourishment to his daily diet.

Speaking of milk, if you have bottles delivered at home, you should take necessary precautions to keep the milk out of the light, if it cannot be taken indoors promptly. Scientific experiments have shown that light destroys the vitamin B2 (riboflavin) in milk. Provide a closed box for your milkman to set the bottles in, if your milk cannot be taken indoors when delivered.

THOMAS PAINE

Thomas Paine, revolutionary patriot, whose trenchant pamphleteering was the source and inspiration of the idea of American independence, and who first penned those immortal words, "The United States of America", was condemned by influential colonial leaders as a political "red-hot", who deserved to be hung! The great Washington, Jefferson, Franklin, and Hamilton went on record deploring the growing talk of political separation from England, and professing to believe that our only hope lay in reconciliation with the "Mother Country".

It is right and proper, of course, to be proud of our government in view of what has been accomplished through it. But lest we praise it too extravagantly we should remember that the finest dreams and hopes of the founders of this republic have not yet been realized. Read what the man who first conceived the idea of this nation had to say about that:

"When it shall be said in any country in the world, 'My poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want, the taxes are not oppressive; the rational world is my friend, because I am a friend of its happiness'—when these things can be said, then may that country boast of its constitution and its government."

REPUTATION

A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character, any more than the sleeve is the arm it envelopes. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by any wretch unmanly enough to want to injure the standing of another. We are to see that our motives are pure, our principles honorable, and our outward life governed by them, and then go about our duty calmly, confident that in the end they who unjustly seek to injure us will do us no harm.

FACTS ABOUT BIRDS

Birds are the natural enemies of insects, and careful scientists tell us that if all the insect-eating birds were destroyed, our entire continent would, within three years, become absoluely uninhabitable by reason of the myriads of insects that would spring up and devour all vegetation. Ninety per cent of the bird life of this country has been destroyed.

The destruction of birds means:

First—A great increase in the numbers of injurious insects.

Second—A great decrease in our agricultural products.

Third—A great loss to the farmers, fruit growers and consumers.

A Bird's Appetite

A quail taken in a cotton field in Texas had in his craw 127 cotton boll weevils. One taken in Pennsylvania had in his craw 101 potato bugs. One taken in Illinois had in his craw 1200 chinch bugs. Two stomachs of pine-siskins contained 1900 black olive scales and 300 plant lice. A killdeer's stomach contained more than 300 misquito larvae. A night hawk's stomach contained 24 clover leaf weevils and 375 ants. Another contained 340 grasshoppers, 52 bugs, 3 beetles, 2 wasps and a spider. A boat-tailed grackle's stomach contained 100 cotton boll worms and other insects.

It is estimated, by a well-known naturalist, that the birds of Massachusetts eat 21,000 bushels of insects every day during the summer. Woodpeckers, martins, swallows, robins, etc., eat almost an unbelievable number of insects.

BABIES

About six per cent of all babies in this country die within one year after birth.

Mothers seven years old and mothers sixty-two years old have borne healthy babies.

If the growth of human progeny—babies—were as rapid as the growth of the progeny of bees, a week-old baby would weigh four tons.

In the borough of Harlem, New York City, is an establishment in which babies are rocked for hire.

An explanation of a baby's frequent and prolonged crying is that its brain has not yet learned to control its tears.—From Fact Digest.

FATHER

It is a pious wish of all fathers to see what they have themselves failed to attain, realized in their sons, as if in this way they could live their lives over again, and, at last, make a proper use of their early experience.—Goethe.

PLAY FAIR

Yes, teach me to stand by the side of the road,
Dear Lord, in the battle that goes on through life,
I ask but a field that is fair,
A chance that is equal with all in the strife,
A courage to strive and to dare;
And if I should win, let it be by the code,
With my faith and my honor held high;
And if I should lose, let me stand by the road,
And cheer as the winners go by.

So grant me to conquer, if conquer I can,
By proving my worth in the fray,
But teach me to lose like a regular man,
And not like a craven, I pray;
Let me take off my hat to the warriors who strode
To victory splendid and high;
Yes, teach me to stand by the side of the road
And cheer as the winners go by.

GOLDEN SILENCE

Silence is often best. We talk and say nothing.
Babbling and unsavory tales and tidbits
In a bright hour, a meeting of friend with friend,
Leaves a dark stain like tarnish spread over silver.
Sit with me here a while, and nothing be said.

Silence is best. When tongues are sharpened with anger
Sheathe them like swords. Better to hold the peace;
Better to turn and go; for words are like wheat,
Once they are scattered and sown there's harvest to reckon.

Silence is best when the heart is broken and bitter;
Talk is a sting, like salt in an open wound.
Naught is in passing words for the weary, the lonely,
Silence is best friend. Tarry and nothing be spoken.

Barbara Young.

WHICH IS ME?

Within my earthly temple there's a crowd:
There's one of us that's humble, one that's proud,
There's one that's broken-hearted for his sins,
And one that unrepentant, sits and grins,
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much perplexing care I would be free
If I could once determine which is Me!

Who victor but he who completes his task honorably?

THE MAN WHO'S SQUARE

There's something in the twinkle
Of an honest fellow's eye
That can never be mistaken
And can never be passed by!
Be his station high or lowly,
There's that dauntless upright air,
That convinces all beholders,
That the man they see is
"Square".

Heaven gives such men influence
Over those they daily meet;
If they see a fallen Brother
They will help him to his feet,
Make the "sneaks" a bit uneasy,
Make the "false" act kind of fair,
For the greatest rogue on record
Will respect the man who's
"Square".

MAKE A WAY

Start today to begin a way
To make progress in your life.
If you do you'll pursue
The line with most trouble and strife.

After you've gone try singing a song:
(Oh, woes they will quickly take wings)
And help the day go with its trouble and woe
Which are leaving behind them their stings.

You can't make a way if you hide all the day
Your talents, your desires, your gifts;
But you can bring each talent to sing—
It's then that your spirit will lift.

So get out of your shell and begin to make well.
If you do how quickly you'll stride
Across the grove, by those habits you've wove,
And there you'll ever abide.

—Connie.

GEMS OF THOUGHT

That which is a necessity to him that struggles, is little more than choice to him that is willing.—Seneca.

———

In health there is liberty. Health is the first of all liberties, and happiness gives us the energy which is the basis of health.—Amiel.

———

In the poor man's garden grow
Far more herbs and flowers,
Kind thoughts, contentment, peace of mind,
And joy for weary hours.

—Mary Howitt.

———

There is a destiny which makes us brothers; none goes his way alone.—Edwin Maekham.

TO BE HAPPY

Some ancient Philosophers have said, that Happiness depends more on the inward disposition of mind than on outward circumstances; and that he who cannot be happy in any state, can be so in no state. To be happy, they tell us we must be content. Right. But they do not teach us how we may become content. Poor Richard shall give you a short good rule for that. To be content look backward on those who possess less than yourself, not forward on those who possess more. If this does not make you content, you don't deserve to be happy.—Poor Richard's Almanac.

PROGRESS REPORTS

Tommy's first school report which was promising, read, "Trying". The second report raised the parents' hopes by simply stating, "Still trying". The next report, however, dashed all hopes to the ground. It read: "Still very trying."

ALWAYS CAN

The strong man at the county fair had squeezed the juice out of a lemon. Holding it up before the crowd he shouted: "I'll give $5 to anyone who can squeeze another drop of juice out of this lemon!"

Up stepped a little man. He gripped the lemon and, to the surprise of the crowd, squeezed out several drops.

"It's easy", he murmured, "I'm a tax collector."

POINT OF VIEW

Two flies were strolling along the ceiling. Suddenly one of them paused.

"You know", it remarked, "human being are very silly."

The second fly shrugged.

"People are silly?" it echoed. "How do you make that out?"

The first fly tapped the ceiling with its foot.

"Well, take a look", it chirped. "They spend good money building a nice ceiling, and then they walk on the floor!"

LONE WARRIOR

Young Private Jones slunk on to the parade ground ten minutes late.

The sergeant glared, then said, with icy sarcasm: "So you have decided to come on parade. We were afraid you had signed a separate peace!"

One of the most satisfactory materials discovered for destroying ants is sodium fluoride, sold by druggists in the form of a white powder.

LIFE

A wonderful stream is the river of life. A slender thread emerging from the mysterious realm of birth. It laughs and dances through the wonderland of childhood; its broadening currents sweep the plains of youth between the flower decked bank of romance and hope. It rushes over the rapids of manhood and breaks in foam upon the rocks of opposition and defeat, then glides away over the sterile fields of age, until it is engulfed and lost in the waters of the eternal sea.

The robes of royalty, the beggar's rags, the rich man's golden hoard, the pauper's copper cent, the jeweled diadems of princes and the thorny crowns of martyrs alike, are swept by the same ceaseless tide.

HOW TO CURE A BALKY HORSE

It is said that a balky horse can be started by lifting either front foot and tapping with a hammer on the shoe nails and frog of the foot.

AN EFFECTIVE CURE

Gyer—Lightning recently struck a man in Kansas and cured him of dyspepsia.

Myer—How do you know?

Gyer—His widow told me.

"And have you heard the latest?"

"No. What is it?"

"Why in Ireland they can't hang a man with a wooden leg."

"Never! What do they do, then?"

"Why, they just hang him with a rope."

"My affianced bride is in the hospital and I am the cause of it", lamented the prospective bridegroom.

"How is that?" inquired his friend.

"You see", he explained, "I went to her house to ask her to be my wife. She was upstairs at the time, and when she appeared at the head of the stairs, for fear I'd lose my nerve when she got closer, I called up, 'Deary, will you marry me?' "

"Well?"

"She tumbled all the way downstairs."

THERE, TOO

Woman—My husband is so careless of his appearance. It seems that he just can't keep buttons on his clothes.

Neighbor—Are you sure it's carelessness? Perhaps they are—uh—well, sewed on improperly.

Woman—Maybe you're right. He is terribly careless with his sewing.

Bings—Yes; they thought I was poisoned, and the doctor came with his stomach pump.

Bangs—Did he get anything out of you?

Bings—Yes; $10.00.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 11. FEBRUARY, 1946. NO. 9.

A Declaration of Political Belief

At the early inception of Mormonism, in order that the public should have a clear understanding of the attitude of the Church concerning government, and the relationship of mankind and the Church to the State, Joseph Smith, God's Prophet, caused to be published the "preamble" which follows. The document was first presented to the Saints at a general assembly held at Kirtland, Ohio, August 17, 1835, and received unanimous endorsement. The declaration is sound, logical and clear and beautifully breathes the letter and spirit of the Constitution under which we live. It was the position of the Church in that day and it is our position today. The document is well worth the careful and prayerful consideration of all men and merits their full endorsement.—Editor.

DOCTRINE AND COVENANTS
Section 134

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

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

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

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 magis-**

"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."

trates 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; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; **at the same time, however, holding sacred the freedom of conscience.**

We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules and spiritual concerns, for faith and worship, both to be answered by man to his Maker.

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 beliefs;** but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; **provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.**

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character is infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize

them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

AGAIN---JUSTICE!

It is highly gratifying to note another favorable decision in the so-called "Fundamentalists" cases which have been pending in the courts for nearly two years. This decision recently rendered by the United States Supreme Court reverses a decision of the District Court of the United States for the District of Utah, Central Division, in which Charles F. Zitting, Edna Christensen and William Chatwin were convicted of the charge brought under the Federal (Lindbergh) Kidnaping Act.

It will be recalled that early in 1944 three specific classes of indictments were found in the Federal court against certain so-called "Fundamentalists".

1st. Twelve men were charged "With conspiring to commit an offense against the United States, the offense being the mailing of TRUTH magazine, claimed by the government to be 'obscene, lewd, or lascivious', and unmailable under the Statutes."

2nd. Three defendants were charged, under the Federal Kidnaping Act, with forceably taking a young girl across state lines for the purpose of marriage.

3rd. Six defendants were charged with offenses under the Mann Act—husbands taking their alleged plural wives with them across state lines.

In the Federal conspiracy case defendants filed a motion to quash the indictment alleging it did not state a Federal offense. The case was promptly heard by United States District Judge J. Foster Symes of Denver, who had been assigned to the Utah Division, Judge Tillman D. Johnson disqualifying himself on the grounds of prejudice, Judge Symes' ruling sustained the contention of defendants and the indictment was dismissed. This decision is the law today and the TRUTH magazine is vindicated. This little messenger of protest and gospel light, now in its eleventh year of publication, still enjoys the freedom of the mails and is being read and appreciated by thousands of honest men and women who have the capacity of individual thinking. (For text of this decision see TRUTH 10:299).

The second and third series of indictments were assigned to United States Judge T. Blake Kennedy of Cheyenne, Wyoming, for hearing. The cases were tried as a group by the Court sitting itself as a jury, upon stipulation of what the government's testimony would be: all the defendants were found guilty as charged and were sentenced to terms in the Federal prison.

The cases were promptly appealed to the Tenth Circuit Court of Appeals, at Wichita, Kansas. This Court sustained the lower court and an appeal was taken from its decision to the U. S. Supreme Court.

The Supreme Court has sent down a **unanimous opinion** reversing the lower Courts in the Kidnaping Act cases and discharging the three defendants, Zitting, Christensen and Chatwin. The far-reaching effect of this opinion justifies the publishing of the **complete text** which will be found immediately following this article.

Decision in the Mann Act cases was deferred until the case can be reargued before the full Bench, Mr. Jus-

tice Jackson now being absent in Europe on government business.

While these defendants were in jeopardy under Federal charges, fifteen of them were re-arrested under the State law charging "Unlawful cohabitation", and some thirty-five men and women, including these defendants, were charged with conspiracy under the state statutes. The fifteen are now serving sentences to five years in the state penitentiary for infraction of the "Unlawful Cohabitation" laws, eleven of them being at liberty on parole. The Conspiracy cases on which the defendants were adjudged guilty, are now before the Supreme Court of the State on appeal.

In no way related to these "Fundamentalists" cases, except in its far-reaching results, is another decision reversing that of the lower court, recently handed down by the High Court of Utah. The defendant, Benjamin Russell Whittinghill, was convicted in the Second District Court at Ogden, of "Attempted rape". He was sentenced to serve from one to ten years in the penitentiary.

The opinion, written by Justice Abe W. Turner, severely scored the tactics of the trial court, which resulted in bringing about a conviction **"of a heinous offense which the record does not warrant"**.

The opinion, according to the press, quoted from a portion of the record during the trial when the district Judge was himself questioning the witness, and said:

> **It is apparent that the (district) court was asking questions in search and hope for answers that would help to make a case against the accused The witness (the woman involved) gave the court just the kind of answers wanted, but not as positive and complete as hoped for. Testimony so solicited deserves little weight or consideration. By such conduct the court allowed itself to become part of the prosecution. We are of the opinion that the court's conduct was prejudicial and robbed the defendant of every legal presumption to which he was entitled."**

The defendant was released after serving some ten months of the sentence. It is to be regretted that an innocent man should have to serve any time at all in prison; yet an encouraging sign is seen in actions of courts that are divested of prejudice and whose evident purpose is to defend the rights of man however popular adverse action might appear to be. **Courts and public prosecutors should scorn the pressure of mob psychology.** Too often prosecuting officers act as if it were their bounden duty to bring about convictions in any event. They fail to sense the fact that they are there not only to see that the guilty are punished, but also that the rights of the innocent shall have full and complete protection.

A notable example of an honorable prosecutor's course is outlined in **"The Perfect Case"** as condensed in Reader's Digest for December, 1945. Here an unfortunate victim of circumstances was on trial for murder. The evidence was overwhelmingly against him. His alibi was woefully lacking. However, in summing up the evidence State's Attorney, Homer S. Cummings, later Attorney General in Roosevelt's Cabinet, made these remarks:

> **There is no evidence that this prisoner was subjected to any physical violence or any form of torture commonly known as the Third Degree. My own view was that, if the facts were subject to verification, the accused was undoubtedly guilty. . . . BUT IT GOES WITHOUT SAYING THAT IT IS JUST AS IMPORTANT FOR A STATE'S ATTORNEY TO USE THE GREAT POWERS OF HIS OFFICE TO PROTECT THE INNOCENT AS IT IS TO CONVICT THE GUILTY.**

The prosecutor then skillfully dissected the testimony of all the witnesses, showing the defendant, a total stranger without friends or influence, to be innocent of the crime and a verdict of "not guilty" resulted.

In American jurisprudence the presumption of innocence must always prevail, trial courts and public prosecutors to the contrary notwithstand-

ing. The rights of the innocent should be protected with as great fervor as efforts are made to convict the guilty. Better that a dozen guilty men shall go free and unpunished than that the life of one innocent man shall be blighted with an unjust punishment.

The opinion of the U. S. Supreme Court in the kidnaping case follows:

SUPREME COURT OF THE UNITED STATES

Nos. 31-33.—October Term, 1945

William Chatwin, Petitioner,
vs.
United States of America.
Charles F. Zitting, Petitioner,
vs.
United States of America.
Edna Christensen, Petitioner,
vs.
United States of America.

On Writs of Certiorari to the United States Circuit Court of Appeals for the Tenth Circuit.

(January 2, 1946.)

Mr. Justice Murphy delivered the opinion of the Court.

The Federal Kidnaping Act[1] punishes any one who knowingly transports or aids in transporting in interstate or foreign commerce "any person who shall have been unlawfully seized, confined, inveigled, decoyed, kidnaped, abducted, or carried away by any means whatsoever and held for ransom or reward or otherwise, except, in the case of a minor, by a parent thereof." The sole issue confronting us in these cases is whether the stipulated facts support the convictions of the three petitioners under this Act, the indictment having charged that they unlawfully inveigled, decoyed and carried away a minor child of the age of 15, held her for a stated period, and transported her from Utah to Arizona with knowledge that she had been so inveigled and held. We are not called upon to determine or characterize the morality of their actions. Nor are we concerned here with their liability under any other statute, federal or state.

Petitioners are members of the Fundamentalist cult of the Mormon faith, a cult that sanctions plural or "celestial" marriages. In August, 1940, petitioner Chatwin, who was then a 68-year old widower, employed one Dorothy Wyler as a housekeeper in his home in Santaquin, Utah. This girl was nearly 15 years old at this time although the stipulation indicates that she had only a mental age of 7.2. Her employment by Chatwin was approved by her parents. While residing at Chatwin's home, the girl was continually taught by Chatwin and one Lulu Cook, who also resided there, that plural marriage was essential to her salvation. Chatwin also told her that it was her grandmother's desire that he should take her in celestial marriage and that such a marriage was in conformity with the true principles of the original Mormon Church. As a result of these teachings, the girl was converted to the principle of celestial

1 47 Stat. 326; 48 Stat. 781; 18 U. S. C. § 408a.

2 At the time of her employment by Chatwin, the girl's physical age was 14 years and 8 months; her mental age was 7 years and 2 months; her intelligence quotient was 67. At the time of the stipulation in March, 1944, she was a "high grade moron" with a mental age of 9 years and 8 months and an intelligence quotient of 64.

marriage and entered into a cult marriage with Chatwin on December 19, 1940. Thereafter she became pregnant, which fact was discovered by her parents on July 24, 1941. The parents then informed the juvenile authorities of the State of Utah of the situation and they took the girl into custody as a delinquent on August 4, 1941, making her a ward of the juvenile court.

On August 10, 1941, the girl accompanied a juvenile probation officer to a motion picture show at Provo, Utah. The officer left the girl at the show and returned later to call for her. The girl asked to be allowed to stay on for a short time and the officer consented. Thereafter, and prior to the second return of the officer, the girl "left the picture show and went out onto the street in Provo." There she met two married daughters of Chatwin who gave her sufficient money to go from Provo to Salt Lake City. Shortly after arriving there she was taken to the home of petitioners Zitting and Christensen. They, together with Chatwin, convinced her that she should abide, as they put it, "by the law of God rather than the law of man" and that she was perfectly justified in running away from the juvenile court in order to live with Chatwin. They further convinced her that she should go with them to Mexico to be married legally to Chatwin and then remain in hiding until she had reached her majority under Utah law. Thereafter, on October 6, 1941, the three petitioners transported the girl in Zitting's automobile from Salt Lake City to Juarez, Mexico, where she went through a civil marriage ceremony with Chatwin on October 14. She was then brought back to Utah and thence to Short Creek, Arizona. There she lived in hiding with Chatwin under assumed names until discovered by federal authorities over two years later. December 9, 1943. While in Short Creek she gave birth to two children by Chatwin. The transportation of the girl from Provo to Salt Lake City, thence to Juarez, Mexico, and finally to Short Creek was without the consent and against the wishes of her parents and without authority from the juvenile court officials.[3]

Having waived jury trials, the three petitioners were found guilty as charged and were given jail sentences. 56 F. Supp. 890. The court below affirmed the convictions. 146 F. 2d 730. We granted certiorari, 324 U. S. 835, because of our doubts as to the correctness of the judgment that the petitioners were guilty under the Federal Kidnaping Act on the basis of the foregoing facts.

The Act by its own terms contemplates that the kidnaped victim shall have been (1) "unlawfully seized, confined, inveigled, decoyed, kidnaped, abducted or carried away by any means whatsoever" and (2) "held for ransom or reward or otherwise." The Government contends that both elements appear from the stipulated facts in this case. The petitioners, it is argued, unlawfully "inveigled" or "decoyed" the girl away from the custody of her parents and the juvenile court authorities, the girl being "incapable of understanding the full significance of petitioners' importunities" because of her tender years and extremely low mentality. It is claimed, moreover, that the girl was "held" during the two-month period from August 10 to October 6, 1941, prior to the legal marriage, for the purpose of enabling Chatwin to cohabit with her and that this purpose, being of "benefit to the transgressor," is within the statutory term "or otherwise" as defined in Gooch v. United States, 297 U. S. 124, 128.

We are unable to approve the Government's contention. The agreed

[3] In Chatwin v. Terry, 153 P. 2d 941 (Utah, 1944), the Utah Supreme Court held that the juvenile court had authority to hold the girl in custody until she reached the age of 21, despite her legal marriage to Chatwin.

statement that the girl "left the picture show and went out onto the street in Provo" without any apparent motivating actions by the petitioners casts serious doubts on the claim that they "inveigled", "decoyed" her away from the custody of the juvenile court authorities. But we do not pause to pursue this matter for it is obvious that there has been a complete lack of competent proof that the girl was "held for ransom or reward or otherwise" as that term is used in the Federal Kidnaping Act.

The act of holding a kidnaped person for a proscribed purpose necessarily implies an unlawful physical or mental restraint for an appreciable period against the person's will and with a willful intent so to confine the victim. If the victim is of such an age or mental state as to be incapable of having a recognizable will, the confinement then must be against the will of the parents or legal guardian of the victim. In this instance, however, the stipulated facts fail to reveal the presence of any of these essential elements.

(1) There is no proof that Chatwin or any of the other petitioners imposed at any time an unlawful physical or mental restraint upon the movements of the girl. Nothing indicates that she was deprived of her liberty, compelled to remain where she was deprived of her liberty, compelled to remain where she did not wish to remain, or compelled to go where she did not wish to go. For aught that appears from the stipulation, she was perfectly free to leave the petitioners when and if she so desired. In other words, the Government has failed to prove an act of unlawful restraint.

(2) There is no proof that Chatwin or any of the other petitioners willfully intended through force, fear or deception to confine the girl against her desires. While bona fide religious beliefs cannot absolve one from liability under the Federal Kidnaping Act, petitioners' beliefs are not shown to necessitate unlawful restraints of celestial wives against their wills. Nor does the fact that Chatwin intended to cohabit with the girl and to live with her as husband and wife serve as a substitute for an intent to restrain her movements contrary to her wishes, as required by the Act.

(3) Finally, there is no competent or substantial proof that the girl was of such an age or mentality as necessarily to preclude her from understanding the doctrine of celestial marriage and from exercising her own free will, thereby making the will of her parents or the juvenile court authorities the important factor. At the time of the alleged inveiglement in August, 1941, she was 15 years and 8 months of age and the alleged holding occurred thereafter. There is no legal warrant for concluding that such an age is ipso facto proof of mental incapacity in view of the general rule that incapacity is to be presumed only where a child is under the age of 14. 9 Wigmore on Evidence (3rd ed.) § 2514.[4] Nor is there any statutory warrant in this instance for holding that the consent of a child of this age is immaterial. Cf. In re Morrissey, 137 U. S. 157; United States v. Williams, 302 U. S. 46; State v. Rhoades, 29 Wash. 61, 69 P. 389. In Utah, parenthetically, any alleged victim over the age of 12 is considered sufficiently competent so that his consent may be used by an alleged kidnaper in defense to a charge under the state kidnaping statute. Utah Code Ann. (1943) § 103-33-2. And a person over the age of 14 in Utah is stated to be capable of committing a crime, the presump-

[4] See Commonwealth v. Nickerson, 87 Mass. 518 (child of 9 held incompetent to assent to forcible transfer of custody); State v. Farrar, 41 N. H. 53 (child of 4 held incapable of consenting to forcible seizure and abduction); Herring v. Boyle, 1 C. M. & R. 377 (child of 10 could not recover for false imprisonment without proof that he knew of alleged restraint upon him); In re Lloyd, 3 Man. & Gr. 547 (child between 11 and 12 held competent to decide whether to live with father or mother).

tion of incapacity applying only to those younger. § 103-1-40. Sadlier v. Young, 97 Utah 291, 85 P. 2d 810; State v. Terrell, 55 Utah 314, 186 P. 108.

Great stress is placed by the Government, however, upon the admitted fact that the girl possessed a mental age of 7 in 1940, one year before the alleged inveiglement and holding. It is unnecessary here to determine the validity, the reliability or the proper use of mental tests, particularly in relation to criminal trials. It suffices to note the method of testing the girl's mental age is not revealed and that there is a complete absence of proof in the record as to the proper weight and significance to be attached to this particular mental age. Nothing appears save a bare mathematical approximation unrestricted in terms to the narrow legal issue in this case Under such circumstances a stipulated mental age of 7 cannot be said necessarily to preclude one from understanding and judging the principles of celestial marriage and from acting in accordance with one's beliefs in the matter. The serious crime of kidnaping should turn on something more substantial than such an unexplained mathematical approximation of the victim's mental age. There must be competent proof beyond a reasonable doubt of a victim's mental incapacity in relation to the very acts in question before criminal liability can be sanctioned in a case of this nature.[5]

The stipulated masts of this case reveal a situation different from the general problem to which the framers of the Federal Kidnaping Act addressed themselves. This statute was drawn in 1932 against a background of organized violence. 75 Cong. Rec. 13282-13304. Kidnaping by that time had become an epidemic in the United States. Ruthless criminal bands utilized every known legal and scientific means to achieve their aims and to protect themselves. Victims were selected from among the wealthy with great care and study. Details of the seizures and detentions were fully and meticulously worked out in advance. Ransom was the usual motive. "Law enforcement authorities, lacking coordination, with no uniform system of intercommunication and restricted in authority to activities in their own jurisdition, found themselves laughed at by criminals bound by no such inhibitions or restrictions . . . The procedure was simple—a man would be kidnaped in one State and whisked into another, and still another, his captors knowing full well that the police in the jurisdiction where the crime was committed had no authority as far as the State of confinement and concealment was concerned." Fisher and McGuire, "Kidnaping and the So-called Lindbergh Law," 12 New York U. L. Q. Rev. 646, 653. See also Hearing before the House Committee on the Judiciary (72d Cong., 1st Sess.) on H. R. 5657, Serial 4; Finley, "The Lindbergh Law," 82 Georgetown L. J. 908.

It was to assist the states in stamping out this growing and sinister menace of kidnaping that the Federal Act was designed. Its proponents recognized that where victims were transported across state lines only the federal government had the power to disregard such barriers in pursuing the captors. H. Rep. No. 1493 (72d Cong., 1st Sess.); S. Rep. No. 765 (72d Cong., 1st Sess.). Given added impetus by the emotion which gripped the nation due to the famous Lindbergh kidnaping case, the federal statute was speedily adopted. See 75 Cong. Rec. 5075-5076, 13282-13304. Comprehensive

[5] See State v. Kelsie, 93 Vt. 450, 108 A. 391; State v. Schilling, 95 N. J. L. 145, 112 A. 400; People v. Oxman, 170, Cal. 211, 149 P. 665; State v. Schafer, 156 Wash. 240, 286 P. 833; Commonwealth v. Stewart, 255 Mass. 9, 151 N. E. 74; Commonwealth v. Trippi, 268 Mass. 227, 167 N. E. 354; Woodbridge, "Physical and Mental Infancy in the Criminal Law," 87 U. of Pa. L., Rev. 426.

language was used to cover every possible variety of kidnaping followed by interstate transportation. Armed with this legislative mandate, federal officials have achieved a high and effective control of this type of crime.

But the broadness of the statutory language does not permit us to tear the words out of their context, using the magic of lexigraphy to apply them to unattractive or immoral situations lacking the involuntariness of seizure and detention which is the very essence of the crime of kidnaping. Thus, if this essential element is missing, the act of participating in illicit relations or contributing to the delinquency of a minor or entering into a celestial marriage, followed by interstate transportation, does not constitute a crime under the Federal Kidnaping Act. **No unusual or notorious situation relating to the inability of state authorities to capture and punish participants in such activities evidenced itself at the time this Act was created; no authoritative spokesman indicated that the Act was to be used to assist the states in the matter, however unlawful and obnoxious the character of these activities might otherwise be. Nor is there any indication that Congress desired or contemplated that the punishment of death or long imprisonment, as authorized by the Act, might be applied to those guilty of immoralities lacking the characteristics of true kidnapings. In short, the purpose of the Act was to outlaw interstate kidnapings rather than general transgressions of morality involving the crossing of state lines.** And the broad language of the statute must be interpreted and applied with that plain fact in mind. See United States v. American Trucking Associations, 310 U. S. 534, 543-544.

Were we to sanction a careless concept of the crime of kidnaping or were we to disregard the background and setting of the Act the boundaries of potential liability would be lost in infinity. A loose construction of the statutory language conceivably could lead to the punishment of anyone who induced another to leave his surroundings and do some innocent or illegal act of benefit to the former, state lines subsequently being traversed. The absurdity of such a result, with its attendant likelihood of unfair punishment and blackmail, is sufficient by itself to foreclose that construction.

The judgment of the court below affirming the convictions of the petitioners must therefore be

Reversed.

Mr. Justice Burton concurs in the result.

Mr. Justice Jackson took no part in the consideration or decision of these cases.

A Plea for Funds

We are again making an appeal for contributions to assist in prosecuting our defense in the courts of the nation in the cases yet pending against the so-called "Fundamentalists", involving FREEDOM OF RELIGION, SPEECH and the PRESS. Our friends have shown a marked liberality in their contributions thus far. Two far-reaching decisions favorable to our cause have been handed down; others are pending. We shall appreciate such further help as our readers may see fit to extend. Names of donors, unless otherwise instructed, remain confidential.

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A sign in a store window read: "Fishing Tickle". Noticing the error a customer asked, "Hasn't anyone told you about it before?" "Yes", replied the dealer; "many have dropped in to tell me, and they always buy something."

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

HE remarked (Brigham Young at Philadelphia, Aug. 6, 1843) that if any in the church had the fulness of the Melchisedek Priesthood, he did not know it. For any person to have the fulness of that priesthood, he must be a king and priest. A person may have a portion of that priesthood, the same as governors and judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed a king and priest long before he receives his kingdom.—History of Church, 5:527.

TOPSY-TURVY WORLD

All is topsy-turvy. The world is upside-down. Men's hearts are failing them. Not anything seems to be sound—nothing settled. An unholy restlessness broods over mankind. Jealousies, suspicions, intolerance, covetousness, trucebreaking and kindred evils are filling the hearts of the people. The works of the flesh, more than ever, are being manifest in opposition to the promptings of the spirit. The works of the flesh, Paul says, are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." (Gal. 5:19-21). The Apostle sounds the warning that those guilty of these things "shall not inherit the kingdom of God".

What are the fruits of these excesses? They are manifest on every hand:

A woman traveling in her automobile from the East to her home in California, stops to pick up two boys afoot and leg-weary, to give them a lift. They hammer her brains out, toss the body in the underbrush, take her money and car and proceed westward.

A prominent socialite becomes suspicious of her doctor husband's actions. She suspects that his affections are being lavished upon his office nurse, herself a married woman whose husband is overseas. She calmly invites the nurse to an auto ride and shoots her to death. The doctor commits suicide and the murderess, a mother of three children, is convicted of manslaughter.

A baby dies, probably from suffocation. The mother, fearing censure for carelessness, hides the body and charges kidnaping. All is discovered.

A teen-age boy, galling under the severity of home restraint, kills his mother.

A six year old lad is caught burglarizing a neighbor's house, and in the round-up a gang comprising lads of from nine to twelve years are arrested, their loot representing thefts from a hundred homes in Salt Lake City.

A young mother leaves her two bright-eyed youngsters with a neighbor, while she goes shopping. She fails to return, runs off with a soldier.

The press announces that 200,000 American girls between the ages of 17 and 35—one in about 150—are engaged in full or part time prostitution. How many remain undiscovered?

Surgeon General Thomas Parran of the U. S. Public Health Service, at a Congressional hearing before the House, points out that of the 4,500,000 men in the United States rejected for military service, 1,600,000 were turned down for mental disorders, a condition doubtless brought about through sexual looseness, drunkenness, inherited diseases, etc.

We read of the looseness of prison discipline. The Kangaroo court outrages, under whose operation mere boys are doomed to most diabolical abuses and death; and of the moral degradation seething in some of the larger prisons such as in Southern Michigan where State Attorney General Dethmers recently claimed inmates are allowed the association of prostitutes, and where gambling and thievery thrive.

Then we read of the exorbitant salaries of employees in Hollywood and other large industrial units, ranging from $285,906.00 to $908,070.00 per year. And this while the masses are compelled to support large families on incomes ranging from $500.00 to $2000.00 per year.

These are only a few of the highlights, a sort of cross-section of American social life. They point the way and sound the warning. It is hard to **"kick against the pricks"**, and very disastrous.

"But the fruit of the Spirit", said Paul, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

AMERICA! STOP, LOOK, LISTEN AND HEED BEFORE YOU ARE COMPLETELY ENGULFED.

STATEHOOD ANNIVERSARY

Evaluating the unconquerable spirit of the Utah Pioneers on the occasion of the 50th anniversary of statehood (Jan. 4, 1896), President Harry S. Truman's message expressed the thought, **"That the state's best asset is the indominitable spirit which conquered hardships in the past and will sustain a proud people from generation to generation".**

President George Albert Smith of the Mormon Church, son of the late John Henry Smith, Chairman of the Constitutional Convention preceding Utah's admission to statehood fifty years ago, said the Pioneers **"came to this barren territory, not as seekers after wealth, but to raise children and develop men and women. And they built by faith. Let us continue", he concluded, "to be real men and women that the greatest joy may be ours."**

Many elements combined to make this early band of empire builders courageous and successful, not the least among them being their high and rare marital conception. The leaders of the people patterned their family lives after the Abrahamic or Patriarchal order. They built broadly and strong and with hearts and eyes upon the future; and their generation did develop into men and women of renown.

True, religious prejudice and jealousies tended greatly to retard the work.

Many of the leaders were driven into exile or committed to prison for adhering to their religious convictions, and yet they succeeded in building this great Commonwealth. Such notable characters as John Henry Smith, Chairman of the Convention as mentioned; Brigham H. Roberts, defender of the Faith, and others were not ostracized nor vilified for their known polygamous lives, but assumed their positions proudly in the noted assembly.

It is well known, too, that Brigham Young, the leading advocate of this form of marriage, was twice appointed Governor of the Territory by the President of the United States, while residing with his many wives. And since statehood, with but few exceptions, the leading officers of the State as well as Utah's representatives in Congress, have been the product of plural marriage. Present laws, of course, forbid the practice of this marriage system in Utah, but all must admit that its fruits have been good in the history of the State.

"A PECULIAR PEOPLE"

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.—I Peter 2:9.

In all of the dispensations of the Gospel of Jesus Christ to the earth, it has been the object and purpose of God to sanctify a people who could come up to see His face, and enjoy the glories of that blessed condition while yet in the flesh. In one case, in the special dispensation of Enoch, the Lord did succeed through that great prophet to sanctify a people gathered in ancient Zion, the city of Enoch, they were finally translated, and a portion of the earth taken away for a special purpose.

Typical of these efforts of the Lord is with the people of Moses. The Lord said to Moses:

Now therefore, IF YE WILL OBEY MY VOICE INDEED, AND KEEP MY COVENANT, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.—Exodus 19:5-6.

Great preparations were made for the children of Israel to gather at the "nether" part of Mount Sinai, so that on the third day the Lord might come down in the sight of all the people upon the mount. Moses was then called up upon the mount and God gave him the ten commandments. There were thunderings and lightnings, and the people feared and asked Moses, **"Speak thou with us, and we will hear: but let not God speak with us, lest we die"** But Moses, with Aaron, Nadab, and Abihu, and seventy of the elders of Israel **"saw the God of Israel"**. Later, while Moses was receiving further laws and commandments written by the finger of God on two tablets of stone, the people, losing faith in the true God because Moses was gone into the mount forty days, fell to worshiping a golden image. The result has been described in modern revelation:

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 hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he took Moses out of their midst, and the Holy Priesthood also:

And the lesser priesthood continued, which priesthood holdeth the key of the ministering angels and the preparatory gospel.—D. & C., 84:23-26.

Then again, in the Dispensation of the Meridian of Time, Peter addressed the saints as quoted above, but inside of a hundred years, most had dwindled in unbelief, and in time all vestiges of the priesthood were taken from the earth, and the darkest period of the earth's existence followed.

As was foretold by all the ancient prophets, the last and greatest dispensation of the Gospel has burst upon the world, and the remnants of the covenant people Israel are being gathered together, out of which the Lord will yet have a **"chosen generation, a royal Priesthood, an holy nation, a peculiar people", etc.,** who will **"obey my voice indeed, and keep my covenant".** Many individuals have obtained their crowns of exaltations since the restoration of the Priesthood of God to earth, but as yet the Lord has not got a people who are faithful, obedient and pure enough to come to see the face of God in the flesh. Such a people must be gathered together to live the laws of the Celestial Kingdom in order to redeem another Zion which will be caught up to meet ancient Zion at the coming of the Savior in glory. The Lord has determined upon obtaining such a people:

Therefore let your hearts be comforted; for all things shall work together for good to them that walk uprightly, and to the sanctification of the church.

FOR I WILL RAISE UP UNTO MYSELF A PURE PEOPLE, that will serve me in righteousness.—D. & C., 100:15-16.

Why are God's people a peculiar people? The Lord has disinguished His people by setting them apart from all the rest of the world. They are few; they are called upon to break all the traditions into which men have fallen; they refuse to submit to the rule of the priesthood of Satan, but follow the dictates of the Priesthood of God; they come into conflict with the prejudices and practices of evil men. Satan rules in his dominion—the world, and he governs and controls the vast majority of the people of the world. They, a peculiar people, then, are a persecuted people, a hated people, a humble, a pure people, because they seek to overcome and come out of the world, out of Satanic darkness and into "His marvelous light".

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John 15:19.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: THEREFORE THE WORLD KNOWETH US NOT, BECAUSE IT KNEW HIM NOT.—I John: 3:1.

God's people must be a pure people. In this they are peculiar, because the people of the world are not pure. And how do they become pure? By obedience to His commandments.

Why are they a **"chosen generation, a royal priesthood, an holy nation"?** Through Abraham, God made covenant that a chosen race should come, who should by right obtain the keys and powers of the Priesthood by which He makes it possible for them to come up to see His face and live in the flesh. They become a kingdom of priests of God, therefore a holy nation.

Why are they so few?

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. * * *

Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.—D. & C., 132:22, 25.

The Church of Jesus Christ of Latter-day Saints and the Kingdom of God have been established in the earth, presided over by the Priesthood of

God, to be that "**chosen generation, a royal priesthood, an holy nation, a peculiar people**". Has the Church, as a whole, measured up to it? Is it in or out of the world? Is it, as a whole, getting closer to it, or going further from it? If this is the last restoration, and the Priesthood, Church and Kingdom are not to be thrown down nor given to another people, how, seeing the present conditions, with the people getting further and further from the pure principles and laws of the fulness of the everlasting covenant, will the Lord get such a people of which so much has been spoken and written? The early prophets of this dispensation have described it this way:

> **The Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. * * * God will preserve a PORTION OF THIS PEOPLE, OF THE MEEK AND HUMBLE, TO BEAR OFF THE KINGDOM TO THE INHABITANTS OF THE EARTH, and will defend His Priesthood; for it is the last time, the last gathering time.—Contributor, 10:362. (Brigham Young).**

> **But the time will come when the Lord will choose a people OUT OF THIS PEOPLE, upon whom he will bestow His choicest blessings.—Heber C. Kimball (Deseret News, Nov. 9, 1865).**
>
> **And if we as a people do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of His Kingdom upon the earth, HE WILL PASS ON AND GET SOMEBODY ELSE; because He WILL get a people that will do it. I do not mean to say that He will pass on and leave this people; no, there will come up from the MIDST OF THIS PEOPLE that people which has been talked so much about—Daniel H. Wells (Des. News, Dec. 9, 1882).**

Is there such a peculiar people? On January 14, 1847, the Lord told Brigham Young that his people were not yet ready, and we would say that a vast majority of the Church are further than ever from it. But what about the "nucleus"? There is such a people, but for them there is yet much distance to travel, as judged by the word of the Lord:

> **My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom.**
>
> **Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;**
>
> **For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly.**
>
> **THY BRETHREN HAVE REJECTED YOU AND YOUR TESTIMONY**, even the nation that has driven you out;
>
> **And NOW COMETH THE DAY OF THEIR CALAMITY**, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily.
>
> **For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from 'the ground against them.**
>
> **Therefore, marvel not at these things, FOR YE ARE NOT YET PURE; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, * * *—D. & C., 136:31-37.**

Encircled

A CHILD OF GOD has no cause for worry because of the fact of divine encirclement.

Christians are called "a peculiar people" (Titus 2:14). The Greek word translated peculiar gives the picture of this divine encirclement of the Christian by God. The word means

literally, to be around, and can be charted by a dot within a circle. When the word is used metaphorically, it refers to one's possessions as being in hand. Thus it speaks of the fact that the one possessing the property has put around it a wall of protection so as to guard it from being taken by someone else. Each individual Christian is the personal, private, unique possession of God, encircled by His protecting care.

See how practical this is. Let the dot represent the child of God, and the Circle God's protecting care surrounding His child, really Himself around the Christian. The psalmist puts it this way: "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalm 34:7); and the prophet, this way: "The angel of His presence saved them" (Isaiah 63:9). The angel of the Lord in the Old Testament refers to our God and Saviour Jesus Christ. —Good News Publishers.

FREEDOM

(Impressions of a Subscriber)

On December 15, 1945, prison gates opened and eleven men of faith walked through them to freedom. These men had paid the penalty for what the State said was the crime of "Unlawful Cohabitation". They left with neither hate, rancor nor malice toward anyone. They left doubts behind, and with peace and satisfaction of the joy of immunity.

They believe that in the midst of their darkest experiences the Lord Jesus will bring them comfort. He understands personal problems because He once lived in the flesh. Having sounded the depths of human sorrow, He is able to sympathize to the uttermost with every sufferer. He can feel for the weary and heavy-laden because He has been tired and worn; with the lonely, misrepresented, and persecuted, because He has been in their position. He is "the same yesterday, today, and forever". He comes with joy for the sorrowing, peace for the troubled, and rest for the weary. Let us not question, but trust. Be not troubled; only believe.

It was their faith in the demonstrated truths of the Gospel, in His promises and prophecies, and in His overruling providence that gave them courage to go on, and that brought peace and satisfaction.

> **For I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us.**
>
> **And we know that all things work together for good to them that love God, to them who are called according to His purpose.**
>
> **Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us.**
>
> **For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:18, 28, 35, 37, 38, 39.)**

The world today seems dominated by cynicism. Has the war made people that way? Cynicism is a blood relative of Intolerance. Intolerance can be many things, not merely an unwillingness to accept a man of a different color as an equal, or the refusal to allow one's neighbor to worship as he pleases. It can become the creed of a whole nation, leading that nation into misery and destruction as it led the Germans and Japanese who fancied themselves "superior races".

Intolerance is not only an evil among the nations and races of the world; it is perhaps a greater evil within the borders of nations. No force can be so destructive. It is always the weapon of the evil, the unscrupulous, the ambitious, the ignorant.

The people sent their best-beloved sons to fight a war, not for material gain but for the spiritual redemption of men that they might be free. In payment for services rendered, the loud-mouthed would-be patriots would shower praises and medals upon the men and women who suffered and bled to bring about victory. And what a hollow victory it is if we have not gained freedom! These orators seem not to realize that all that these men and women want is freedom. They prattle about the Declaration of Independence, the Bill of Rights, and the Constitution, little understanding the real meaning of these documents.

Hatton W. Summers, Congressman from Texas, defines the meaning of the Constitution in these words:

> **If I could do only one thing in America, I would have it understood, and it is the truth, that while the men who met in the Constitutional Convention at Philadelphia were great men, they did not create the Constitution of this Government. I want to emphasize that. The Constitution of this government has a higher authority than the words of men to support it. It came from a source higher than the source of any convention.**
>
> **Your Constitution and mine existed in the nature of things before there was any positive precept. It is perfectly evident when you examine life that the Almighty God intended that men should be free. I want you to think about that a minute. In God Almighty's economy He does not attempt to protect human beings against difficulties. In fact, He creates difficulties. The difficulties which we experience in operating a system of free government constitute a part of the gymnastic paraphernalia provided by God Almighty for the development of people. The development of people is the central objective of Nature.**
>
> **The love for liberty, the ambition to be free, the aspirations to be free, have not been given to us in order that we may merely enjoy the blessings of liberty but in order that we first may struggle to be free and gain strength by the struggle; second, that we may discharge the duties incident to freedom and gain strength by their discharge. That is the plan which God Almighty has intended. Therein lies the security of our Constitution.**

How can sinful men make this a superior world? How can men, motivated by unrighteous impulses and selfish desires and wills, make this an improved civilization over their fathers who have gone before enshrouded in the cloak of time-honored righteousness and unselfishness?

Our world fails to be the kind of world it ought to be, not because of the failure of human institutions and processes. Many of them are good and reasonable. It fails because of the status of the human individual, because, like Isaiah, we are men of "unclean lips", and we dwell "in the midst of a people of unclean lips". Some people, to accomplish their evil purpose, lie to hurt those who refuse to take the devil's path.

These are days of travail and sore trials. Some may become weary of the struggle and wonder if it is worth all the effort. Discouragement is not a unique experience. Some may query: Are the obstacles ahead too great for me?" The answer replies: **"Fear thou not, for I am with thee; be not dismayed, for I am God: I will strengthen thee; yea, I will help thee, I will uphold thee with the right hand of My righteousness."** (Isaiah 41:10).

Nearly nineteen and a half centuries ago, our Father sent forth to old Judea His only begotten Son, and dedicated to Him the supreme task of granting to all men equal opportunities to obtain eternal life. Human guideposts are unreliable; yet without doubt this is the hour of destiny. The unsettled state of society, the laxity of the home ties, the lawlessness of youth, the war madness of the nations, the pleasure madness of multitudes, and the almost universal repudiation of God's religion are pushing us further from the land of promise and nearer the brink of the abyss.

"Discretion is the better part of valor." The Japanese Kamikaze pilots who suicided themselves to do some

little damage to their enemies can be admired for their heroic bravery, but they were looked upon by most as fanatical fools. We must applaud anyone who fights doggedly for a principle, but even if that principle is a worthy one it is asinine and ridiculous to persist against insurmountable odds.

These valiant souls who have been released from the horrors of incarceration—free to enjoy God's fresh air and sunshine—recognize the futility of one small group opposing the powerful laws of the land, and whether right or wrong, they sincerely intend trying to obey those laws. And they feel that the Giver of All Blessings will look down upon them with understanding, mercy and forgiveness.

THE LORD'S WAY OF TEACHING
Spiritual and Temperal—Eternity

(BRIGHAM YOUNG)

We have passed from one thing to another, and may I say from one degree of knowledge to another. When Joseph first received the knowledge of the plates that were in the hill Cumorah, he did not then receive the keys of the Aaronic Priesthood, he merely received the knowledge that the plates were there, and that the Lord would bring them forth, and that they contained the history of the aborigines of this country. He received the knowledge that they were once in possession of the Gospel, and from that time he went on, step by step, until he obtained the plates, and the Urim and Thummim, and had power to translate them.

This did not make him an Apostle, it did not give to him the keys of the kingdom, nor make him an Elder in Israel. He was a Prophet, and had the spirit of prophecy, and had received all this before the Lord ordained him. And when the Lord, by revelation, told him to go to Pennsylvania, he did so, and finished the translation of the Book of Mormon; and when the Lord, in another revelation, told him to come back, into New York State, and to go to old Father Whitmer's, who lived in a place opposite Waterloo, and there stop, he did so, and had meetings, and gathered up the few who believed in his testimony.

He received the Aaronic Priesthood, and then he received the keys of the Melchisedek Priesthood, and organized the Church. He first received the power to baptize, and still did not know that he was to receive any more until the Lord told him there was more for him. Then he received the keys of the Melchisedek Priesthood, and had power to confirm after he had baptized, which he had not before. He would have stood precisely as John the Baptist stood, had not the Lord sent his other messengers, Peter, James and John, to ordain Joseph to the Melchisedek Priesthood.

Then, after some of the brethren had been out preaching, he had a revelation that they should go up to the Ohio. I knew of them, though I was not acquainted with them before they went up there. They were seen by some of my family, my father saw and conversed with them. Then the way opened for a large gathering in the State of Ohio. Parley P. Pratt, Oliver Cowdery, Samuel Peterson, David Whitmer, John Whitmer, and a few others, went up there and preached the Gospel, and they came among the members of the society called Campbellites, formerly members of the Close Communion Baptists, their leader's name being Alexander Campbell.

This man preached the doctrine that baptism was for the remission of sins, and that split the Church; but when the brethren came to these societies and taught them, not only baptism for the remission of sins, but the lay-

ing on of hands for the reception of the Holy Ghost, they believed it, and were baptized for the remission of of their sins, and received the laying on of hands for the Holy Ghost, and then received other ordinances.

Then the Lord revealed to Joseph to go out to the Ohio, and he went up; and after he went up he then understood and was taught of the Lord to send men to the west to hunt out a place for the center stake of Zion. They went according to the revelations that Joseph received, and finally Joseph went up to meet them, in Independence, Jackson County, Mo., on the borders of the Lamanites. You can read all this in the Book of Doctrine and Covenants.

Then he had not received all at this time, and at the time that Zion's Camp, as it is called, went up to Missouri, in 1834, so far as I am aware, Joseph had never received any intimation as to there being a Patriarch in the Church. On our return home from Missouri, my brother Joseph Young, while conversing with me, asked if it would be right for our father to give us a blessing. Said he: "I feel just as though I want my father to give me a patriarchal blessing."

When we reached Kirtland we talked with Joseph on the subject, and he said, "Certainly", and finally we appointed a day, and Brother Joseph, **the Prophet, came to where we met and ordained my father a Patriarch, and he was the first man ordained to the office of Patriarch in the Church, and he blessed his children; and soon after this Joseph ordained his father a patriarch and his father called his children together and blessed them. Then Joseph had another revelation, that a record should be kept, and when this was revealed to him, he then had his father call his house together again, and blessed them over and a record was kept of it.**

This is to show you, and especially those who have no experience in the Church, how the Lord has led this people along, led them along, led them along.

We were driven from Missouri after Joseph went up there, and we came to Nauvoo, and the Twelve went to England. While we were in England, I think, the Lord manifested to me by visions and his Spirit, things that I did not then understand. I never opened my mouth to any person concerning them, until I returned to Nauvoo. Joseph had never mentioned this, there had never been a thought of it in the Church that I knew anything about at that time. But I had this for myself, and I kept it to myself, and when I returned home and Joseph revealed these things to me, I then understood the reflections that were upon my mind while in England. But this was not until after I had told him what I understood. I saw that he was after something by his conversation, leading my mind along, and others, to see how we could bear this.

This was in 1841; the revelation was given in 1843, but the doctrine was revealed before this; and when I told Joseph what I understood, which was right in front of my house in the street, as he was shaking hands and leaving me, he turned round and looked me in the eyes, and says he: **"Brother Brigham, are you speaking what you understand,—are you in earnest?" Says I—"I speak just as the Spirit manifests to me". Says he—"God bless you, the Lord has opened your mind", and he turned and went off.**

About this time came a revelation concerning baptism for the dead. I know that in my traveling and preaching, many a time, I have stopped by beautiful streams of clear, pure water, and have said to myself, "How

delightful it would be to me to go into this, to be baptized for the remission of my sins."

When I got home Joseph told me it was my privilege. At this time came a revelation, **that the Saints could be baptized and re-baptized when they chose,** and then that we could be baptized for our dear friends, but at first it was not revealed that a record should be kept of those who were baptized; but when he received an additional revelation to that effect, then a record was kept. Hundreds and thousands, I suppose, were baptized before any record was kept at all, and they were baptized over, and a record kept of the baptisms and the names of the administrator, those who acted for the dead, and of the dead, and of the witnesses.

You can read in the Book of Doctrine and Covenants, the letter that Joseph wrote when he was away from home in regard to having witnesses at these baptisms. I relate this to show you that the Lord did not reveal everything at once; but I need not dwell on this any longer.

I will now say to my brethren and sisters, the Lord, in the first place, commenced to bring the people together upon the ground of union and oneness; but they could not bear this. You can read, on page 161, of the Book of Doctrine and Covenants, a revelation given to the Colesville Branch. Lemon Copley had a tract of land that was to be given to the Saints, and they were to build up a stake of Zion until there was another place prepared for the center stake; but he apostatized and the people went away.

Before this the Lord revealed to Joseph, that the people would gather out from Babylon, and establish the kingdom of God upon the principles of heaven. They went up to Jackson County, Mo., with this in their faith, and with the express understanding that when they got there, everything was to be laid at the feet of the Bishop, not at the feet of the Apostles, as they did anciently. Then you know, they sold all they had, and brought their substance and laid it at the feet of the Apostles.

The revelation given through Joseph was to lay all at the feet of the Bishop, who was to distribute it among the people. according to the revelation given for that purpose, for their benefit. But they could not bear this, consequently they were driven from Jackson County, and assembled again, some in Caldwell, and some in Davies County, and finally they were driven from the State.

This was in the fall of 1838. I recollect, in Far West, Joseph, talking upon these matters, said—**"The people cannot bear the revelations that the Lord has for them. There were a great many revelations if the people could bear them."** I think it was the eighth day of July, 1831, Joseph had a revelation that the people should consecrate their surplus property for the building of the Temple there in Far West, for the support of the Priesthood, for the paying of the debts of the Presidency, etc., which I could give an account of, for I was present when it came.

Joseph was doing business in Kirtland, and it seemed as though all creation was upon him, to hamper him in every way, and they drove him from his business, and it left him so that some of his debts had to be settled afterwards; and I am thankful to say that they were settled up; still further, we have sent East to New York, to Ohio, and to every place where I had any idea that Joseph had ever done business, and inquired if there was a man left to whom Jo-

seph Smith, Jr., the Prophet, owed a dollar, or a sixpence. If there was we would pay it. But I have not been able to find one. I have advertised this through every neighborhood and place where he formerly lived, consequently I have a right to conclude that all his debts were setted.

We will now pass on. You know the history with regard to our leaving Nauvoo. Now I have it in my mind to ask the question of the Latter-day Saints—Are they in earnest? Do they mean what they say, when they say they believe that Brother Brigham Young is the legal successor of Joseph Smith, the Prophet? **We believe in Joseph the Prophet; he sealed his testimony with his blood, consequently we can, with impunity, believe on him a little better than if he were living. When he was living, his testimony was not in force upon the people as it is now. But is Brother Brigham the legal successor to Brother Joseph? This people, called Latter-day Saints, by their acts, by their voting, say they believe he is. Well, we will admit the fact. I have a little to say, then, and shall come back to former days with regard to the duties of the individual who leads the kingdom of God on earth.**

In all ages of the world that we have any knowledge of, when there was a people on the earth whom God acknowledged as his people, he has invariably dictated them in spiritual and in temporal things. This question was agitated year after year in the days of Joseph. The first two Bishops in the Church—Edward Partridge was the first—I was well acquainted with him, and Newel K. Whitney was the second—questioned the propriety of Joseph having anything to do with temporal things. Joseph would argue the case with them a little, and tell them how things were, and bring up Scripture to show them that it could not be otherwise—**that it was impossible for the Lord to dictate people unless he dictated them in temporal affairs. The very first act after believing is a temporal act. After I hear the Gospel preached and believe it, I go down into the waters of baptism, which is a temporal act: it is an act that pertains to my will and my body, I will that my body shall go down into the water and be immersed for the remission of my sins, consequently I have to go to the Elder who taught me the Gospel, the spiritual portion of the kingdom, and apply to him to administer this temporal ordinance, and he has to do it; having taught the doctrine he officiates in the act, and you will find it through life, every circumstance, in every case the man that dictates the spiritual kingdom of God, must dictate the temporal affairs, it can not be otherwise.**

I say this to you, because the idea in the minds of a few of the people is —"Brigham ought not to meddle with temporal affairs." They said so to Joseph, and they said so much about it, that I went into the Temple at Kirtland, and challenged the men who were querying on this, to prove or bring up one instance where God did not manifest his will concerning temporal things whenever he made known his will to the children of men for establishing his kingdom on the earth. They always came to the floor; they had to do it, there was nothing else for them; it prostrated every person.

There were William E. McLellin, John F. Boynton, and Lyman Johnson, who belonged to the Twelve, Frederic G. Williams, second counselor to Joseph, and two-thirds of the High Council all talking about this, and I went into the Temple and just challenged them to show wherein the Lord ever conferred upon any man in the world the power to dictate in spiritual affairs, that he did not in temporal affairs? They could not do it. I told them they could not draw the line between the spiritual and the temporal.

All things were created first spiritual, and then temporal. Everything in the spirit world was presented as we see it now, and this temporal earth was presented there. We were in the spirit world, and we came here into this time, which is in eternity, nothing in the world only a change of time and seasons allotted to a change of being that makes it time to us. It is in eternity and we are just as much in eternity now, as we shall be millions of years hence.

But it is time measured to finite beings, and it is changeable, and we call it temporal, while the fact is it is all spiritual in the first place, then temporal, then spiritual, and made immortal, consequently you can not divide them. I say this for those to reflect upon who think that there is a difference between temporal and spiritual things. I do not say, for I do not know, that there is any such here.—J. of D., 18:239-43.

ON SPIRITS

(WILLARD RICHARDS)

Twenty years ago, if any man professed his belief in the manifestation of miraculous powers, he was at once denounced as a visionary man, whose brain was disordered. The people with almost one consent said that miracles had their day and termination about eighteen hundred years ago. There is no more need of miracles and revelations, the cannon of scripture is full. Away with prophets and seers that profess to have intercourse with the inhabitants of the unseen world, and to reveal the transactions of other spheres. But alas, how changeable is this proud, dictatorial world!

Now we hear an editor of one of the largest and most popular journals in the United States, or in any nation, openly avowing that spiritualism, or the doctrine of intercourse with the spirits of other worlds, is established upon a firm basis, and modern Christianity is falling before it like so much stubble before a rapid fire. Clergymen, lawyers, judges, philosophers, and scholars, are bowing before the potent revelations of spiritualism. * * *

Surely a new era is beginning to dawn upon the 19th century. If spirits have been kept in prison hitherto, it seems that some of them at least have broken jail, or been suddenly let loose, if we may credit the diviners of this marvelous age, who have such familiar spirits as to be conversant with such a large and promiscuous number of good and bad spirits from other spheres.

At the present rate of progress, the need of the electric telegraph will be superseded soon. But the science of "familiar spirits" seems not to be satisfactorily circumscribed as yet. No particular standard of moral qualifications is as yet laid down that shall attend the mediums, or the spirits that address the mediums. Unless, as in the case of Judge Edmonds, a state of celibacy is regarded as requisite to great attainments in medium-ship, infidels and religionists, scoundrels and honest men, can officiate as mediums, and get answers from as many intelligent, honest spirits, or from knaves, deceivers, and rascals, and it seems to puzzle the mediums to know the character of the messengers that visit them.

Now the conclusion that we draw from all this is, not that it is all **a humbug**; no, far from it. But we do not conclude that this communication of familiar spirits is designed to answer a purpose long since revealed by ancient prophets, and recently by the prophets, Joseph and Brigham, viz., that men who would not hearken to the true angels, apostles, and prophets, would ere long "give heed to seducing spirits and doctrines of devils". God has long since said that he would "send strong delusion". And what more fit messengers to carry delusion

than just such spirits as the mediums acknowledge to be their wonderful visitors and guests. Peradventure, these spirits do not tell lies. If they did they would be too big of fools to practice a successful delusion. But God has decreed that it shall be a strong delusion.

Well, what will make a strong draught upon the credulity of the learned and ignorant, clergymen, lawyers, and philosophers? It must be something beyond their depth and comprehension; something that is real and indispensible in part; something that is true in part; something that is plausible pertaining to other spheres, and other worlds, and other modes of existence.

Men have hitherto been so imbedded in skepticism, and so stinted and befooled by a formal nonsensical round of unmeaning religious rites, that they have said in their hearts, **"if there is an invisible God, we don't know it; and if men have souls that live hereafter, there is nobody that can tell us much to prove the fact; nor can they tell what their employment and avocation, or enjoyment and misery is".** The hell of gridirons, scorpions, pitchforks, and endless furnaces, on the one hand; or the universality of peace and unalloyed bliss for good men, and murderers, sorcerers, and liars, on the other hand; have left mankind in the dark as to the equitable distribution of final rewards and punishments.

But true messengers and holy prophets could not get a hearing! Who next is sent? Why messengers that will lie and deceive, and kick over the tables, dishes, and all, with the astounding noise of whirlwinds and earthquakes, for this is the manner of the god of this world. But low! Our God is not in the whirlwind and earthquakes, nor the upsetting of tables, but in the still small voice of the spirit that he freely confirms upon them that are baptized for the remission of their sins, relying in the name of Jesus Christ.

Who does not know that if irresponsible persons may act as mediums, and messengers of diverse moral qualifications from the sincere and intelligent down to the arch deceiver and basest recreant; that confusion and dire amazement is the sure result? Wizards, necromancers, astrologers and magicians have always left their devotees in uncertainty, and have never acted in unison with each other. But wherever God, the true and living Holy one opens up a communication with men on the earth, we know whose right it is to bear messages to the earth. And those who receive the messages, do know most indisputably who are the bearers; and the instructions received, must be so definite and unmistakable, and they themselves so confident of the truth of the message, that they will be willing to obey the same, even to forsaking all things, their own lives not excepted.

Every recipient of a divine message must be first born of water, and then of one and the same spirit; and in order to secure unity of spirit, all teachings, ordinances, and rites, and laws must emanate from a common center or President, who is as Moses, a God unto the people, subject to Him who is God over all, blessed forevermore.

This heavenly order secures unity, and opens the fountain of intelligence as fast as the people are able and willing to receive and practically obey.

Among all the angels in heaven, no one has a right to bear a message to the inhabitants of the earth but he who is sent; nor has any one on earth a right to receive it but he to whom it is sent.

The necessity of some such strict and uniform order should be obvious to all. The principle involved in this

order is found to be indispensably necessary when human governments transact business with each other; but much more necessary in a communication to earth from the most perfect of all governments, even the government of God.

If there is not some order of this kind, how can the people be expected to see eye to eye, and the watchmen lift up their voices together; and all speak the same thing? Jesus Christ prayed that his followers might be ONE, even as he and the Father were one. But how can they be one when there is such a diversity of teachings by different mediums.

An "**Ecce Homo**" springs up in England, another in America, a third in France, and the Czar of Russia a head of them all, and all inculcating the most contradictory teachings; some introducing ordinances peradventure, and others abolishing every vestige of the same. Some teaching religion and others politics.

Now so long as these various trumpets give discrepant and uncertain sounds, who shall know how to prepare himself for the battle? God has but one church and but one way of organizing and building up His kingdom on the earth. He never did have any other way in past ages. And if we may credit his word, we may know, and all spiritual mediums may know, that he has determined to cut off all witchcraft, sorceries and enchantments from the earth, and being a jealous God, to drive every antagonist entirely off the face of the whole earth.

Therefore go ahead, **Ecce Homo**, from every nation, in the imagination of your hearts, and blow up a flame from the sparks of your own kindling, and measure strength with the Almighty and see if you have an arm like his?—Editorial, Deseret News, January 26, 1854.

A REMARKABLE VISION

Credited to the Late President Joseph F. Smith

(Submitted by Solomon Kimball)

I retired to bed about half past nine. That evening I had been reading a revelation contained in the Doctrine and Covenants and my mind was calmer if possible than usual. I could not sleep. I felt a dreamy feeling coming over me, and soon I became partially unconscious as to where I was.

Presently I discovered that I was in the Ogden Tabernacle sitting on a back seat to avoid being called upon to speak. After the second hymn was sung I was called to the stand. I arose and said that I did not know that I had anything special to say further than to bear my testimony as to the truthfulness of the Gospel.

Then I seemed to be lifted, as it were, out of myself and said, "Yes, I have something to say which is this: Some of the brethren have been asking me concerning coming events, and I will now tell you some of the things which will shortly come to pass."

I then found myself wandering about the streets of Salt Lake City and noticed on the doors of every house, including my own, badges of mourning, and said to myself, can it be possible that I am dead? Just then I heard a voice say, "No, you will live through it all." No one seemed to be passing along the streets and everything was as still as death, except the prayers of the people that could be heard in the houses. I saw no funerals of the scourge or whatever it was, seemed to be under control.

I then looked over the country, in every direction as far as I could see, a similar condition prevailed. I then passed eastward above the earth and looking down saw many people coming west, mostly women who were carrying small bundles on their backs, and I

thought it strange that there were so few men among them. They were on their way to the mountains and I wondered how they could get there as the railroads were abandoned and the rails were in bad condition.

I continued on my way passing through Omaha, Council Bluffs, and Iowa, and saw many women moving about in an excited manner. Sickness and death prevailed on all sides. The inhabitants of Illinois and Missouri were in dreadful condition, the men and women killing each other in the most brutal manner.

Next I visited the City of Washington, D. C., and found the place deserted and in ruins. From there I went to Baltimore and on the square, where stands the monument of 1812, dead bodies of the inhabitants of the place were piled in heaps. While there I saw mothers cut the throats of their own children and drink the blood in order to quench their thirst. The waters of the Chesapeake Bay were so befouled from the effect of dead bodies that the water could not be used. Sickness and death prevailed throughout the city and the stench was something awful.

I thought surely that this must be the end of suffering, but when I visited the City of Philadelphia I found the place in ruins and the smell from dead bodies was beyond anything one could imagine.

In New York I saw men crawl out of cellars, ravish beautiful women, kill them and rob them of their jewels. I saw parents eating the flesh of their own offspring and then roll over and die. Looking back while on my way to Central Park I saw fire break out and a heavy wind carried the flames over the city, and all the buildings, wharfs and ships in the harbor were burned. The stench from the burning bodies was carried by the wind across the Hudson River spreading death and destruction wherever it went. The sights that met my view on all sides were so horrible to look upon that it would be impossible for me to describe them.

After these scenes had passed I found myself standing on the left bank of the Missouri River, just opposite to where stood the City of Independence and soon discovered that the states of Illinois, Missouri, and part of Iowa had been swept clean of its inhabitants and the surrounding country was a complete wilderness.

A short distance across the river, I beheld twelve men dressed in their temple robes standing in a square with their hands raised and it was made known to me that they represented the twelve gates of the new Jerusalem. They then consecrated the grounds and laid the corner stones of the city and temple and while they were doing so I saw myriads of heavenly angels hovering over them. I heard the most beautiful music and singing that I ever listened to and these were the words they repeated: "Now is established the Kingdom of our God and His Christ which shall no more be thrown down or given to another people."

I then saw a multitude of people coming from various directions to take part in the upbuilding of the city and temple and even the angels were on hand to assist in the glorious work. A great cloud arose above them and many of the saints were clothed in their temple robes.

All of a sudden I found myself standing in the pulpit of the Ogden Tabernacle, yet I could see the building of the city of Zion and temple going on and the cloud that hovered above the place.

I had become so animated by this time that I called upon the congregation to listen to the sweet music and singing of the angels that seemed to fill the house. Then I heard a voice

say, "Now has come to pass that which was spoken by the mouth of Isaiah the Prophet where he declares that "Seven women shall take hold of one man saying, 'We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach.' "

By this time I was so exhausted that I staggered backwards and Brother Franklin D. Richards and some of the other brethren caught me before I fell. I then asked Brother Richards to apologize for me stopping so abruptly in my remarks, and to tell them that I had not fainted, but was overcome from exhaustion. I then rolled over in bed and the clock in the City and County Building struck twelve.

IS HISTORY REPEATING ITSELF?

The shocking excesses which prejudice, lust, greed and hate lead men to commit, in their opposition to all things spiritual, is shown in an historical item written by the Prophet Joseph Smith. It is recorded in History of the Church (3:290). Writing from Liberty Jail, Clay County, Missouri, March 25, 1839, the Prophet stated: (Editor).

For inasmuch as we know that the most of you are well acquainted with the wrongs and the high-handed injustice and cruelty that are practiced upon us; whereas we have been taken prisoners charged falsely with every kind of evil, and thrown into prison, enclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil does in tempting and laying snares for the people of God;

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim on your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practiced upon us will only tend to bind our hearts together and seal them together in love. We have no need to say to you that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirous of peace as they were, there would have been nothing but peace and quietude in the state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned) and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy and drunkenness and hypocrisy, and debaucheries of every description.

And again, the cries of orphans and widows would not have ascended up to God against them. Nor would innocent blood have stained the soil of Missouri. But, oh! the unrelenting hand. The inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea, a sorrowful tale; too much to tell; too much for contemplation; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave and mangled to pieces, for no

other purpose than to gratify their spleen against the religion of God.

They practice these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offenses come, but woe unto them by whom they come.

LAWS, LAWS AND MORE LAWS

Speaking of laws: We have long contended that no lawyer or judge is or can be acquainted with all the laws of his state. He just hasn't the capacity. And no person on earth can keep abreast of the laws of the United States. Congress can and does legislate faster than human mentality can grasp. We quote from Progressive Opinion on **"Laws and Laws and Laws"**.

> **Do you know that this country has 2,400,000 laws on its statute books and they are not solving one of our problems—not one. The courts are over-worked; the enforcement army grows; the jails are full to overflowing; the preachers are hammering the pulpits an hour or two on Sunday; the magazines and papers are moralizing, and yet crime increases by leaps and bounds. There are laws heaped on laws on reconversion and yet it lags; there are multiple laws favoring the returning GIs, and yet hundreds of thousands of them are jobless and homeless. We have volumes of law on housing and yet there are no houses. The truth is, that the prevailing system is much like King Canute—it stands with its flimsy broom trying to sweep back that which is engulfing it, refusing to take the proper steps toward economic salvation.**

Would it not be well to destroy every statute book and every book of decisions in the nation, and revert to the Ten Commandments? Let Judges be appointed because of their worthiness to serve, and not because of politics—Judges whose decisions would be prompted by sheer common sense and plain justice.

DISCOURSE

By Elder Wilford Woodruff
October 10, 1880

(Journal of Discourses, 21:317)

I believe the eyes of the heavenly hosts are over this people. I believe they are watching the Elders of Israel, the Prophets and Apostles and men who are called to bear off this kingdom. I believe they watch over us all with great interest.

I will here make a remark concerning my own feelings. After the death of Joseph Smith I saw and conversed with him many times in my dreams in the night season. On one occasion he and his brother Hyrum met me when on the sea going on a mission to England. I had Dan Jones with me. He received his mission from Joseph Smith before his death; and the Prophet talked freely to me about the mission I was then going to perform. And he also talked to me with regard to the mission of the Twelve Apostles in the flesh, and he laid before me the work they had to perform; and he also spoke of the reward they would receive after death. And there were many other things he laid before me in his interview on that occasion. And when I awoke many of the things he told me were taken from me. I could not comprehend them. I have had many interviews with Brother Joseph until the last 15 or 20 years of my life; I have not seen him for that length of time.

But during my travels in the southern country last winter I had many interviews with President Young, and with Heber C. Kimball, and George A. Smith and Jedediah M. Grant, and many others who are dead. They attended our conference, they attended our meetings. And on one occasion, I saw Brother Brigham and Brother Heber ride in a carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly

robes. When we arrived at our destination I asked President Young if he would preach to us; he said: "**No, I have finished my testimony in the flesh, I shall not talk to this people any more. But (said he) I have come to see you: I have come to watch over you, and to see what the people are doing. Then (said he) I want you to teach the people—and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the Spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as Apostles and as Elders in the Church and Kingdom of God. And said he, Brother Joseph taught me this principle.**"

And I will here say, I have heard him refer to that while he was living. But what I was going to say is this: The thought came to me that Brother Joseph had left the work of watching over his Church and kingdom to others, and that he had gone ahead, and that he had left this work to men who have lived and labored with us since he left us. This idea manifested itself to me, that such men advance in the spirit world. And I believe myself that these men who have died and gone to the spirit world had this mission left with them, that is, a certain portion of them, to watch over the Latter-day Saints.

WE ARE REQUIRED TO OVERCOME OUR FAULTS

How is it that this people, that are come up of so many parties, and tongues, and people, and creeds, are measureably become one in faith and spirit? And what is further to increase in them this oneness? Being careful to live to our righteous religion, and to do right continually so that we become one in heart and mind. We are required to overcome our faults, and be careful to increase in and learn the truth, and put into practice, and to pray for the Holy spirit of promise, and to be careful to keep the commandments of God, careful to do nothing to our neighbors, but what I would have them do under the like circumstances and be perfectly willing for them to do to me.—P. P. Pratt, 1856, J. of D., 4:13.

ONE PURPOSE OF THE SCHOOL OF THE PROPHETS

I want to say again to the brethren and sisters—and this is the great secret we are teaching in the **School of the Prophets**—be exclusive enough to **sustain the kingdom of God.** We want our means ourselves and if we trade with outsiders at all we want it to be yonder at a distance, and not here.

* * *

I will tell you what the priests want. They want to see a groggery at the corner of every street, and houses of accommodation between and behind them, and they want to hear cursing and swearing, and they want to see drinking and carousing and the drunkard falling in the street and rolling in the mire, then they could come along with their long faces, crying, "Oh, what a sinful people!"—Brigham Young, Nov. 29, 1868. (The D. E. N.)

PUT HER AT EASE

A snob wrote saying that she hoped the schoolmaster was very particular about the class of boys allowed into the school.

He replied: "Dear madam, so long as your son's fees are paid promptly there will be no question as to his antecedents."

FOLLOWED INSTRUCTIONS

Rapping his baton sharply on his music-stand, the conductor of the very amateur orchestra glared round. Then he fixed his eye on the cornet-player.

"Here, you! Why on earth did you leave off playing just as we came to the chorus?"

"Well", was the retort, "on my music it says 'Refrain'; so I did."

We grow old because we pile up useless burdens of bad prejudices and worse memories.

THE CIGARETTE SPEAKS

(To a young girl over a period of years)

E. HASSELL

I'm just a friendly cigarette—
Don't be afraid of me!
Why all the advertisers say
I'm harmless as can be!

They tell you that I'm your "best friend",
(I like that cunning lie!)
And say you'll "walk a mile" for me
Because I "satisfy".

So come on, girlie, be a sport!
Why longer hesitate?
With me between your pretty lips,
You'll be quite up to date!

You may not like me right at first,
But very soon, I'll bet,
You'll find you just can't get along
Without a cigarette!

You've smoked one package, so I know
I've nothing now to fear;
When once I get a grip on girls,
They're mine for life, my dear!

Your freedom you began to lose,
The very day we met,
When I convinced you it was smart
To smoke a cigorette!

The color's fading from your cheeks;
Your finger-tips are stained
And now you'd like to give me up,
But, sister, you are chained!

You even took a drink last night,
I thought you would 'ere long,
For those whom I enslave soon lose
Their sense of right and wrong.

Year after year I've fettered you,
And led you blindly on
Till now you're just a bunch of nerves,
With looks and health both gone.

You're pale and thin, and have a cough—
The doctor says "T. B."
He says you can't expect to live
Much longer, thanks to me!

But it's too late to worry now;
When you become my slave,
You should have known the chances were
You'd fill an early grave.

And now that I have done my best
To send your soul to hell,
I'll leave you with my partner, DEATH—
He's come for you! FAREWELL!

AT THE DOOR

He wiped his shoes before his door,
But ere he entered he did more.
'Twas not enough to cleanse his feet
Of dirt they'd gathered in the street;
He stood and dusted off his mind
And left all trace of care behind.
"In here I will not take", said he,
"The stains the day has brought to me.

"Beyond this door shall never go
The burdens that are mine to know;
The day is done and here I leave
The petty things that vex and grieve;
What clings to me of hate and sin
To them I will not carry in;
Only the good shall go with me
For their devoted eyes to see.

"I will not burden them with cares
Nor track the home with grim affairs;
I will not at my table sit
With soul unclean and mind unfit;
Beyond this door I will not take
The outward signs of inward ache;
I will not take a dreary mind
Into this house for them to find."

He wiped his shoes before his door,
But paused to do a little more.
He dusted off the stains of strife,
The mud that's incident to life;
The blemishes of careless thought;
The traces of the fight he'd fought;
The selfish humors and the mean;
And when he entered, he was clean.

—Edgar A. Guest.

A BETTER 1946

Uncharted is the sea
On which my bark must sail;
If tempests there shall be
Or sunny calms prevail,
I know not; but I know,
Whatever winds may blow,
From east, north, south, or west,
They will be for my best;
Fear does not shake my heart,
For Thou my Pilot art!

I know that Thou wilt all
Thy promises fulfill;
Whatever may befall,
'Twill not be for my ill;
I know that Thou wilt guide
My bark through wind and tide;
That with my voyage past
I shall reach port at last:
Fear does not shake my heart,
For Thou my Pilot art!

—Claytonius.

TRUTH

"TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME."

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Source of Intelligence—Laws of the Gospel, Etc.

(Brigham Young, October 14, 1860)

We have enjoyed interesting and intelligent remarks by Brother Taylor this morning; and perhaps we may all say, with propriety, that what has been said is sufficient for the present—that we are now full and need no more. What has been presented is very true and very satisfactory. I delight in hearing my brethren speak of things that pertain to God and godliness. Brother Taylor says there is no intelligence only that which comes from God. We might ask, is there any valuable fact known by any person, except by the revelations that flow from the Lord Jehovah? God is the source, the fountain of all intelligence, no matter who possesses it, whether man upon the earth, the spirits in the spirit world, the angels that dwell in the eternities of the Gods, or the most inferior intelligence among the devils in hell. All have derived what intelligence, light, power, and existence they have from God—from the same source from which we have received ours.

My delight, my joy, my life consists of the very things that Brother Taylor has been laying before this congregation. Those principles pertain to eternal life. It is my delight to hear the things of God brought to the understanding of the children of men. This is the beauty of the Gospel we have received. The excellency of the glory of the character of Brother Joseph Smith was that he could reduce heavenly things to the understanding of the finite. When he preached to the people—revealed the things of God, the will of God, the plan of salvation, the purposes of Jehovah, the relation in which we stand to him and all the heavenly beings, he reduced his teachings to the capacity of every man, woman, and child, making them as plain as a well-defined pathway. This should have convinced every person that ever heard of him, of his divine authority and power, for no other man was able to teach us as he could, and no person can reveal the things of God, but by the revelations of Jesus Christ. When we hear a man that can speak of heavenly things, and present them to the people in a way that they can

"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."

be understood, you may know that to that man the avenue is open, and that he, by some power, has communication with heavenly beings; and when the highest intelligence is exhibited, he, perhaps, has communication with the highest intelligence that exists.

This Gospel is my glory. Jesus said to His disciples, **"Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."** Why is it so? As Brother Taylor has said, it is through the love that the people should have for the Gospel, which ought to be more than their love for fathers mothers, sisters, brothers, wives, children, houses, lands, goods and chattels, or anything that pertains to this earth. The Spirit of revelation, even the Spirit of eternal life, is within that person who lives so as to bear properly the yoke of Jesus. The heavens are open to such persons, and they see and understand things that pertain to eternity, and also the things that pertain to this earth, which will pass away with it; and those who love the things of earth will pass away with it. When death takes them, all is gone.

But the person that wears the yoke of Jesus and bears his burden—who loves the cause of truth and righteousness more than all else—"Why", says he, "Eternity is full of fathers and mothers. There is my father enthroned in glory. He is the father of my spirit." God our Father, who dwells in eternity, is the Father of our spirits and the God and Father of our Lord Jesus Christ. The man or woman that lives in the revelations of Jesus Christ can see and understand this. Here are our earthly fathers, the begetters of our mortal bodies; but there is the foundation of all the life that I or any other person can possess on the face of the earth, even God my Father who dwells in the heavens. There also is my mother.

I am not confined to love my father and mother here, if they do not love God, the fountain of all truth. In the heavens are fathers, mothers, sisters, brothers. Unless my father, mother, brother, sister, wife, and child, pertaining to the flesh, love God supremely, embrace the truth, and follow out the dictates of the Holy Ghost, they are not my kindred—I do not own them—I have nothing to do with them; they will perish, die, sink into forgetfulness, and be as though they had never been; they will pass away and return to native element.

In heaven dwells my Father. There are the heavenly hosts—my sisters, my brethren, my kindred, and my friends; they are my bosom acquaintances. We behold each other with the natural eye, and that is short-sighted. But had we eyes to see as God sees, we could see our antipodes as we can see each other's faces. We could see the uttermost parts of the earth and behold all creatures as well at midnight as at noonday. Darkness would be no obstruction, incorporated matter, this Tabernacle, the houses, the earth, and even matter that fills space and prevents our seeing objects at great distances, would be no obstruction to our visions. Then we should behold that God is here, that our Father dwells here. We are in his presence, just as much as those who sit at the farthest side of this congregation are in my presence. There is much in my presence besides those who sit here, if we had eyes to see the heavenly beings that are in our presence.

The person that wears the yoke of Jesus, that has communication with the heavens, finds his yoke easy and his burden light, if he is master of it. Wear the yoke of Jesus, bear His burden, and the revelations of the Lord Jesus Christ will show to every individual that you are not servants of anything, but that the principles of eternal life give you the mastery—the supremacy

over all things in heaven and on earth.

As the Apostle has said—**"Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "Therefore let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."**

All this, and all that men can imagine and a million times more, God has in store for us. If we are faithful, all is ours. If we trample sin and iniquity under our feet, then we are the masters, which makes the yoke easy and the burden light.

As has been observed, it is hard for a person to give up his appetites, and yield his passions and will to the will of God. The son and the father, the child and the mother, the servant and the master, are all amenable to the laws of the land in which they live. They are all under law: if not they are a law unto themselves. They know right from wrong, and are restricted from doing wrong. **The Gods are under the same restriction.** If people do not observe the principles by which they should be guided they sink under condemnation. If they follow correct laws, they preserve the identity of their character to all eternity, and will dwell with the Gods, angels, and those that inherit eternity. If we yield ourselves servants to obey the principles that hold us in existence, it gives to us our exaltation, and glorifies us with the Gods, and puts all things under our feet. What a glorious law that is! There is nothing here, except the sin within us, that repels this law. Trample every feeling that is opposed to this law under your feet.

The majority of the world of mankind would rather be damned than oppose their appetites. They feel like following them at the expense of their salvation. They do not like to be under the restriction of truth and right. They want to be where they can do what they please. **They obey the law of death, and will have their reward and reap the extent of their wages; for they will have death, and nobody can have life but those that inherit it from God. All that refuse the truth —the Gospel of Salvation, and yield themselves obedient to the law of sin and death, will reap in full the reward of their doings.**

It is hard for a child to obey its parents, for a servant to obey his master, and for people to obey the laws of the land. You frequently hear some person grumbling about the laws of this city, and about the laws of this Territory, which are wholesome and good. Why don't such persons live as some others do? I live above the laws. They do not in the least infringe upon me. The City Council never passed an ordinance that infringed upon me or upon my rights. Our legislature has never passed a law that infringed upon me, because I live above the law through honoring every particle of it. In this course the law is beneath my feet and is my servant, not my master. Thousands live in this way.

The laws of the Gospel are neither more nor less than a few of the principles of eternity revealed to the people, by which they can return to heaven from whence they came. A few of the laws of the Gospel have been revealed to us in the last days, by which we can begin and walk the path back into the presence of the Father and the Son, having the communication open between the heavens and the earth to reveal the will of God to the children of men. We delight in the heavenly law—in that law that will preserve us to all eternity. We delight more in this than in everything else.

Here are my fathers, mothers, sisters, brothers, wives, children, "What, are there wives and children for me in the eternal worlds?" Yes.

Let me here say a word to console the feelings and hearts of all who belong to this Church. **Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be faithful, and if you are not blessed with children in this time, you will be hereafter.**

But I would not dare tell you all I know about these matters, though I know but little; still I am not a fool in the things of God, neither is Brother Taylor, though he saw so much to learn that he did not realize that he had learned anything. We have learned a great deal, although we are still but babes and sucklings in the things of God; yet the truth and knowledge we possess pertaining to the plan of salvation outweigh all possessed by others on the earth. Be faithful, and you will delight in the things of God, and bear the yoke—carry the burden God has placed on you to bear.

Brother Taylor lifted his arm, and asked by what power he did it. It is by that inherent divinity you call will. God has placed it in every being. When you go into the dramshops in Whisky-street, (Elders go there!) the salutation is, "How do you do, brother? Won't you take a glass with me?" I have power to lift a glass and hand it to my brother, and say, "Come, brother, take a little liquor". "No; I do not drink any strong drink." "Oh, come, take a little for friendship's sake." I have power to hand it to my neighbor's lips, and my neighbor has power to dash it out of my hands. Who has given me that power? It is inherent in me. What do you do, when these are presented to you—when the cup is handed to your lips? Will you partake of it, or say, (taking a glass of water in his hand), Here are my best wishes for you to do right, but you may go to the Devil with your whisky (dashing the water upon the floor). Have I the power to do this? You call it will. It is the divinity God has placed in his intelligent creatures. It is for us to overcome every evil passion we have, in consequence of the fall.

The Devil has the mastery of the earth: he has corrupted it, and has corrupted the children of men. He has led them in evil until they are almost entirely ruined, and are so far from God that they neither know Him nor his influence, and have almost lost sight of everything that pertains to eternity. This darkness is more prevalent, more dense, among the people of Christendom, than it is among the heathen. They have lost sight of all that is great and glorious—of all principles that pertain to life eternal.

Will you overcome evil? You have power to do so, for God has given you this power. You can toss the proffered glass to the ground, dash it out of your neighbor's hand, or drink its contents, be a fool, wallow in the gutter, and die the death of a fool. Do as you please. I do not know of anything but what I am master of, with regard to appetite, as I have often told you. If I were not, I would at once have a war with myself.

What is there that I cannot do without? Can I do without seeing my father and mother pertaining to the earth? I can. I have not seen them for many years. My mother died when I was fourteen years of age, and my father died a few weeks after I left the States for England, in 1839. After the

driving from Missouri, he said that he did not want to live any longer. I have not seen him for a long time. Can I do without seeing him? Yes, and pass my time comfortably. **Suppose my wives and children should say, "Husband, father, we are going to leave you, unless you do thus and so." I would say: "Leave as quickly as you please, every one of you."** My children, if they are froward and will not believe and obey the Gospel, are no more to me than the children now sitting here. Here are children, that I can take to my bosom, that will love and serve God; and they are dearer to me than those I have, unless they love the Lord Jesus Christ.

I do not believe it possible, since I have been baptized into this Church, for a woman to be presented to me that I could love, were she not in the Church of Jesus Christ and did not love the Gospel. That is my feeling today, and I expect it to remain from henceforth and forever.

The discourse we have heard this morning is excellent. It seemed to me as though the heavens were here and I could talk about them with a very good feeling, and induce the people to see and understand correct principles. How quickly they would shun evil and forsake that which would drag them down to everlasting ruin, if they could but see it.

Brethren and Sisters, let us treasure up in our hearts all the good we can learn, and forsake all the evil we meet with—walk it under our feet. Evil is not worthy the notice and attention of these intelligences. Heavenly things and eternal principles will exalt those intelligences in the eternities of the Gods: these principles alone are worthy of your attention.

May the Lord help us to choose the way of life and salvation, and to be prepared to enjoy his society hereafter! Amen.

—Journal of Discourses, 8:205-209.

A PLEA FOR FAIRNESS

It is gratifying to note the interest in the cause of religious freedom aroused in the minds of **big people.** Testimonials to the logic and worth of the late President Roosevelt's "Four Freedoms", and particularly the second—**"Freedom of every person to worship God in his own way, everywhere in the world"**, are coming to our desk from many quarters.

We now have before us copy of a recent wire sent to President Harry S. Truman by a returned wounded veteran, who voluntarily pleads the cause of those in Utah whose religious rights are being assailed by state laws, together with a reply from the office of the Attorney General and the Soldier's comments. We give the information to our readers:

December 13, 1945.

President Harry Truman,
White House,
Washington, D. C.

I am this day discharged from the United States Army after thirty months and nineteen days service. I am totally disabled and confined for life to a wheel-chair. In reviewing now those things for which we made such sacrifices, I cannot but wonder if they were not made in vain: For it was to maintain the four freedoms that we fought this terrible war. Yet, today these freedoms are being denied loyal American citizens in the State of Utah. There some fifteen stalwart American citizens have suffered incarceration rather than abandon fundamental principles of their faith. I most respectfully request that you take immediate measures to correct the persecution of these Mormon Fundamentalists, and to restore religious freedom to the United States, that this war be fought not in vain.

Reply from the Office of Attorney General:

December 28, 1945.

Dear Mr. .....:

This will acknowledge receipt, by reference from the President, of your telegram of December 13, 1945, regarding the prosecu-

tions in Utah of certain individuals who allegedly engaged in polygamous practices.

The statements made in your telegram have been given careful consideration and, inasmuch as the issues involved in the prosecutions have been determined by the Utah State courts, this Department has no authority to take any action in the cases.

Respectfully,

For the Attorney General,

(Sig.) THERON L. CAUDLE,
Assistant Attorney General.

Comments of our champion:

The present attitude of the Church seems most unfortunate in that many young saints have the idea that in issuing the Manifesto the Church said that plural marriage had always been wrong. I was a group leader in several army camps and found the young (Mormon) brethren frightfully ignorant regarding D. & C. 132; through the grace of the Lord I was able to bring the truth to many of them. In this respect the L. D. S. service men's coordinator was most helpful. He seemed to be much in sympathy with you.

I include a few lines I wrote before becoming paralyzed, when I visited Nauvoo and Carthage in 1944:

I stood on holy ground
Where feet of prophets trod,
And there the only sound
Was whisp'ring voice of God;
And to me then it said,
As martyrs died they here:
Their spirit is not dead,
For Truth is always near.

.....

St. Paul, Minnesota.

PURSE OR SCRIPT

In sending out his disciples to preach the Gospel, Jesus instructed them to, "**Provide neither gold nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes nor yet staves: for the workman is worthy of his meat.**" (Matt. 10:9-10).

Similar instructions were given the Saints in the present dispensation. "**Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the Church unto the ministry, from this hour take purse or script, that goeth forth to proclaim this gospel of the kingdom.**" (D. & C., 84:86).

Many of the early Elders in the present dispensation, followed this admonition. We give an example of one man spending five years in the mission field, traveling around the world, in the Lord's way: (Taken from the Juvenile Instructor, 35:638).

The missionaries who left Salt Lake City in the fall of 1852 for various parts of the earth, were counseled by the authorities of the Church to travel without purse or script. Elder A. Milton Musser being one of the nine Elders chosen for the Hindostan mission, left his home without a cent of money. There were some forty Elders in the company in which he traveled, destined to China, Siam, Hindostan, Australia, Sandwich Islands, etc.

On reaching San Bernardino, California, he sold his horse for one hundred and fifty dollars. This enabled him to reach San Francisco and to pay his way there until further funds could be obtained to carry him to Calcutta, the objective point of the mission. After a few days' stay in "Frisco", as the city was familiarly called, during which efforts were made to induce the citizens to assist the Elders on their way, but with very little success, Brother John M. Horner, who lived across the bay at San Jose, on hearing of the presence of the Elders and of their missions, came to their relief, and raised without delay the sum total needed to carry the missionaries to their several fields of labor. A good portion of the amount needed was donated by Brother Horner.

On reaching Calcutta they found Elder James P. Meik and Sister Mathew

McCune. (Brother McCune was then in Rangoon, Burmah.) These faithful Church members received the Elders cordially and administered to their needs. Soon the elders were distributed over the country assigned them to preach in. Elders Jones and Musser were deputed to stay in Calcutta, where Brother Musser remained and labored for eight months, then set sail with Elder Truman Leonard for Bombay to join Elder Hugh Findlay.

During his stay in Calcutta Brother Meik and family administered to his necessities. The funds needful for the voyage to Kimachee, Scinde, via Bombay, were raised by the Saints of Calcutta. At Kimachee Elder Musser lived for a number of weeks on bread and water, the bread costing three cents per day and the water twelve cents per month. A somewhat noted native Mohammedan named Iyasamy, on hearing that Mormon Elders traveled without incomes, voluntarily brought him daily a large dish of curry and rice. This continued until Elder Musser accepted an offer to do a few hours clerical work a day by Mr. Manockjes Pestoje Tubac, the local manager of the Bombay and Aden Steamship Company, for which he was paid. With this means he built a meetinghouse on the main thoroughfare.

Not many months after the completion of the meetinghouse, President Brigham Young called all the Elders in Hindostan home, and with his proceeds of the sale of the meetinghouse Elder Musser paid his way back to Bombay, and from there to Calcutta. Dr. Ely, the American consul, obtained free transportation for him on the American ship Lancaster.

On reaching Calcutta he found Capt. Zanos Winsor, with whom the Elders some three years before had sailed from San Francisco to Calcutta. Captain Winsor, on learning his desire to get home, at once offered him free transportation to London.

On reaching England, he was with the Saints, who furnished him with food and lodging and with funds to meet cost of transportation from Liverpool to Boston. From Boston to Florence, Nebraska, via New York, Iowa City and St. Louis, Elder Musser had free transportation provided in consideration for the services he had rendered and was rendering as a sub-emigration agent.

At Florence he bought two yokes of oxen and wagon with supplies out of funds furnished by three elderly ladies, members of the Church, who prepaid him for their transportation thence to Salt Lake City.

Thus Elder A. Milton Musser made the circuit of the globe without purse or script and without once asking for a meal or a bed; nor did he ever go without either. He was from home five years.

It was his habit to fast every Thursday. He observed the Word of Wisdom and was preserved from sickness and accidents.

THE HARDEST THING

In the realm of human possibility perhaps the hardest thing in the world to do is to live the truly Christian life. Let us look at just a few items in the great catalogue of Christian teachings:

"Thou shalt have no other gods before me." On first thought we may say, "That is very easy." But is it so easy? There are many things that are very dear to us—things which make tangible appeal, crying aloud for first place in our affection. Among them are self, and self-achievements in knowledge, fame and influence. Then there are parents, children, husband, wife, home, houses, and lands, automobiles, business, wealth.

Does God and His work take precedence in our minds and hearts over all of these?

How many of us could stand under the test given to Abraham regarding his son Isaac, or that of Isaac, who willingly submitted himself as the sacrifice of his father because he believed it to be the will of God?

Who of us could stand the test applied by the Master to the rich ruler, calling for the sacrifice of all of this world's goods and for a life consecrated to religious service? Those requirements are made of all Christians daily, though in a less complete and specific way. Let all Christians, and particularly Latter-day Saints answer whether or not they have any other gods before Him.

Again, "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." All of us recognize, and the world today demonstrates the difficulty of these commandments of the law. There is also in demonstration today the dire need of their being lived. Thoughtful observers the world over agree that if these two requirements were complied with, the uncertainty, insecurity, fear and want, suffering and horror that now grip the world would disappear.

Not only is the true Christian required to love God and his neighbor, but note this: "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "For if you love them which love you what reward have ye? Do not even the Publicans the same?"

What a difficult assignment this is, and yet how in accord with reason. Envy for envy, hate for hate, bitterness for bitterness can never produce happiness. When we have learned to return good for evil, when we can say in our hearts of those who would be our enemies, Father forgive them for they know not what they do", then we become Christ-like.

Finally to the Christian it is said: "Be ye therefore perfect, even as your Father in Heaven is perfect." This seems a requirement almost beyond possibility. But think you the great wise Master of all would set for man a goal impossible of achievement? Mortal man is weak, untaught and untrained. He gropes in the dark, feeling and finding his way on a hard, rough road of adventure. But he need not walk alone. If he will he may draw upon an unlimited source of light and power that will make possible his rising from every fall and will guide him through the maze of life to a straight and well lighted path. If man will continually call upon this never ending Source of Strength and ever exert his own powers to overcome evil and do good and obtain truth he may become perfect in his own sphere. Then with an eternity of such endeavor and its attending progress why should he not become perfect as his "Father in Heaven is perfect."

But it is only by constantly doing the hard to do that perfection can come. We all sense the truth, exercise makes for strength, pioneering develops power, luxury and east tend toward weakness and decay.

Hence Christian requirements are hard to meet and the Christian life is the most satisfying life to live, for it offers as reward all that man can comprehend as being desirable. It is constantly sweetened by the nectar of success and noble accomplishment.—Ezra L. Marler in Liahona.

TURKEY'S FAMILY PROBLEMS

In changing from the age-old polygamous marriage system to the monogamous standard, Turkey inherited problems most difficult to solve. The task of supplying a husband for each marriageable woman in a country where the females greatly outnumber males is a super job not yet accomplished. Turkey's unanswered problem, as presented by Mrs. Ekrem, exists in all monogamic countries. As

has been expressed by greater minds than ours, it is a choice between law-sanctioned polygamy with satisfied, happy wives and mothers (all females having an opportunity for honorable motherhood), or monogamy with its abundant supply of outraged women, illegitimate children, prostitution, disease and death. The wisdom of man has not been able to solve the complex question.

The following excerpt from remarks made before the National Council of Women of the United States, taken from "Our Common Cause of Civilization", p. 83, is highly informing:

Chairman Robinson, in introducing Selma Ekrem of Turkey, said: **"Probably no speaker in this assembly has had more interesting or thrilling life than she. She was born in the latter days of the Turkish Empire. Her father is Ali Ek Rambey, a Turkish official of prominence and Governor of Jerusalem. The family was living there during the world war and was taken prisoners by the Greeks."**

After making some explanation concerning Turkey and Turkish women before the change took place she said:

"Freedom always brings with it problems, trouble and sorrow. We have our problems in Turkey. Love is our first problem. In the past the mother chose a wife for her son. That was all; a man married a girl whom he had never seen, but now the young men and women of Turkey meet. They fall in love, and often it is one of the hardest problems to handle.

"Our moral code has changed over night. In the past, the clergymen told us just what we should do and not do, and if we obeyed his laws, we went straight to heaven. But now a young girl has to decide for herself what is right and what is wrong, and often her mother cannot help her. She was brought up with different ideas. **In the past five years suicides have increased greatly in Turkey, especially among young Turkish girls, because of these problems and troubles. If they are disappointed in love or if they have taken a step too quickly, it results in catastrophe.**

"The problem that now faces us is the fact that we have discarded polygamy for monogamy. In the past a man had four wives. All the children belonged to him and were legitimate. Now with one wife we have in Turkey an increase in illegitimate children and prostitution, and young girls being dragged to cabarets and dance halls.

"You in the West are the prophets of monogamy, and so we in the East who have just adopted the system, are turning to you to say we are bewildered. We did not know we had to face these problems by adopting this very high and ideal standard of living. Will you please help us to solve these problems and these evils, because we are suffering under them?

"Another problem is the old maid question. You know, we never had old maids in Turkey. There were four women to one man, and nobody ever thought that they would be left out. Now since the war (World War I) our young men were killed and we have more women than men in Turkey, and I know that means great tragedy to many of my friends.

"They want to be married; they want to create homes; but they cannot find men who will marry them. Of course there are many other problems, but I cannot touch on them now. Let me only tell you—if you ask me whether the movement has worked or not in Turkey I will tell you that every great movement falters, wins and loses.
* * *

"So it has been with the Turkish woman. She has faltered, she has won, she is losing perhaps also at the same time. Her problem is to find herself first, to help the peasant woman next, and then she still has a bigger duty ahead of her. Turkey is a peculiar country squeezed between Arabia and Europe. Turkey knows the language of both, she has tasted of both civiliza-

tions, and so it is up to the Turkish women to interpret the East to the West, and the West to the East, and so bring about a better understanding for our common cause—CIVILIZATION."

JUDGMENTS TO COME

All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars?

You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families or for their own lives.

They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them.

You may think that the little you hear of now is grievous; yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them. — Brigham Young, J. of D., 8:123.

PERSISTENCE OF WICKED MEN

(By Joseph Smith)

The enemies of this people will never get weary of their persecution against the Church, until they are overcome. I expect they will array everything against me that is in their power to control, and that we shall have a long and tremendous warfare. He that will war the true Christian warfare against the corruptons of these last days will have wicked men and angels of devils, and all the infernal powers of darkness continually arrayed against him.

When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you falsely, blessed are ye. Shall a man be considered bad when men speak evil of him? No. If a man stands and opposes the world of sin, he may expect to have all wicked and corrupt spirits arrayed against him. But it will be but a little season, and all these afflictions will be turned away from us, inasmuch as we are faithful, and are not overcome by these evils. By seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea, we shall rejoice that we were not overcome by these foolish things.—History of Church, 5:139.

BOOK OF MORMON

Of all the American religious books of the nineteenth century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one per cent of the people of the United States, but it affected this one per cent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution to opening up one of our great frontiers.—Henry A. Wallace, Vice-President of the United States. From "New York Times", November 5, 1937.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

EDITORIAL THOUGHT

ALTHOUGH I do wrong, I do not the wrongs that I am charged with doing; the wrong that I do is through the frailty of human nature, like other men. No man lives without fault. Do you think that even Jesus, if He were here, would be without fault in your eyes? His enemies said all manner of evil against Him—they all watched for iniquity in Him. How easy it was for Jesus to call out all the iniquity of the hearts of those whom He was among.—Joseph Smith.

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6

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JOSEPH SMITH'S MALIGNERS

Ever so often an avalanche of vituperation is turned loose upon Joseph Smith, the founder of the "Mormon" Church. He is the ecclesiastical archvillian of the present dispensation. As a boy between fourteen and fifteen years of age he claimed a visit from the Father and the Son. A lad without scholastic training, he uncovered and translated ancient records that reveal the history of the American Indians, as well as the fulness of the Gospel of Jesus Christ, giving to the world information of which the learned scientists and priests of today are still ignorant; made many important additions to and corrections of the Holy Bible; founded several commonwealths in the United States upon the foundation of the pure Christian Spirit; organized a Church that in one hundred years grew from grass-roots, so to speak, to a million members, establishing a doctrine wholly foreign to the knowledge of the existing so-called Christian organizations—a doctrine that points the true and only pathway to a Celestial habitation.

And yet Joseph Smith, during his mortal life (and the hellish work follows him in death) was, next to our Lord and Master Jesus Christ, maligned more than any other man on the earth.

We like Brigham Young's manner of handling the accusers of the Prophet. He gives this experience and testimonial in a sermon delivered in Salt Lake City, November 9, 1856, (J. of D., 4:76-7):

"I never preached to the world but what the cry was, 'That damned old Joe Smith has done thus and so.' I would tell the people that they did not know him, and I did, and that I knew him to be a good man; and that when they spoke against him, they spoke against as good a man as ever lived.

"I recollect a conversation I had with a priest who was an old friend

of ours, before I was personally acquainted with the Prophet Joseph. I clipped every argument he advanced, until at last he came out and began to rail against 'Joe Smith', saying, 'that he was a mean man, a liar, a money-digger, gambler, and a whoremaster'; and he charged him with everything bad that he could find language to utter. I said, 'Hold on, Brother Gillmore, here is the doctrine, here is the Bible, the Book of Mormon, and the revelations that have come through Joseph Smith the Prophet. I have never seen him, and do not know his private character. The doctrine he teaches is all I know about the matter, bring anything against that if you can. As to anything else I do not care. **If he acts like a devil, he has brought forth a doctrine that will save us, if we will abide it. He may get drunk every day of his life, sleep with his neighbor's wife every night, run horses and gamble, I do not care anything about that, for I never embrace any man in my faith. But the doctrine he has produced will save you and me, and the whole world; and if you can find fault with that, find it.' He said, 'I have done.'**

"It is the fashion in the world to embrace men in their faith, or a fine meeting house, or a genteel congregation, thinking, 'O, what perfect order, and how pretty they look; how straight they walk to meeting and how long their faces are during the services; how pretty that deacon looks under the pulpit; the people are so pretty; the meeting house is so nice, that we want to join such pretty people.' Such feelings will take a people to hell. Embrace a doctrine that will purge sin and iniquity from your hearts, and sanctify you before God, and you are right, no matter how others act."

THE LESSON OF EGYPT

Will modern nations ever learn the lesson of Egypt? Ten years ago the United States Government declared useless surpluses; among them, meat, grain and cotton. To remedy the situation it ordered the destruction of hundreds of thousands of head of cattle, sheep and hogs, which, in the main, were turned into fertilizers for the land, already too productive, to prepare it for greater yields. Wheat and cotton crops were plowed under and wheat stacks burned. Farmers were paid by the Government to permit their lands to lie idle and cropless. While this great experiment was in progress foodstuffs were rationed and the normal consumption greatly curtailed; hundreds of thousands of U. S. citizens were on Government relief and other nations were suffering from lack of food.

While during the war years the fighting nations were tolerably well fed we now read of coming scarcities that, to say the least, are disturbing.

In its survey of foods the U. S. News of January 18, published at Washington, D. C., sounds the warning of coming shortages. It indicates that stocks of basic foods, that a short time ago appeared plentiful, are suddenly becoming scarce "and promise to remain so throughout this year and probably next".

Wheat is the one basic food that stands storage and exporting. In the last two years the United States farmers have harvested some four billion bushels of wheat. The present year may give a heavy harvest, but this is uncertain. Yet the Government officials both here and abroad now say the "gap between world needs and world supplies is so wide as to be critical. So the comfortable feeling that wheat, at least, would be available to fend off starvation in Europe and prevent serious political unrest, can no longer be held."

Wheat has been moving from farms in this country to mills, during the last six months, in greater quantities than in any comparable period on record

and export demands are unusually strong. Transportation facilities, too, are taxed to the limit. One day last week, the report says, a hundred ships were anchored in mid-stream in the New York Harbor waiting for a chance to unload. Shortages of cars and locomotives together with labor troubles are adding to the difficulties.

Rice crops are smaller than expected, rendering it necessary to ship wheat to the Far East to make up for the rice deficiency.

"Wheat surpluses", the survey shows, "in the face of this stepped-up demand, have melted away. Not even the huge resources of the United States, Canada, Australia and Argentina combined can supply, between now and June 30, the 637,000,000 bushels requested by the importing countries." United States officials estimate that the most the exporting countries can supply is 450,000,000 bushels, of which this country must provide half, thus making a shortage of some 187,000,000 bushels in the supply of the needs of Europe and Asia. It is a serious question whether this gap will spell starvation and political unrest. One thing certain is that wheat, the staff of life in much of the world, has "abruptly changed from a reassurring surplus to a disturbing shortage."

News from Washington informs us that President Truman is not a little worried over future shortages of foodstuffs, not only for home consumption but for shipments abroad, to "avert what he calls **'mass starvation'** abroad. He particularly recommends that more of the wheat kernel be turned into flour, making a coarser and darker product, but **"saving 25,000,000 bushels for the 225,000,000 bushel-export goal set for the first six months of this year."** Additional amounts, he pointed out, can be saved through cutting down wheat going into the manufacture of whisky and beer, and a closer rationing for the feeding of livestock and poultry, thereby pushing hogs and beef on the market earlier and forcing poultry raisers to cull out their flocks. (See S. L. Tribune, 2-7-46).

The dream of Pharaoh invisioned seven fat years (large surplus crops) followed by seven years of scarcity. Under divine guidance the great Egyptian government arranged storage facilities to care for the surplus in the fat years, thus preparing to feed her people during the lean years.

What a wonderful stroke of wisdom it would have been, if this Government, instead of destroying its crops of basic foods, had spent a billion dollars or so for storage buildings, buying all surplus crops from the farmers, thus enabling it to feed not only its own people, but saving a large part of the world from actual want!!

The sin of abortion, whether performed on human beings, or on animals and land, must be atoned for. The crime is obvious. The Lord has proclaimed in the present dispensation, **"There is enough and to spare"** for his children. However, He demands wise handling of the wealth placed in their hands. There should be no unnecessary waste. Brigham Young, the great pioneer leader and Prophet, taught his people that not a scrap of edible food should be wasted; that which man could not use should be fed to animals. Famine is one of the instruments of destruction the Lord designs to use in these last days to cleanse the earth of wickedness.

This is but one of the disquieting situations the Government is now experiencing. Columnists are daily noting the evidences of internal dissolution. They speak of threatened mutiny in the army, a general tie-up of industry through strikes, etc. "Seven months ago", says Dorothy Thompson, "we were the world's strongest and most respected people. Today we are neither strong nor respected."

Commenting further:

"Crime waves sweep the country. Public and private decorum is at an all-time low. Night clubs are jammed. Drunkenness is a disgraceful public spectacle, unsurpassed since the days of bathtub gin.

"Foreign visitors, from countries gray with hunger and privation, look upon us, rub their eyes, and are glad to go back home, to lands where there is, at least, some sense of reality and solidarity.

"The only country with the atomic bomb is the only one plainly afraid of it, as though in the general chaos and disintegration, it might go off by itself. Public discussion is becoming a tower of babel, in which words no longer convey common meanings", etc.

Listen to what the Lord says:

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with **famine,** and **plague,** and earthquake, 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!—Doctrine & Covenants, 87:6.

CONFUSION OF LANGUAGE

At one time, we are told, there was but one language. It was the language of Father Adam—a pure language with which full expression of the thoughts of man could doubtless be given. Life under these circumstances must have been comparatively simple.

After the great flood and the earth was again burdened with sinful men the adversary put it in their hearts to build a tower so high that the waters could not reach them in the event of another such deluge. This was countering the laws of God and He caused the language of the people to be confounded. In the resultant confusion the building of the tower ceased and the people scattered in tribes over the earth. Tribes, for the most part, have long since become nations; their language is still confused.

In the record of Jasher we learn that those ascending to the throne of Pharaoh did so by seventy steps representing seventy languages then known to the Egyptians, which those approaching Pharaoh were obliged to understand and speak. Dr. Charles Earl Funk, Editor of the New Standard Dictionary, claims the actual number of languages today to be 2796. Besides these there are idioms or dialects in great numbers.

This gives a slight glance at the confusion of the world and the lost motion men are subjected to.

In the trials now going on in Europe and Japan of alleged war criminals many interpreters must be employed to convey to both lawyers and courts the testimony given. In the United Nations Conference held at San Francisco last year, the delegates from fifty nations signed the Charter. This, of course, meant the Charter must be translated into nearly fifty languages. This must be true also of every action affecting the Charter, and which affects each signatory state, rendering it necessary to translate each proposition and action into the language of that state. In the discussions which took place during the long and tedious sessions extending through April to June, the various delegates—more than 150 in all—using their native tongues, must have experienced great difficulty in getting their messages across, rendering progress extremely slow.

This confusion in languages must account, in no small way, for the fatal misunderstandings between tribes and nations, resulting in wars and other

conflicts, with their beginnings some four thousand years ago when the work on the tower of Babel was suspended.

Who can fully visualize the blood and carnage, the suffering and sorrow brought about by the mad-crazed inhabitants of the earth; the toppling over of nations, the cost in money and property? The war that is supposed to have just ended is spoken of as a trillion dollar war, not counting the destruction of private property, nor the millions of lives lost, the shattered and maimed bodies of men—worse than dead—the backset to civilized progress.

The lesson is obvious. In one way and one only can mankind avert further such dire calamities. That one way is to observe the laws of the universe, which are the laws of God. In every dispensation prophets of God have announced these laws. They are published to the world in the Holy Scriptures. They are easy of comprehension. The principle on which they are founded does not change. God himself wrote the first statute book for the nations. These are His ordinances:

1st. Thou shalt have no other gods before me.

2nd. Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

3rd. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4th. Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days (or periods) the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day (or period): wherefore the Lord blessed the sabbath day and hallowed it.

5th. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6th. Thou shalt not kill.

7th. Thou shalt not commit adultery.

8th. Thou shalt not steal.

9th. Thou shalt not bear false witness against thy neighbor.

10th. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

The people accepted these laws and they became binding. The record states:

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

"Now therefore, if ye will keep my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy

nation. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—Exodus 19.

This is the law of God to the nations today.

HIGHER IDEALS

(Contributed)

There are those who think life is but a game of chance and with this conception of life's game, the farmer gambles with the seasons, the sunshine, the rain, the flood, the drouth and the frost; the merchant plays the game of profit and loss; the lawyer with brains and technicalities; the minister for souls and eternity; the corporations for rates and dividends; the rich for ease and idleness; the poor with hunger and privation; and labor with brawn and endurance tries for a fair share in the game of life, and, too, with only conscience, reason and energy as tools.

The best trait with a grand excellence is frequently found behind a concealed impulse with a pure motive to have men realize that intelligence and experience will mould thoughts to assist them rear ideals in accordance with training. And as all of our faculties are strengthened by action we learn that an ideal is the best chisel with which to carve out success, but we must depend upon the force of personality rather than noise—the first is effective for good, while the latter is bad and destructive. With this principle we learn to accept "Gratitude" as the mother of "Virtue", and the choicest attribute to ornament a practical and useful life.

As there are differences of disposition, understanding, mentality, education and temperament with men, it is difficult to chart the variations successfully in character of those so differently constituted, and one does not always know how to choose between the diverse species. Even where there is a conscientious sense in his heart, and an ideal in his soul, and when he is hearing the voice of earnestness whispering to him with gladness, urging him on to do something worth while for his comrades, he often pauses to linger between doubt and desire.

Just as the plant springs from the hidden seed, so does a man's buried thoughts sprout and grow into ideas with expression, but they must be developed by action to become useful.

A man's character is the sum of his thoughts and what he thinks is literally the substance of his ideas. His mind can be likened unto a garden, which if planted with useful seeds, and intelligently cultivated it will bring forth needful plants, but if neglected or given no attention it is then only weeds and thistles grow, instead of useful vegetables and flowers. A man's mind will rise higher with an ideal for it will create a desire to do good deeds, and have better things, but this thirst for improvement comes only with cultivation and by application.

With neglect a man's mind will sink lower because of abuse with a degrading influence, and it is by these calculations measurements are taken of an individual. It is the standard by which the different grades of character are found to determine proficiency. A man's profiiciency is shown only by natural effort, and it cannot be accepted as a thing born of chance, nor can efficiency be gotten as a favor. Proficiency and efficiency are the result of practical experience and as a quality resolve with actualities into an asset to make reputation with good performance.

No man can truthfully be called a failure if he earnestly tries, even though he does not succeed. Faulty judgment is not carelessness when a man gives all in him to yield. God has not made a man who is too perfect to make an error and if a man does blunder while trying to do right and when he has exercised his best judgment, then its importance should never be allowed to rise with the dignity of a mistake, and for this reason, too, never should ill-directed zeal be considered a crime.

Let the following be men's watchword, **"Service to our God, to our brother, and to our home"**, for no man can rightfully lay claim to an honest manhood who refuses to do his share of work, or who shirks his portion of responsibility. Just as a man acts and thinketh in his heart—so he is. Who would dare to say that any group or organization thus pledged by sentiment and obligation is not an asset?

When there is an incentive shown in appreciation for loyalty, men do their tasks with an unswerving, unwearied and unshakable devotion to duty. Loyalty begets loyalty, and there can be no faith without confidence. With an incentive as a reward for merit men should never pause to look back over the past to recount their disappointments, nor to take an inventory of old wrongs with sad soul-emotions. With spirits rich with earnest desires touching their hearts and fond emotions stirring their souls, they would mark out a future course for themselves, and then with faith, hope and energy move forward to do things.

Strengthened with their faith in the brotherhood of man and their belief in the Fatherhood of God, they would build higher and more sacred ideals and develop more and nobler qualities of heart and mind with purer emotions.

With vision, intelligence, courage and energy which are their inherent legacy and left to them by God to be developed by nature and improved by experience and cultivation, they would push forward to render good service. Let every man be an optimist, smile and let Justice manage its own retribution by planting high resolves in the breast to exhibit his better qualities with excellence of manner. Blessed are the cheerful in whose life is planted a noble resolution to inspire impulses with a consciousness for duty. Obligation creates delights to relieve sorrow and affords a joy dear as happiness, and we suggest this doctrine:

Let us be not given to vain glory,
More faith is what we most need,
Greater belief in duty's old story
And better motives with each deed.
Have more confidence in the other man,
And with help for those who lead,
More sympathy and a helping hand,
Let us accept this for our creed.

As these lines are written we seem to hear the voice of the past as it rises from beyond and behold men looking through the undistilled tears that have dropped from the eyes of past generations. Yea! We recall those valiant men worthy of their birthright and who though hunted and persecuted thundered the pleas of spiritual regeneration for their fellowmen as they plodded down the highway of life. Their teachings furnished the rays of light to penetrate the minds and hearts of those who did not understand to see and learn, and pointed out the distractions of illusion and the fixations of truth. Indeed! Each with themes for eloquence and reason they pleaded before the altar of righteousness with noble examples, and then suffered martyrdom while their comrades were impotent to give aid or succor.

Human nature is the same today as it was ages ago when fools despised wisdom, and branded a leader that advocated a spiritual doctrine, as a **"bug trying to revolutionize religious belief to have sophism succeed"**. These honest leaders were often denounced

by these fools who called them wild eyed and visionary with schemes for their own benefit and which if accepted would send their followers to hell in a hand-basket after about three shakes. And history repeats!

Learning is known by patience, and as it is manly to forget wrongs, they are forgiven. Even now, we see the effects of a cruel war and a demoralized state of society, with the rise of vice and the apparent abandonment of high and sacred ideals which make men sordid and devoid of nobler qualities.

While a busy world is now marching heedlessly on, we register a plea for those who struggle against adversity with the immortality of hope displayed on the banner of the common man's existence, and to be worn on to eternity if his dream is not realized sooner with an equal chance in the game of life. With an inspiration untouched by time's tempering years, let us who are fraternally devoted to the cause of religious freedom ever keep this hope in sight, even though like the millennium it may lie in the distance.

—Jarbee.

SAINTS AND THE WORLD

(Willard Richards)

We gladly publish the following timely question and answer, which are plainly handled, and have been communicated by a Saint whose observation and experience give weight to his views.

The world rank us in two classes, viz: knaves and dupes, and verily, those who venture to associate with them on equal terms of sociability and agreement, will be found striving to mingle good with evil, repeating the sailor's prayer of "good Lord and good Devil", (if they pray at all) and will surely give a semblance of truth to the world's classification by becoming dupes to evil, and knaves to spread evil.

The expression SEMBLANCE OF TRUTH is used because the world's classification is never true, nor indeed can be, when applied to those who live as Latter-day Saints have covenanted to do, but is correct when used in reference to those who prove recreant to their profession. Continue then, as heretofore to falsify the slanderous statements of the world by a steadfast, uniform, and upright course in the pathway of all righteousness, and never allow yourselves to be deceived by the expectation that Christ will strike hands with Belial. Let all Saints, and all their children who are old enough to understand it, read, remember, and act out the answer given to the following question:

Great Salt Lake City, Sept. 20, 1854.

Mr. Editor:

Can a gentleman of good reputation and character, not of your religious creed, be permitted to associate with your females and enjoy the chit-chat and sociability with them that are usual in the circles of what may be termed good and genteel society in the world at large?

Answer

Jesus says, "Ye are not of the world, but I have chosen you out of the world".

If a gentleman wishes to associate with our females, let him repent and be baptised for the remission of his sins. But this alone will not insure him success, for many have submitted themselves to the ordinance of baptism and have added damnation to themselves by hypocritically bowing to certain rights and ceremonies with motives other than to glorify God and save themselves from this untoward generation. Let these gentlemen go forth and preach the gospel to the nations, like the Mormon Elders, without "purse or script". Let them be mobbed, tarred and feathered and whipped a few times for Christ's sake, not for their own follies; and return after a few years' labors, clear in

conscience, pure in heart and unspotted from the world. If they can do these things, and endure; they may begin to associate with our females, and seek among them a companion and partner for the life that now is, and for that which is to come.

It is possible that there may be females among us that will accept the company of gentlemen who have not passed through a similar ordeal to earn a name and standing that merit the confidence of the virtuous and good. **But there is no female in our Church that stands upon her good name and honor as a Saint—that respects herself, her religion and her God, that will freely mingle in the society of any, except those who are soul, body, and spirit, devoted to the cause of the Latter-day Saints.**

Let no one think hard for this, for it is a matter of conscience. No man of the Mormon creed will even think it hard if he is not freely admitted into female society not of his faith. He will never seek it under any circumstances: but even if he were to, he would not be likely to meet with success. It is not because the ladies of the world are not virtuous, intelligent or refined: but it is because there is no congeniality of spirit, faith, and hope.

We would say to both male and female members of our Church: be kind and courteous to all. Yet remember your covenants and keep them! All keep yourselves unspotted from the world. If you see anyone in distress, Jew or Gentile, help him according to your ability, and administer to his wants. But remember that ye are not of the world, but Christ hath chosen you out of the world, therefore the world hates you! They may profess to love you, but without exception this profession is only to ensnare and ruin you, and then, mark it, laugh at your folly and gullibility. They are not of us, and those who are not of us are not for us, and those who are not for us are against us. This is obvious, and must be remembered, and practiced by all who wish to reap the rewards promised the Saints.—The Deseret News, Vol. 4, p. 311, Sept. 21, 1854.

MYSTERY

Babylon the Great, the Mother of Harlots and Abominations of the Earth

As there is such a vast difference of opinion concerning all the prevailing religions of the day, we have thought that a few ideas of our own might throw some light upon the dark subject. Our caption is a description of what one of the seven angels showed to John the Revelator, and in all reason and wisdom, is about as near the truth, as to the name of all religions, which have agitated and devastated the earth since Nimrod commenced the system of climbing up to heaven **some other way**, as any that can be found, except the pure.

There are many very peculiar sayings about Babel, Babylon, the beast, mother of harlots, and abominations upon the earth, which, when rightly understood by the Saints, according to revelation, means the church, or kingdom of the devil: for revelation saith there are but two: the church of God and the church of Satan. How shall we discern between the two? "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?"

To commence the matter fairly, then, we will let John tell the story. He says:

> **And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;**
>
> **With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.**
>
> **So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names**

of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of the life from the foundation of the world), when they behold the beast that was, and is not, and yet is.

It will readily be perceived in the foregoing extract, that John had no more reference to the Roman Catholic, and Protestant churches, who had a form of godliness, denying the power, than he had to all Babylon from Nimrod down. The old woman, Satan's wife, was "drunken with the blood of the SAINTS, and with the blood of the martyrs of Jesus"; and the account actually includes all, whose "names were not written in the book of Life, from the foundation of the world."

They, then, that killed the Saints in Egypt; they that tormented Israel; cast them into the fire of the furnace; into lions' dens, and boiled them in pans, are included in what John saw. Besides the plainness of this scripture, other prophets have said many things of Babylon: Isaiah holds this remarkable language:

That thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with the continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.

Again we read in Jeremiah that,

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

Babylon, literally understood, is the gay world; spiritual wickedness, the golden city, and the glory of the world. The Priests of Egypt, who received a portion gratis from Pharoah; the priests of Baal, and the Pharisees, and Saducees, with their "long robes", among the Jews, are equally included in their mother's family, with the Roman Catholics, Protestants, and all that have not had the keys of the kingdom and power thereof, according to the ordinances of God.

In all these things there is, according to what John saw, "MYSTERY". Among the various denominations, that have endeavored to guide the destinies of souls on earth, many, very many, gracious men, with seeming goodness have filled the pulpit with solemn awe; but alas! were they prophets and Apostles? They lacked the all important "Thus saith the Lord".—Times and Seasons, Vol. 6, pp. 938-9, June 15, 1845.

HARMFUL EFFECTS OF TOBACCO

BY ORLEY M. BERG

At an auction sale of unclaimed goods in Chicago on November 10, 1944, cigarettes were auctioned off at

prices averaging eighty-eight cents a pack.

When the cigarette shortage was at its height, the prices paid rose to amazing figures. Crowds waited in line outside tobacco stores. A novel way of clearing congestion in the front end of a bus was for someone in the rear to call out that he had cigarettes for sale.

All this evidence is proof that millions of American men and women have come to realize that they have been enslaved by tobacco. Now they openly confess their desperate need of that which they thought they could easily do without if they wished.

I occasionally ask young folk starting to smoke why they do it. Usually they reply, "For the fun of it", or "For the pleasure that it gives me." Happiness seems to be the grand object. But if happiness is man's goal in life, does smoking help him reach it? No doubt a puff on a cigarette does give a momentary feeling of satisfaction to some, but it is a most deceptive kind of enjoyment. While the smoker gets a temporary sense of pleasure, he actually robs his body, mind, and soul of the ability to enjoy life.

David Starr Jordan, former president of Stanford University, in an article entitled, "A Spurious Basis for Happiness", stated: "The basis for intemperance is the effort to secure through drugs (among which he lists tobacco) the feeling of happiness, when happiness does not exist."

The healthy person is usually the happy person. On the contrary, the person with poor health is often miserable. All too many persons risk a few moments of false enjoyment today only to spend later life incapable of enjoying much of anything. Said Dr. Jordan: "Men destroy their nervous system for the tingling pleasure they feel as its structures are torn apart."

Human experience, scientific experiments, and life insurance statistics reveal that the use of tobacco definitely shortens life.

As reported in the "Scientific Monthly", May, 1938, Dr. Raymond Pearl, late professor of biology at Johns Hopkins University, made a careful study of large groups of people to determine the effect of tobacco on the length of life. From among heavy smokers, moderate smokers, and nonsmokers, 6,813 men were selected. Of them there were twice as many survivors at the age of seventy among the nonsmokers as among the heavy smokers.

An attempt was made by Dr. Louis E. Bisch in the July, 1942, issue of "Click" magazine to defend the cause of the tobacco user, an unusual thing for a doctor to do. It is interesting to notice this admission which he allowed to creep into the article: "Smoking to excess produces . . . increased heart and breathing rate, palpitation, shortness of breath, indigestion."

"But", I hear one ask, "isn't it true that tobacco increases energy?"

Numerous scientific experiments have been made on the ergograph. An increase of energy is noticed for the first few minutes after a smoke, but soon the indicator reveals that the energy has dropped below that which existed before the smoke was taken. Instead of giving energy, the cigarette actually causes loss of energy. There is no such thing in smoking as a "lift without a letdown". The man who takes an occasional smoke to rest him up a bit is more tired at the end of the day than if he had left the tobacco alone.

How can it be possible that tobacco produces energy? It is not a food. No advertiser has yet gone so far as to claim that it is. Nicotine is a narcotic, and as such it deadens the nerves. When the nerves are dulled, they do

not register the tired feeling that actually exists.

If, as some claim, smoking actually quiets nerves, why is it that when a patient walks into a doctor's office with certain nervous symptoms, the doctor at once declares: "You have been smoking too much!" Have you ever heard of any doctor advising a patient to smoke to cure his nervousness? Of course not!

Students should certainly avoid smoking. M. V. O'Shea, professor of education at the University of Wisconsin, has written a book entitled, "To-

Tobacco smoke, when condensed and chemically analyzed, has been proved to contain a formidable list of poisons, among which are the following: nicotine, furfural, prussic acid, carbon monoxide, marsh gas, formic aldehyde, nicolin. lutidin, coridin, carbolic acid, viridin, acrolein, rubidin, collidin, ammonia, methylamine, hydrogen sulphate, and tarry products.

bacco and Mental Efficiency", in which he gives reports of various investigations that he made. On page 133 he states: "It is significant that in every one of the foregoing reports, smokers are shown to be inferior to nonsmokers in the work of school and college." "Tobacco in school and college is always associated with poor scholarship." Throughout the book he emphasizes the fact that the use of tobacco slows up the mind.

There is another effect which tobacco has upon the smoker which is even more dangerous. By beclouding the mind, it makes a man less capable of making right decisions and controlling his conduct. In the article already referred to, David Starr Jordan says: "The weakening effect on the will is greater than the injury to the body."

Character is determined by the right action of the will. The will is the governing power in the life. Everything depends upon its proper exercise. The most miserable man is the one who has lost his will power.

The future calls for men and women of keen comprehension and mental vigor, capable of making right decisions. The leaders of tomorrow must possess strong physical, mental, and moral faculties.

If you want to accomplish something worth while in life, don't sacrifice future happiness for a moment of false pleasure today.

MANPOWER

BY LINCOLN C. ANDREWS

Leadership

A leader is not a Lord or dictator; he is one with his men—the leading one—knowing their pulse and their passions, leading because of superior preparation, experience and ability, not driving through brute or force. * * * Modesty, quiet dignity, even humility, are characteristics of greatness of character and broad experience. It is dangerous for the leader to admit his self-importance even to himself. Magnifying his own importance is likely to make him take credit to himself that should have gone to his men, make him consider his own welfare when he should consider theirs, and end by betraying him as unfit for the leadership. * * *

It is what we ourselves believe and feel and live—what comes out of our own inner consciousness—that will make it possible for us to appear before others as their leader. * * *

Above all you must be genuine. You must use the personality God gave you—only use it naturally and with earnest purpose to play the game fairly. If by nature you are gentle and tactful, thank God, and do not try to be a bear, because you have seen and admired some big, burly man who was a successful leader. The genuineness and

earnestness of your personal efforts to do the right thing will go further than the best possible imitation of some other, be he ever so good. * * *

If you want to put something over with a man you may take an ax or a hammer and drive it into him—in which case you leave him sore and rebellious—or by putting yourself mentally in his place you may so express yourself as to win his cheerful acquiescence—even if, as may often happen, he does not end by thinking he originated the idea himself. The latter method is called being tactful—and compared to the former gets tenfold results, not to mention adding to the joy of life for all concerned.

Again you want to impress the men as being one who knows at once what is to be done in each case that arises, who makes quick decisions, and who carries through what he has undertaken, without changing his mind. * * *

It is a mistake to feel that the leader loses caste in accepting or even listening to suggestions from his subordinates. "Nobody can tell me how to run this job" is a narrow policy, destroying individual initiative—and it is not true anyway. The very statement shows that the leader does not fully know his job, for everyone is capable of improvement, and any job is better done for the combined interest and resourcefulness of everyone connected with it. * * *

The leader loses none of his prestige in hearing and considering the thoughts of his subordinates. In the end the decision is his and on that they all have to act. And it does not hurt his leadership to have to say frankly, "I don't know. I'll have to look into that." If he finds that he has taken a wrong course, it does not hurt even to admit frankly that he was mistaken, especially if his action has happened to do an injustice to one of his men. Mistakes are readily forgiven, but not meanness or injustice. Remember always that the men admire manliness in their leader and demand justice from him. These qualities are better than infallibility, for after all, they like to feel that you are human. And above all they will not respect a bluffer. It is hopeless to try to bluff when you do not know. Someone will know and expose you, and away goes the respect of your men. * * *

The possession of authority makes a wise man consider the rights of others, lest he do a grave injustice. * * *

So we may expect superior results only under a system which assures fairness and justice, and under a leader who honestly practices them. * * *

Take Time to Hear Men

The leader must have time to listen to his men. He must not be too busy to take up this matter or that which anyone of them may properly bring to him for consideration. It is easy to look important and say, "I haven't got time", but each time the leader does it he drives one more nail in the coffin of the team spirit whose life he should really be cherishing. The chances are that he declines the interview because he fears that he does not know the answer. But it is far better to take that chance, make the man feel that he was right in coming to you, and listen to his proposition, even if in the end you have to admit that you do not know. You must "have time", if you want the loyal co-operation of your subordinates. * * *

The leader who has not the time or patience to listen to suggestions can never get the best efforts of the men, and is doing the enterprise real damage. * * *

Where you find recurring cases of insubordination, or indifference to good work, you will generally find that the cause for it lies in the presence of

a leader who is not good enough for his job. * * *

For it is true that men generally start out on any job with the intention to make good on it, and if many go wrong in an outfit, the aswer is pretty sure to be that there is something wrong with its leader. Likewise where a leader finds himself unable to maintain discipline, he may well seek for the cause within himself.

BLOOD ATONEMENT BY THE SHEDDING OF BLOOD

(BRIGHAM YOUNG, J. of D., 4:53)

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them. * * *

I do know there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that they are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further: I have had men come to me and offer their lives to atone for their sins.

NO HAPPINESS WITHOUT THE KINGDOM OF GOD

A great many people have tried to seek for happiness independent of first seeking the kingdom of heaven, etc., but they have always found it an uphill business, and so shall we if we try it.

We as a people should have learned by this time, after having the experience we have gained, to make up our minds to take hold and build up the kingdom of God, and it should be the first thing before us, for if we build up the kingdom of God we build up ourselves, and if we do not we never shall be built up. This is the truth. There seems to be something connected with the kingdom of God and that is righteousness; we are exhorted to seek the righteousness that belongs to it as well as the kingdom itelf.

The kingdom of God is a righteous kingdom, all its laws are righteous, its government is a righteous government, and the king who governs and controls it does so upon righteous and eternal principles, and we must act upon the same principles of righteousness. Who cannot see that if a man seeks first the kingdom of heaven and its righteousness that he will become righteous and hence he will be blessed and justified in all of his acts.—Wilford Woodruff, J. of D., 4:227-8.

DESCRIPTION OF PAUL THE THE APOSTLE

Given by the Prophet Joseph, January 5, 1841, at the organization of a school of instruction: "He is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellowman."—Teachings of the Prophet Joseph Smith, p. 180.

RESPONSIBILITY AND DESPOTISM

The only part of the conduct of anyone for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign. * * * Despotism is a legitimate mode of government in dealing with barbarians, provided the end be their improvement, and the means justified by actually effecting that end.—John Stuart Mill, in "Voices of Liberty".

RELIGION

Religion, the most powerful of the elements which have entered into the formation of mortal feelings, have almost always been governed either by the ambition of a hierarchy, seeking control over every department of human conduct, or by the spirit of Puritanism. And some of those modern reformers who have placed themselves in strongest opposition to the religions of the past, have been no way behind either churches or sects in their assertion of the right of spiritual domination.—John Stuart Mill in "Voices of Liberty".

VIRTUE AND SANCTIFICATION

I do not recognize any other virtue than to do what the Lord Almighty requires of me from day to day. In this sense virtue embraces all good; it branches out into every avenue of mortal life, passes through the ranks of the sanctified in heaven, and makes its throne in the breast of the Deity. When the Lord commands the people, let them obey. That is virtue.

The same principle will embrace what is called sanctification. When the will, passions, and feelings of a person are perfectly submissive to God and His requirements, that person is sanctified. It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal lives. —Brigham Young, J. of D., 2:123.

TRUTH

Truth, then, is not always agreeable? Indeed it is not. Truth, taking it as a whole, is not agreeable. Every man, woman, and child dislikes it. There are agreeable truths and disagreeable truths, and it is the province of discretion or sound judgment to make a selection from these and not to employ them indiscriminately. Speaking the truth is not always a virtue. Concealing it is often judicious. It is only when duty calls upon you to reveal the truth that it is commendable. A tale-teller may be a truth-teller, but everyone dislikes the character of a person who goes from one house to another, and inter-communicates all he sees or hears; we never stop to inquire whether he speaks the truth or not. He is perhaps all the worse for speaking the truth, for truth is particularly offensive in such cases, and never fails to set families at variance. Silence is discretion, and concealment of facts judicious.—Copied from Woman's Exponent, Vol. 8, No. 9, by Gertrude G Hamblin.

THE FOUR FREEDOMS

(From Annual Message to Congress, Jan. 6, 1941)

The FIRST is Freedom of Speech and Expression, **everywhere in the world.**

The SECOND is Freedom of every person to Worship God, in his own way, **everywhere in the world.**

The THIRD is Freedom from Want —which, translated into world terms, means economic understandings which will secure to every nation a healthy peace-time life for its inhabitants— **everywhere in the world.**

The FOURTH is Freedom from Fear —which, translated into world terms,

means a world-wde reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—**anywhere in the world.**

That is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation.—The Public Papers and Addresses of Franklin D. Roosevelt; Vol. 9, p. 672.

Department of Legend and Tradition

Under this heading it is proposed to publish items of present interest of a traditional or legendary nature, and more particularly legends which pertain to the aborigines of this western continent. Indian legends and folk lore are always interesting as well as instructive, and a wealth of them, rich in tradition and historic truth, with much mythological lore, may be presented and will doubtless prove most intriguing to our many readers. The highlights of history of this primitive race is recorded in the Book of Mormon, and students of this important volume will find much in the legendary expressions of the Indian race to support the Book's authenticity.

O stop and tell me, Red Man,
Who are you, why you roam,
And how you get your living;
Have you no God, no home?
With stature straight and portly,
And decked in native pride,
With feathers, paints and brooches,
He willingly replied:

"I once was pleasant Ephraim,
When Jacob for me prayed;
But oh, how blessings vanish,
When man from God has strayed!
Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wandered to and fro.

"And long they've lived by hunting
Instead of works and arts,
And so our race has dwindled
To idle Indian hearts.
Yet hope within us lingers,
As if the Spirit spoke,
He'll come for your redemption,
And break the Gentile yoke.

"And all your captive brothers
From every clime shall come,
And quit their savage customs,
To live with God at home.
Then joy will fill your bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

—W. W. Phelps.

How Indian Legends are Handed Down

In the Eleventh Census of the United States, 1893, Thomas Donaldson gives the following in reference to the Moqui Pueblo Indians of Arizona:

"The Moqui people are rich in legends and folk lore. They have their stories of giants, giantesses, hobgoblins, fairies and all kinds of spirits, which they believe once lived and inhabited the earth in time long since gone by. Every cliff and mesa, every mountain and canyon, has some story attached to it which the natives treasure with care. All these legends, traditions and stories are transmitted, orally, from generation to generation, with minutest exactness of circumstances and detail. A child in telling these stories is attentively listened to by its elders and quickly prompted if it make a mistake in any particular; so we can feel assured in reading any of these legends received directly from these people that they accord with the true, literal, Indian version. These people also have their superstitions and their belief in ghosts."

Archbishop Cosmo Gordon Lang, 81, former Archbishop of Canterbury, died December 5, 1945. He was the seventh son of a seventh son.—Salt Lake Tribune.

I AM OLD GLORY

The following lines written by Ray V. Davis of Carlsbad, New Mexico, in memory of his son who made the supreme sacrifice at Bataan, vividly expresses the doting father's conception of America's conflicts and greatness. The poem was printed in the Congressional Record, Nov. 16, 1944, at the request of Senator Carl A. Hatch of the same state.—Editor.

I am Old Glory.
I am a thousand furnaces combined to make an airship,
I am a Boy Scout whittling away to make—nothing.
I am an Edison burning away my life to better world living;
I am a tramp choosing to contribute nothing.
I am Old Glory.

I am a big limousine with chauffeur and and footman,
I am a jalopy full of kids having the time of their lives;
I am a 10-course dinner; caviar and all the trimmings;
I am an ice-cream cone spread all over a kid's face.
I am Old Glory.

I am a great orator swaying the minds of thousands;
I am a baby's voice doing the same;
I am mansions, yachts, estates,
I am log cabins, tenements, trailers.
I am Old Glory.

I am highways, byways, skyways;
I am paths, streams, torrents;
I am a giant plane from coast to coast;
I am a walk in the woods, or an hour in the garden.
I am Old Glory.

I am a Marshall, MacArthur, Nimitz;
I am Pvt. Jim, Sgt. Gene, Lt. Dwayne;
I am Pearl Harbor, Bataan, Normandy;
I am New Mexico, Santa Fe, Eddy County.
I am Old Glory.

I am church, home, friends;
I am nature, soldier of fortune, hermit;
I am a mother's prayer to bring back her soldier son;
I am a father's aching heart to do the same.
I am Old Glory.

TRY THESE SUGGESTIONS IN YOUR HOME

Don't ever both get angry at the same time.

Never talk AT one another, either alone or in company.

Never speak loudly to one another, unless the house is on fire.

Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.

Never taunt with a mistake.

Never make a remark at the expense of each other—it is meanness.

Never part for a day without loving words to think of during absence.

Never meet without loving welcome.

Never let the sun go down upon any anger or grievance.

Never let any fault you have committed go by, until you have frankly confessed it and asked forgiveness.

Never forget the happy hours of early love.

Never sigh over what might have been, but make the best of what is.

All habits gather, by unseen degrees, as brooks make rivers, rivers run to seas.—Dryden.

A PLEA FOR FUNDS

We are again making an appeal for contributions to assist in prosecuting our defense in the courts of the nation in the cases pending against the so-called "Fundamentalists", involving **FREEDOM OF RELIGION, FREEDOM OF SPEECH** and **FREEDOM OF THE PRESS**. Our friends have been liberal in their contributions, but more is needed. Two far-reaching decisions favorable to our cause have been handed down; others are pending. We shall appreciate any further help that our readers may see fit to extend. Names of donors, unless otherwise instructed, remain confidential.

TRUTH PUBLISHING COMPANY

FROM THE BLUE BIRD OF HAPPINESS

The poet with his pen,
The peasant with his plow—
It makes no difference who you are,
It's all the same, somehow;
The king upon his throne,
The jester at his feet,
The artist, the actress,
The man upon the street;
It's a life of smiles
And a life of tears,
It's a life of hopes
It's a life of fears—
A blinding torrent of rain,
A brilliant burst of sun,
A biting, tearing pain
And bubbling, sparkling fun;
And no matter what you have,
Don't envy those you meet,
It's all the same, it's in the game—
The bitter and the sweet.
And if things don't look so cheerful,
Just show a little fight,
For every bit of darkness
There's a little bit of light:
For every bit of hatred
There's a little bit of love;
For every cloudy morning
There's a midnight moon above.

WEDDING MARCH

A young couple asked the parson to marry them immediately following the Sunday morning service. When the time came, the minister arose to say:

"Will those who wish to be united in the holy bonds of matrimony please come forward?" There was a great stir as 13 women and one man approached the altar.—Quote.

DUMB ANSWER FOR THE DUMB

A mother took her seven-year-old daughter to a very progressive modern school. Among the questions asked the youngster was this one: "Are you a little girl or a little boy?" The little girl answered, "I'm a boy."

Well, the teacher went on at a great rate, searing the poor mother to death by saying the child was psychologically confused, that she should be put with the group of problem children; she wasn't quite bright, etc.

On the way home the mother said, "Darling why did you say you were a little boy?" Her daughter gave her a long look and answered "Well, when anybody asks me a dumb question I give a dumb answer."—Digest & Review.

FEMININE PHILOSOPHY

Jones—Why can't a woman keep a secret?

Smith—For one of two reasons—either it is not worth keeping or else it is too good to keep.

MOCKERY

Why do we grudge our sweets to the living,
Who God knows, find at best too much of gall.
And then with generous, open hand kneel,
Giving unto the dead our all?

Why do we pierce the warm heart's sin or sorrow,
With idle jests, or scorn, or cruel sneers,
And when it cannot know, on some tomorrow,
Speak of its woe through tears?

What do the dead care for the tender token—
The love, the praise, the floral offerings?
But palpitating, living hearts are broken
For want of just these things.

—Anonymous

DOES HAPPEN!

A speaker before a woman's club, talking on Iran (Persia's new name), was telling how careless men over there are with their wives. It was no uncommon sight, he said, to see a woman and a donkey hitched up together.

A lady in the audience piped up: "That's nothing—you can see that here, too."

OVER AND UNDER

It is related that during the late war, in many communities in England the Americans outnumbered local inhabitants, and "as the Yanks swarmed the streets and jammed the pubs the suffering English were moved to crack that 'Americans are overpaid, oversexed and overbearing.' The Americans retaliated that 'the British are unperpaid, undersexed and under Eisenhower.'"

One British girl wrote to YANK, the American service magazine: "The Yankees breezed their way into our countryside, our homes and our hearts. They have consolidated Anglo-American relations in a way that no political agreements could have done."—The Reader's Digest.

A soldier came to a base hospital with the complaint that he was unable to sleep at night. The doctor's advice was for the soldier to eat something before going to bed.

"But, Captain", the patient reminded him, "two months ago you told me never to eat anything before going to bed."

The medical officer blinked, and then in full professional dignity replied, "My boy, that was two months ago. Science has made enormous strides since then."

Most adults are people who have stopped growing at both ends, but not in the middle.

—Landy Lester Keffer.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 11. APRIL, 1946. NO. 11.

God Is My Fuehrer

During the late war the word of God reached the masses under great difficulties. This is particularly true of the people of the Axis powers. In Germany, for instance, all religion was taken over by the State; "State and Nation are God, and I am the State and Nation. Therefore I am God", was reported as Herr Hitler's boast. Those teaching otherwise were said to be classed as "political agitators", and confined to regular prisons or concentration camps.

Militant among the Christian teachers in Germany was Pastor Martin Niemoeller. Aggressive but consistent in his Christianity, Pastor Niemoeller was arraigned before a National Socialist People's Tribunal. This body decided to set him free. He was about to return to his home "which love and gratitude had transformed into a flower garden", but which home, it is reported, he never saw again. The gestapo arrested him at the back door of the court house. He was taken to a concentration camp. His fate, though the worst is feared, is yet unknown.

In 1941 Pastor Niemoeller delivered a number of sermons to his German constituency, one of which, entitled "Retrospect", we give here. It is our thought that this sermon has a broader application than simply to Hitler's Germany.—Editors.

RETROSPECT

(Week-end Service)

30th January, 1937 **Annenkirche**

Philippians 1, 12-21:

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel:

So that my bonds in Christ are manifest in all the palace, and in all other places:

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Some indeed preach Christ even of envy and strife; and some also of good will;

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

But the other of love, knowing that I am set for the defense of the gospel.

"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."

What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice.

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

For to me to live is Christ, and to die is gain.

Tonight, dear brethren, when we are gathered together as a Christian congregation to hear the word of God, we can scarcely avoid asking ourselves in these present days what view we should take of the course pursued by the Church during the last four years at which we now look back; and in truth there is reason enough for melancholy reflections during this retrospect glance. What depresses us as we look back is perhaps not even the fact that thousands of evangelical Christians have made the acquaintance of the police, a thing they would never previously have thought of, or that hundreds of evangelical preachers have been detained for longer or shorter periods in prisons and concentration camps—although we must say that we have been very much affected by these events and are still moved by them, because such treatment is an injustice and nothing but an injustice, and because we feel it to be an injustice for which we have given no provocation. **No, what really depresses us is rather the irrefutable knowledge that during these years the Church itself has been made prisoner, that the Church itself has lost its freedom to carry out its mission as it used to do.**

It would be lying—it would be a conscious denial of the truth—were we to attempt to assert that the Evangelical Church is today freely permitted to preach the message which it has been ordered to preach. I need not go into detail about this. The one word Lubeck speaks too plainly for its import to be missed: Lubeck, the town in Germany where the preaching of the biblical Gospel is forbidden by the police; Lubeck, the town in the German Fatherland where all the evangelical preachers have been forcibly prevented by the police from bearing witness to the Lord Jesus Christ as the one Savior and Redeemer.

This one fact would be enough to make us very, very thoughtful as we look backward. But, as we know, this fact does not stand alone; along with it we have the ban on all "Evangelical Weeks"; along with it we have the ban on many private Scripture lessons; along with it we have here and there the ban on Church services.

And we ask: "Where is all this leading?" "Where will all this end?" And must we, for instance, join today in the general rejoicing, as we are urged to do, because on the other hand the Church has been saved from complete annihilation by bolshevism, by the help of the secular army? Dear brethren, in these days the words of the psalm keep recurring to my mind—and I cannot get them out of my mind: "For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying: 'Sing us one of the songs of Zion'. How shall we sing the Lord's song in a strange land?"

A captive Church, a Church without liberty, and the Church is still on trial. No man can say how and when this trial will end, whether it will be soon or not for years, or whether it will end in acquittal or in the death sentence. Who can say or who can know for certain what will become of the men and women, during this time, to whom the Church owes the one redeeming message of the Lord Jesus Christ?

So, you see, we have in truth reason enough for melancholy reflections.

And, dear brethren, the Apostle Paul had also reason enough for them when he wrote the letter to Philippi for his position was exactly similar to ours. The man who had a mission to the whole heathen world, the apostle of the nations who knew neither repose nor respite in the service of his Lord, is a prisoner, waiting and waiting for a verdict which refuses to come; and he must keep silent. The message to every nation has given rise to sectarianism, and all that remains of the world mission is one obscure little Church. But how can the cause possibly go on without this man on whom everything depended, with whom none could compare, because he was utterly incorruptible in his preaching of the one goal: "by grace saved through faith alone"? And because he pressed forward indefatigably, he was justified in saying, "I have labored more abundantly than they all!"

Things look dark for Christianity when the messenger of the Lord Jesus Christ lies in chains, whether he is called Paul, as he was then, or "Church", "Confessional Church", as in our day. Must not everything collapse, must not things proceed—perforce—according to the iron law: "Secularization, de-christianization, demoralization", and the end thereof of darkness? These are really and truly melancholy reflections, and no gleam of hope!

Dear brethren, we hear God's word. God be praised and thanked, **we are allowed to hear from the lips of Paul** (and we must listen to this in God's name) **that the preaching of Christ's message does not depend for its effect upon earthly powers, either upon their benevolence or upon their enmity; either upon their furtherance or upon their hinderance.** The fact is that we are dealing with something that does not follow the laws of our reasoning or the calculations of our intellect.

It is true that Paul is a prisoner; it is true that the words that he speaks no longer penetrate to the outside world. But that does not mean that God's word is a prisoner. God scorns all attempts to shut him up within prison walls and to bar the way to his word. God turns the silent prison of His servants into loud testimony which is heard afar off, and the echo comes back to the prisoners and must make them happy and comfort them. "My imprisonment a misfortune? My imprisonment a cause for melancholy reflections? No, on the contrary: the things which happened unto me have fallen out rather unto the the furtherance of the gospel", as the Apostle Paul writes.

Humanly considered and humanly speaking, how can the news of the continuous imprisonment of the apostle possibly affect the Christian congregations other than depressingly and paralyzingly? How can the uncertainty of the outcome of his trial possibly have any other result, save anxiety and fear? But the Lord Jesus Christ has taken the cause upon Himself and made it his own, and so there is no paralysis and no fear and no anxiety: "My messenger is a prisoner, his message has been silenced. Ye must be my witnesses."

And now—at this very time—they all hear the summons: "We are called!" And because the Lord Jesus Christ Himself is calling, fear must give way and many brethren and many witnesses gain confidence and take up the testimony and speak without fear or shyness. The lips of one witness are closed, and many others open in their place. The word of God does not return void. It must accomplish that which pleaseth Him and it must prosper in the thing whereunto it is sent.

Dear brethren, do we hear that? Do we see that? Or, when we are faced with the imprisonment of the Christian Church, do we still hear only

an anxious whispering? Do we still see only the oppression of the terror and do we despair because of the reality which surrounds us? If that were so, I think it would indeed be deafness and blindness; it would indeed be ingratitude, crass ingratitude.

To be sure, the Church does lie in chains, and the words she utters die away within her walls; the Church can no longer carry out her apostolic mission to the whole world. But does that mean that the Gospel of Jesus, the Crucified One, is also imprisoned and bound? Or does not the whole world resound again today with the message, does not everything in our nation once more revolve round Him, even where people refuse to admit it? Are not all true decisions made on Him for Him, or against Him? He lives and it is He Who causes that unrest which cannot be reached by any "measure for the defense of the public peace and safety", as long as He lives and as long as His world endures, "Unto Me is given all power in Heaven and on earth." His word endures! And He sees to it that His message does not cease. People may do to His messengers what they will: He calls others, and He sees to it that they are not afraid but believe, and that they are not silent but speak—and if it had to be the stones, they speak!

Dear brethren, which of us, looking back upon the last four years, would really like to live again as a Christian in the time before 1933? Which of us would not rather know something of the blessing of these years of the Church's imprisonment, which must have served for the furtherance of the Gospel? Only, the question arises as to whether the price has not been too high or will not be too high in the long run.

We will harbor no illusions. The Apostle Paul harbored none either. He knew that during his imprisonment the furtherance of the Gospel fell back to a great extent upon the intensified activity of his church rivals, concerning whom he expresses himself quite unequivocally: they "preach Christ even of envy and strife"; "of contention, not sincerely"; "supposing to add affliction to my bonds".

We know that, too. As the Confessional Church of today we know it in exactly the same way. We know it and we know, too, how the friends of yesterday and the day before yesterday exploit the bonds of the Confessional Church as rivals, in order to make conquests at our expense. And so we are tempted to be bitter when the Lutheran Church of Bavaria invades Silesia, in order to divide Selesia from Prussia and tries to join Silesia to Bavaria as an ecclesiastical province. When we see that, the bitterness is apt to surge up and the price is apt to seem too high. What have we left? we ask, and Elijah's sigh comes to our lips: "It is enough; now, O Lord, take away my life."

"Some indeed preach Christ even of envy and strife." The burden is there —as it was in Paul's case; but we have access, as Paul had, to something that will counter-balance such a burden. It is not only the envy and the covetousness of our ecclesiastical rivals that have received a stimulus during the captivity of the Church, but love has also surely and visibly received an impetus; love, which knows and marks how all suffering in the Christian community is still—and today more than ever—a vicarious suffering, in the bearing of which every member is called upon to cooperate. And I think that we are also being allowed to see something of that and we may also rejoice to see how the general priesthood is bearing testimony and confessing its faith, out of love for the brethren, in the knowledge of the common responsibility, which does not lie only on the

pastors but on the whole congregation.

What, then, is left today of the whole four years, of the talk of the "pastors' dispute" in the year 1933, when the only man who is a witness of Jesus Christ is today a prisoner in a concentration camp, is a layman, who proclaimed the Lord Jesus Christ to his congregation, from love, from his sense of responsibility for the Gospel, because the Gospel was no longer being preached within the Church?

I think that that alone makes up for many disappointments, many evil experiences which we have had with envy and strife. Yet, however it may be, whether the burden on our soul is increased by envy, or decreased by love—fundamentally we, like Paul, must be concerned with the one thing for which no price is too high: namely, that Christ alone shall be preached. That happened when Paul lay in prison. And, dear friends, that is happening today, too, when the Confessional Church is being more and more restricted in the freedom of its movements. Whether from envy or from love, what does it signify? What does it matter to us? **It is His affair, after all, and He himself will decide what is to become of the message.** That does not depend upon the motives from which men preach the Gospel.

Let us pray that we may not succumb to temptation at this time, that we may not become narrow-minded, that we may not harbor the false idea that a suffering and captive Church means the end of Christ's message, and must necessarily make us hang our heads in despair. **The Lord Jesus Christ is the Master who builds up the community into His Church even amid suffering and persecution.** That is what we must let this epistle teach us: **HE SUSTAINS HIS CHURCH, THE CHURCH DOES NOT SUSTAIN HIM.** We may trust in that fact, like Paul we may rejoice at it. Yes, we must hear—and our hearts shall expand and be glad and shall be freed from all anxieties and bonds when they hear it and say that in the suffering of the Church the Lord Jesus Christ desires to make manifest His glory.

The earthly pillars of our hope are falling away, one after the other—I could not tell you where there is one still standing—the prospects of better times are leaving us in the lurch and our anxieties encompass us round like mountains over which we cannot see. But the Lord Jesus Christ lives, the Lord Jesus Christ is still present, the Lord Jesus Christ asks us if we believe, when all the pillars are falling away, when all our prospects are vanishing and when we behold only mountains over which we cannot see. He asks us if we are ready to sacrifice our hopes and fears to Him, if we are willing to ask for what we need and to take it from His hands, if we trust Him to see that the paths by which He leads us are the right paths—whether they mean life or whether they may mean death!

And, dear brethren, because that is the one great question with which we are faced today—inevitably, for who could get past it?—this Word has a special significance for us Christian men and women. May God help us to learn the right answer to the questions of whether we are ready, whether we are willing, whether we trust Him, and to say with Paul: "For to me to live is Christ!" Then shall we indeed see the glory of God!

OBEDIENCE PRODUCES CONFIDENCE—CONSECRATION

(J. of D., Vol. 4, Page 247, Given by HEBER C. KIMBALL in Tabernacle, Great Salt Lake City, March 1, 1857)

A more sensitive man than Brother Joseph Smith never lived, and that

sensitiveness was in proportion to the light he had. So it is with Brother Brigham, and so it is with Brother Heber, and so it is with Brother Daniel, and it will increase upon him as he presses his way forward, and works in the harness, and becomes used to it; and he will be just as good a team-horse as the Lord ever used, and I know it.

I will speak of Brother Joseph Young. I often speak of him; he is one of the most sensitive men that ever walked on the earth, and that is in proportion to the light he has, and if the Lord had not laid His hands on him and said, "My servant Joseph, be thou sick and go to thy bed and rest", he would have been in his grave long ago. His late sickness saved his life. That may be a curiosity to you, but the best days I ever had with regard to the happiness of my spirit, have been when I was prostrate on my bed, and in reality could not help myself. People will say, "O how I pity such and such brethren and sisters, because they are unwell." If persons would appreciate their blessings when they are on beds of sickness, and say, "Father, thy will be done, and not mine", there would be no room for that pity. When necessary in God's providences towards me, I would as soon lay on a bed of sickness as to do anything else, for we have got to learn that lesson. I have to struggle, and Brother Brigham has to struggle to exist here on the earth.

I will say, not that I speak of these things to boast, that if this people, both men and women, would pray, and that devoutly before God in their secret places, one quarter as much as Brother Brigham, and I, and Brother Joseph Young do, you would see different days from what you see today. When Jesus came to his people on this continent, and appeared in their midst, they could not at first realize and appreciate him. They saw him and felt the wounds in his side, in his hands, and in his feet, and he talked with them and instructed them, and chose and instructed twelve disciples. And after healing their sick and blessing their children, he administered bread and wine to the people, and taught them to "watch and pray always."

He could not heal their sick until through prayer they had become humble, and got the power of God in them. And when he had done this he said, bring all your children, and he blessed them one by one, and the power of God rested on them, and angels descended from heaven and encircled them round about, and ministered to them before the eyes of the people.

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, 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 that lineage. I speak of these things with a view to arouse your feelings and your faithfulness towards God the Father, and His Son Jesus Christ, that you may pray and be humble, and penitent.

When Jesus Christ came to this earth, he came to fulfill the laws, and he taught the people to seek to the Father with a broken heart and contrite spirit, and then whatever they asked He would give. If you so come unto Him, repenting and being sorry for your sins, then He will hear you and forgive you, and He will forgive this people. Why? Because Brother

Brigham never would have said to you that God would forgive you if you would repent, unless he had received some intimation of that kind from the Father and the Son, and the Holy Ghost. But Brother Brigham told you the truth, and the Lord will forgive you, if you stop sinning now, and begin anew today to work righteousness with full purpose of heart. Then through continued faithfulness that Spirit, light, and glory will rest upon you, that Brother Joseph has been talking about this morning.

I am speaking of these things to comfort you, for they comfort me. I am talking to you of nothing more than what I know, feel, and have experienced. What Brother Joseph Young has said, is good. I feel very well in my body and in my spirit, that is, I feel well in regard to the things of God. I feel well, because there are some trying to live their religion, and worship their God in spirit and in truth. When they hear the servants of God declare the truth here, they understand it, and the seed springs up, and brings forth fruit to the glory of God, and that fruit will remain. But there are others who hear the word and do not conceive; they sit and hear the voice of God speaking through His servants, and like the sound thereof, but the moment they leave this place they forget it.

Some say that they have not faith, that they cannot believe. What is faith? It is confidence. What is confidence. It is faith. Some people are striving and striving to get faith, when saving faith is simply confidence in God, flowing from walking in obedience to His commandments. When you have confidence in yourself, in any man, woman or child, you have faith; and when you have not confidence you have not faith. I believe they are co-partners, and the principle of faith and confidence is synonymous to me.

If you have not faith to deed your property over to the Trustee in Trust, it is because you have not confidence in the Trustee in Trust. If you had confidence in him, you would have faith in him. You may pay your tithing—you may tithe your sage, mint, and catnip, and this and that, and the other, and after all you may be leaving the more weighty matters undone. It is not best to become stereotyped in paying tithing and stop at that; but if you are going to become stereotyped, I wish you to stereotype the whole edition, and let it remain so, and then go on and make another. I do not object to your stereotyping one letter at a time, if you will go on through the whole edition.

In regard to deeding over your property, no one compels you to do it. I do not compel you to do it, the Trustee in Trust does not, God does not; but He says that if you will do this, that and the other things which He has counseled for our good, do so, and prove to Him. He goes to work and proves us, as we go to work and prove one another under various circumstances. The Lord says, cast in your tithes, and then your offerings. **Tithing is one thing, and offerings are another.** And when that is done, consecrate your property to the Church, and make strong the hands of our President, and he will handle and distribute it to the best advantage. We are to be tried in all things, like unto Abraham, and God even told Abraham to offer up his son Isaac. He went and built the altar, got the wood and the knife, and was ready to do the work; but instead of offering up his son, the Lord said to him, take this ram and offer him up, and put your son to usury, and he shall become a multitude of nations—his offspring shall be as numerous as the sands on the sea shore, and as the stars in the firmament. It will be just so with the property deeded over to the Trustee in Trust;

every man becomes a steward, and puts out his property to usury. The principle of the consecration is to hold property secure and in the channel of blessings and increase.

Our property should not be dearer to us than salvation, and should freely be put to the best use for building up the kingdom of God. To illustrate my ideas, I will use a comparison. Here is my little finger, does not the blood go into that finger as freely and as fully, in proportion as it does into my leg, or into my arm? Does that little finger become selfish—superstitious with the principle of idolatry—and never restore that blood to the fountain? No, for if it did, the fountain would be weakened, and the finger would wither, because of an interrupted communication. How can this Church exist upon any other principle than that of free interchange according to the dictation of the head? My finger restores back the blood to the fountain, where it again becomes impregnated with the principles of life, and then when it goes back again is not that finger impregnated with the power of my vitality — of my attributes? If that is a fact, when we take the same course with the things of God and turn in our property, it will become empowered with the attributes of God and His Son Jesus Christ and the Holy Ghost, and of all those who act with them in the eternal worlds, and from them to us, and from us back to the throne of God. And except we become impregnated with saving principles as they exist with God, with Jesus Christ, with angels, with Peter and with Joseph, you may bid farewell to salvation, every soul of you.

I wish that this whole people would so get religion that Brother Brigham and myself, and other good men could always freely and fully teach you all things pertaining to salvation, and show you your condition, even as the Lord views it. Here is the kingdom of God, here are the Prophet and the Apostles, the Patriarch, and all the leading men of Israel, and where is there a man in Europe, or in any other country, who sprung from this Church, but what sprung from the authority, the life, vitals, and power of this Church and kingdom? If he has not got his power unto salvation in this Church, he has not any power towards an exaltation in the Celestial Kingdom of our God. And those who have power from the true source have not predominance over those who hold the keys in advance of them, for the kingdom of God is a kingdom of order. How can you become impregnated with the spirit and power of God, except you become impregnated through us? There is no true path, except to do as you are told by those whom the Lord has called and chosen, and placed to direct you.

I do not care so much whether you have faith or not, for if you have confidence in yourselves, I would risk the confidence you should have in us. And if you have lost confidence in yourselves, you will not have much confidence in your brethren; and in that case I want to know what confidence you can have in your God? The Lord often takes a course to try the confidence of His people, for He planted a branch of the olive tree in the poorest spot in all the land of His vineyard, and He caused it to yield much fruit that was good. That was considered a marvellous work, and one of His servants said, "How camest thou hither to plant this tree, or this branch of the tree? for behold it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, counsel me not, but go and do all things as I command you."

Now suppose I should say, here, John, William, and Richard, I want you to go up near the arsenal and dig a well, and when you have dug ten feet you will find water. They would be very apt to say, "We have not a particle of confidence in that opera-

tion." I would reply, I do not care about that; it is the well I want, and that will afford water. They go to work without one particle of confidence in what I say, and dig to the depth of ten feet, and come to good water. By so doing, have they not obtained knowledge without confidence? Yes, by their works. And Jesus says, by your works shall you be judged, and by your works shall you be justified. John, Bill, and Dick, dig the well, and I have accomplished my design with them, though they had not a particle of confidence in me, nor in God. And when they have found water, they say, "That gives me confidence in you, Brother Heber, and in your God." The result of their works gives them confidence. It may stimulate some of you to go to work upon that principle, viz, to do as you are told, without knowing whether you will get water or not.

Well, go to work and dig the Big Cottonwood canal on the same principle. Begin tomorrow morning; and do not cease until that canal is done, and I will warrant the water to come, and when it comes, that will increase your confidence. Brethren, will you all with your Bishops lay aside everything that is not of greater importance, and go to work on that canal until it is finished? If you will work, instead of merely saying you will, and go to with all your hearts, it will be but a short time before you see the rock being boated on it for our Temple; and it need not be only a few years before the Temple is built, wherein you will receive your endowments and blessings. And God our Father will protect us and give us good peace, and many other things. He will strengthen our feet and fill our granaries.

Will you go to work at once on the canal, letting your Bishops lead out and you follow? If you will, raise your right hands. (All hands were raised). If you live up to the covenant now made, you will soon accomplish the work; and it will be but a few days before the ground will be in readiness for ploughing and seeding, and God will bless the earth and strengthen it to yield an abundance, through your going and doing that little work, and letting the water into that canal, so that we can boat rock from the quarry unto this place. Let us go to and do, instead of merely saying. That is drawing our feelings into one reservoir.

Upon the same principle, let every man render over his property with an eternal deed that cannot be broken; throw it all into the big reservoir. Suppose that one puts in one drop, another two, another ten, and another a hundred, do you not see, when you throw in your property—your substance—into one reservoir, that it makes us all one, and that you cannot become one without this principle? You may work to all eternity, and never connect the branch with the vine, upon any other principle than that of putting your property and temporal blessings with your spiritual interests, whereby they will both become one. If you do not do that, I do not mean in one thing only, but in everything that God requires of you by His servants, if you do not bring your substance forward and lay it down at the Apostle's feet, you will be stripped.

Brother Brigham is the chief Apostle of Jesus, and he is our President, our Prophet, and our leader, and we the Twelve are his brethren, and you have got to lay down your substance at their feet, as the Saints did in the days of the ancient Apostles of Jesus.

Look at Ananias and Sapphira. I have heard you read their history a great many times, and talk about it. They came with a part of their substance, and lied about it. You may do as you have a mind to. In one sense, we do not care whether you lie, or tell the truth. If you tell the truth and do right, who is blessed? Is it any one but yourselves? It is not

Brother Brigham, nor Brother Heber, only in connection with you, inasmuch as you take a course to do right; for being members of the same body to which we are connected, it influences the whole body, and the whole body is blessed at the same time. It does not particularly make any difference with us, as individuals.

You have got to render an account of everything you have, for we are all stewards. You Bishops, Seventies, High Priests, Elders, Priests, Teachers, Deacons, and members, where did you get the Priesthood and authority you hold? It came from this very authority, the First Presidency that sits here in this stand. There was an authority before us, and we got our authority from that, and you got it from us, and this authority is with the First Presidency. Now do not go off and say that you are independent of that authority. Where did you get your wives? Who gave them to you? By what authority were they given to you? Where did you get anything?

If you do not take the course you have been told to take, and as I am trying to tell you, viz, to render all you have on this earth, every man in this Church and kingdom will be as bare when he leaves this earth as he will find himself when he gets out of it, for he cannot even take his shroud with him nor a pair of stockings. I do not care if he has forty wives and a thousand children, every soul of them will be taken from him. Your wives are given to you as a stewardship to improve upon in building up and establishing the kingdom of God, and your children are given to you as a stewardship. Where did their spirits come from? Did they come from you? No; they came from God. Who is the Father of those spirits? God, and He will require them of you, and those spirits have also got to give an account to their Father from whom they came; they have got to render up an account. Thus you see, that you have to render an account of your wives and children, of your substance, and everything that pertains to this earth, and you cannot avoid it, without suffering a loss.

I want to get you to live your religion, and worship our God. I am not troubled about our not prospering; I trouble myself about living my religion and being faithful to the things of God, and that leads me to confidence, if not in myself, in my leader. It is not so much matter about my trying to obtain confidence in myself, or in you. We are to be connected like a vine, and then when we receive any good thing we will become impregnated with God, with Jesus Christ, with the Holy Ghost, and with angels, and it is the only way in which we can become one.

I feel as Brother Joseph Young feels. God bless him, and may he live a hundred years, if he wants to. I pray that God may renew him in body and blood, and bless him with every good thing that he desires; also Brother Brigham, and Brother Daniel, and Brother Heber, and every other good man. That is my prayer and my feeling. And may the Lord bless every good woman with the same blessings.

Brethren, tumble in your interest into this great reservoir, and we will drink up the earth. And if you do not do it, as the Lord lives, the First Presidency of this Church and the Twelve will drink you up. **If you trifle with me, when I tell you the truth, you will trifle with Brother Brigham; and if you trifle with him, you will also trifle with angels and with God, and thus you will trifle yourselves down to hell. You cannot with impunity trifle with God, for the day is too far advanced for that. Do not trouble yourselves about your sins if you have repented of them; and if you have not, it is time you did.**

I will say to the Bishops in general, take those who are humble, those who have repented and made restitution, and baptize them for the remission of

their sins, and then lay hands upon them, that they may receive the Holy Ghost, and they will receive it, if you take counsel and do right. And you will feel as you never felt before since you were born, and the works of God will continue, if you will do right, for the time has come.

God bless you, peace be with you forever. Amen.

PROPHETIC FORECAST OF WARS

(The following, culled from the Juvenile Instructor (25:162), gives additional evidence of the prophetic gift of the Prophet Joseph Smith. The first two events mentioned have taken place as predicted. According to the prophecy Russia and England will yet come to blows. It will be a struggle for supremacy between Communism and Democracy. Statesmen are fearing and yet expecting such a conflict. The world is fast ripening in iniquity and preparing for the day when "peace shall be taken from the earth" (D. & C. 1:35) and the work of the "wicked slaying the wicked" (63-33) shall be consummated.—Editor.)

Speaking of Russia brings to mind a prophecy which is accredited to the Prophet Joseph Smith concerning this country. Elder Jesse W. Fox, Sr., received the narration from Father Taylor, the father of the late President John Taylor. The old gentleman said that at one time the Prophet Joseph was in his house conversing about the battle of Waterloo, in which Father Taylor had taken part. Suddenly the Prophet turned and said, "Father Taylor, you will live to see, though I will not, greater battles than that of Waterloo. The United States will go to war with Mexico, and thus gain an increase of territory. The slave question will cause a division between the North and the South, and in these wars greater battles than Waterloo will occur. But", he continued, with emphasis, "when the great bear (Russia) lays her paw on the lion (England) the winding up scene is not far distant."

These words were uttered before there was any prospect of war with Mexico, (the Prophet was martyred June 27, 1844), and such a thing as division in the United States was never contemplated (at that time, at least by the masses. Joseph had predicted the war of rebellion December 25, 1832.—D. & C., Sec. 87). Yet these fierce struggles came, and though Joseph himself was slain before they occurred, Father Taylor lived to witness some of the world's most remarkable battles.

The struggle between the bear and the lion has not yet happened, but as surely as Joseph the Prophet ever predicted such an event so surely will it not fail of its fulfilment. (Reprinted from TRUTH, 4:54).

JUDGMENTS TO BE POURED OUT

President Heber C. Kimball once said, that "This government would dissolve pretty much all the laws passed by our legislature, and that the time would come when the government would stop the Saints from holding meetings. When this was done the Lord would pour out His judgments." (Related by Col. Robert Smith; Life of H. C. K.—Whitney, p. 451-2.)

We received the following from Vincent Harper, Exalted Ruler, B. P. O. Elks, No. 743:

> **The Selective Service System has released their publication of statistics for last year, which shows the average per cent of registrants deferred for mental and physical deficiencies for the Continental United States to be 14%. The highest percentage of 4F's were in Washington, D. C., with a percentage of 21.6. Utah has only 8.8% of their registrants in class 4F. Whatever faults may be attributed to the practice of polygamy by its critics, it appears that the production of mental and physical deficient offspring is not one. The average per cent in the United States for registrants in 1C is 40.7. Rhode Island has the highest percentage of registrants in 1C classification, theirs being 48.8. North Carolina with the lowest of 31.1%. The District of Columbia had the highest percentage of registrants deferred in class 4D (Ministers of Religion), with a percentage of 1.1. North Carolina with the lowest of .1. The average of the United States being .5. New York City has 763 registrants deferred under the classification of farmers.**

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

THE KEYS are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders until the Temple is completed.

The rich can only get them in the Temple, the poor may get them on the mountain top, as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building.

There are signs in heaven, earth and Hell; the Elders must know them all to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies.—Joseph Smith (History of the Church, 4:608).

THEY YET FAIL

We have been asked to review in TRUTH the "Life of the Prophet Joseph Smith" by Mrs. Fawn M. Brodie, recently off the press. The work of Mrs. Brodie, we think, hardly rates a review, but does suggest some brief comments. Frankly the work does supply some important information on the introduction of Mormonism and its early struggles. And while it shows the fact that Joseph Smith, like all other messengers of truth, was mortal and subject to mortal limitations, the fact, however, does not in the least affect his prophetic calling. Joseph, himself, acknowledged human weaknesses. He said, "Although I do wrong I do not the wrongs that I am charged with doing; the wrong that I do is through the frailty of human nature, like other men. No man lives without fault."

Much of the reliable information given by Mrs. Brodie she gleaned from the records in the Church offices in Salt Lake City (which source of information, it would appear, has been closed to regular members of the Church), also from the files of the Re-Organized Church at Independence.

On the point of the Prophet's family relations the book brings to light some revealing facts not generally understood by the Church membership or the world at large. Strange as it seems it required the research of an anti-Mormon to glean from our Church records that which its members should have long since known, but which, until now have been hidden from human view.

Remarks from members and officials of the Church, after reading the book, reflect the thought that the Church is afraid of its own doctrines. This is unfortunate and tends to stagnation.

Like forty other pseudo-historians, Mrs. Brodie has tried by human knowledge to solve the mysteries of the Eternal. Such a feat has never yet been accomplished, nor can it be.

Critics of Joseph Smith, in their insatiable efforts to bring to naught his work, have advanced every theory that Lucifer could prompt their minds to conceive until they have heaped contradiction upon contradiction higher than the Tower of Babel.

The voluble effort of Mrs. Brodie begins with the statement credited to the Prophet: **"You do not know me; you never knew my heart . . . . . I don't blame anyone for not believing my history. If I had not experienced what I have, I could not believe it myself."**

Of course the world could not understand this Prophet of God. They couldn't understand Isaiah or Jeremiah; they could not comprehend Jesus the Christ. The stagnant pool bears little relationship to the crystal mountain stream; the miasmic laden air of the over-crowded pool hall does not comprehend the sweep of God's pure, free air that fans the hill tops.

Joseph Smith was an enigma among men. He never has been fully understood even by his own people. He had said: **"I would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life."** He could not tell the people who he was for there were none then capable of understanding it.

Jesus Christ gave a "key" to his Apostles. To the inquiry, "But whom say ye that I am?", Peter answered, "Thou art the Christ, the Son of the living God". Jesus answered: **"Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."**

Paul said, "No man can say that Jesus is the Lord, but by the Holy Ghost."

To understand who Joseph Smith is one should take a peep into the premortal, the mortal and post-mortal existences. There one may recall the Grand Council of the Gods, and recall witnessing an **"Everlasting covenant made between three personages before the organization of this earth, which related to the dispensations 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."** (See Compendium, 1892, p. 289).

When the Book of Mormon was first published, and this is the work Mrs. Brodie uses to prove the Prophet a fake, Joseph Smith was awarded the authorship of it. He was dubbed an ignoramus, a bilk and scoundrel—a faker. His detractors had no idea that the work would be generally read or accepted. But as time elapsed and the many converts to the newly revealed faith were accepting the Book of Mormon as a divinely inspired volume, the enemy was forced to back down from its original position and fabricate another theory. This time, Sidney Rigdon, a semi-educated preacher, with the aid of an old manuscript of one Solomon Spaulding, and assisted by Joseph Smith, was the author of the Book of Mormon. This theory, at first accepted with avidity, was soon exploded by proving conclusively that Sidney Rigdon did not come upon the scene or contact Joseph Smith until months after the Book of Mormon was published; and, too, there is no similarity between the Book of Mormon and the Spaulding myth.

After a million people, many of them the intellectual cream of the earth, accepted the Book of Mormon as a divinely preserved and translated record, a new excuse for its existence was demanded. The theory of ignorance or plagiarism did not longer supply the needs of the enemy, so there evolved the theory that Joseph Smith was an epileptic; that the marvelous record was evolved during mental aberrations or, as one of the reviewers asserts, that he "hynotized himself as well as others."

Speaking of Joseph Smith, Mrs. Brodie says:

"The rare quality of his genius was due not to his reason but to his imagination. And after a hundred years the myths he created are still an energizing force in the lives of a million followers. The moving power of Mormonism was a fable—one that few converts stopped to question, for its meaning seemed profound and its inspiration was contagious."

To the implications of such contradictory slush the record itself is a sufficient answer. Mrs. Brodie is an apostate from the Mormon faith—it is asserted she is of the third generation of apostates. It would hardly be expected that she could grasp the full significance of Joseph Smith's life and mission. And this is true of all other anti-Mormon bigots, apostates, opportunists and nincompoops.

The Prophet, Heber C. Kimball, gave a "key" whereby one may easily approach a correct estimate of the life and mission of the Prophet Joseph Smith. He said:

"Are you ever going to be prepared to see God, Jesus Christ, his angels, or comprehend his servants, unless you take the faithful and prayerful course. Did you actually know Joseph Smith? No. * * * * 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 JESUS CHRIST, for the keys, power and authority of the kingdom of God ARE IN THAT LINEAGE." (Deseret News, March 11, 1857).

No, Mrs. Brodie has not solved the riddle, nor can she or any other person unless and until they repent and serve the Lord.

OH, FOR A PROPHET!

"Oh, for an Isaiah or a St. Paul to re-awaken a sick world to its moral responsibilities!"

These plaintive words are reported as falling from the lips of President Truman in his recent Missouri speech. Let us hope the President was frankly honest in his wish. But what could an Isaiah or a St. Paul do today to correct the great governmental blunders now darkening the horizon? God gave to the nation a greater than an Isaiah and a St. Paul and this Prophet was cruelly murdered. This happened a hundred years ago. Joseph Smith was that Prophet. Had the nation heeded his counsel it would not now be in its present decadent condition.

Were Isaiah, St. Paul or Joseph Smith here today, again teaching the doctrines they taught in mortality, we fear they would not fare differently than they did anciently. All three of the Prophets were not only rejected, but also murdered. We have their records before us. Many today are being persecuted for believing those records.

The world is under the reign of Satan. His gospel is the direct opposite to that of the Father's. Men must accept one or the other; they cannot live in harmony with both at one and the same time. This parable from the Lord should teach a lesson:

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a

certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted but thou art tormented.

And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Luke 16:19-31.

THE RAVAGES OF WAR

Staggering in their direct consequences and future implications are the fruits of war. War lords bolster their cause and justify their actions with the plea of bettering the condition of their people, advancing civilization, and making a better world to live in. But what are the direct results of organized armed conflict?

Aside from mass killings war inevitably leads to the lowering of the moral standards of those engaged in the conflicts, both the active participants on the firing lines and their backers on the "home fronts", and which in itself leads to the deaths.

Perhaps there is no other weapon wielded by his satanic majesty that is so deadly in its consequences, that tears down the pillars of the spiritual temples, and sets the populace adrift on the sea of final destruction. We read with appalling sadness and fearful misgivings of the moral laxness in the youth—male and female—which the recent conflict is bringing about. The "America First" for January, 1946, carries the following depressing report from Great Britain:

BRISTOL GIRLS FALL IN LOVE WITH COLORED MEN

Some weeks ago the story was carried that 4000 Australian women were waiting the opportunity to go to the United States, some with families, to join their Negro husbands. Now comes the following from London, via AP news dispatch:

London, August 26—The Sunday Pictorial, in a front-page story today, reported a "hysterical demonstration by British girls over the departure of American soldiers from Bristol.

With a headline, "All this happened in England yesterday", the Pictorial story said:

"The scene was Bristol, most English of all English cities. The time was 2 a. m. yesterday. The actors were a mob of screaming girls aged between 17 and 25.

"Their hysteria was caused by the news that four companies of American negro soldiers in the city were leaving for home.

"The girls besieged the barracks where the soldiers were, and began singing 'Don't Fence Me In.'

"This was too much for the colored men, who began to break down the barbed wire surrounding their quarters. In a few minutes hundreds of girls and U. S. soldiers were kissing and embracing."

The story related that the girls sobbed as trucks took the soldiers to the station and police attempted to persuade the girls to go home.

"Most of them had been waiting since 7 p. m. the night before, and although it was pouring rain they decided to wait", the story said.

"I don't mind getting wet", said one 18-year-old girl. "I intend to give my sweetie a good sendoff."

In "Everybody's Digest" for March we read of "Sex Laxity in the Navy" with the setting in Japan. The account is given by Chaplain Lawrence L. Lacour. It appears that no restrictions are made against the boys patronizing houses of prostitution in the Yokusuka area, where it is actually assumed by the Naval officials that the incident of venereal disease among the inmates is 100%. Prophylactic stations are provided for each house, under Naval direction, where treatment is given to the patrons before leaving.

"As a policy of the venereal disease control", the report says, "the Navy is permitting unrestricted access, by all men on liberty in the Yokusuka area, to houses of prostitution where the venereal incidents among the prostitutes is considered 100 per cent. The control is the prophylaxis administered by naval corpsmen on duty in the house."

Prior to sending men ashore, it is stated, some ships run educational films on venereal disease to warn the men, while on other ships the commands refuse to discourage promiscuity, and give no warning of its dangers.

Quoting from the report: "A few days after shore leave was first granted, it was disclosed that out of a typical group of prostitutes 51 out of 60 had syphilis, and were not being treated." In fact it was decided to ignore this rotten condition and that no policy of treatment or segregation would be followed.

A few days after the "Red light" district was declared "out of bounds", the fleet's medical officers decided to open one large "house" to be operated with the understanding that all inmates were diseased, and a system of prophylaxis treatment be made available within the "house". This was done over the solemn protests of the Chaplains; and notwithstanding the number of men on liberty the next day was comparatively small on account of rainy weather, the Chaplains, with the officer of the day of the military police, observed a line of enlisted men, four abreast, "almost a block long", waiting their turn at the Yossuura house. The Yossuura house was open to enlisted men, while the "geisha" houses were permitted to accept chiefs and officers.

The prostitutes are reported as dirty, highly painted, guadily clothed, some having open sores on their faces and feet.

"When we consider the rate of disease", the report further discloses, "that there are some forms of venereal disease in the Orient that do not respond to treatment, that some of the prostitutes have been exposed to leprosy, that in the evenings these same girls are patronized by Japanese men, it is hard to see any intelligence behind the Navy's policy. Present plans call for the opening of other houses similar to the one just described."

This condition, to say the least, is horrifying. We are asked to surrender our young men for national defense, while the government itself, if these reports are true, is a party to having them needlessly exposed to an enemy inestimably more vicious and deadly than any savage against whom they are trained to fight. Should they hesitate under the claim of "conscientious objectors" they are called disloyal and cowardly and are subject to confinement in penitentiaries or concentration camps. And yet our sanction means the voluntary exposure of our own "flesh and blood"—our noble sons—to the most horrible conditions known to humanity.

How long can this government sanction such revolting conditions and expect favors from the God of nations?

Some months ago, in conversation with an Army officer who had spent some years in the Orient among the Japanese people, he assured the writer that in the course of one hundred years the Japanese nation would rule the American people. "They are virile and strong", said he, "while we are growing soft and weak. They will overpower us."

We are wondering if the present policy of subjecting our soldiers—the flower of the nation, men who should be populating the nation with their kind—to the enervating influences of vice, disease and death, is not so designed in order to weaken the nation, that as ancient Rome was overthrown by stronger men, we, too, shall finally succumb to a more virile and deserving foe.

It appears that the government is headed for inevitable dissolution as the Prophets of God have forewarned the nation of. If the fate of the antediluvians, the Sodomites and Gomorrahites, the Roman Empire means nothing to this nation, we can see no other course for the Lord to pursue than to blot it off the earth, too, making way for a holier government—THE KINGDOM OF GOD.

A QUESTION

To the Post-Intelligencer (Seattle, Washington):

How can there be peace when the masses are ruled by a system that's destroying family life?

Considering what's dominating the world, isn't it becoming rather embarrassing to wonder why peace is so illusive, or don't you really know?

(Sig.) A. C. Lundberg.

FAMILY LIFE

To the Post-Intelligencer:

As A. C. Lundberg sees it (issue of November 19) "the masses are ruled by a system that's destroying family life". That would be too bad if it were true; it would justify a revolution.

But do we not live in a country where the people rule, where they determine policy through their votes? Who then but "the masses" is to blame ultimately when the nation's family life proves to be headed in the wrong direction?

This writer, too, finds much fault with present-day family life. But his complaint is directed at the many preventing the few with ideas of something more appropriate to this day and age from becoming its pioneers.

The right thing to do in a republic like ours is not to blame the system in vogue, while absolving the masses as its innocent victims, but to get busy and bring about better judgment among the voters.

(Sig.) Edward Midgard,
Seattle, Wash.

TRUTH heartily endorses Mr. Midgard's position. Let the voters do their full duty and public affairs will receive more honest attention.

EXCOMMUNICATION

(Extracted from Mill. Star, 40:262-3)

In a revelation, given May, 1831, the Lord says:

> **Woe unto them who are cut off 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.—D. & C. 50:8-9.**

Every healthy, living body eliminates from its organism effete matter and particles which are obnoxious or injurious to it. When this process of ejectment is not effected, the body is in an unhealthy condition, and must remain so until the natural work of purfication is renewed.

The Church, as a living organization, is in many respects analogous to the human system. Each part of the body must be in harmony with the

other parts, and that which is not in accord and cannot be brought into affinity with it must be ejected, or the whole will become diseased. The form must be animated by a living spirit or, no matter how symetrically it may be arranged, it will be nothing but a carcass. Vitality must flow to every atom incorporated therein, and if any particle becomes callous or dead and does not fall away of its own inadhesion, it must be exorcised or the body will suffer injury.

On the other hand, no vitalized portion of the organism can be cut off without affecting the whole. Suffering and perhaps material harm may be the consequence. Such severance is mutilation, not elimination. Portions of the body may become temporarily paralyzed, or so conditioned that the general circulation is impaired and a numbness supervene that may be mistaken for death. Medical, not surgical, treatment is then required, and the physician who can restore the parts to healthy action is worth far more, under such circumstances, than the surgeon whose remedy is comprehended in the knife, the saw, and the scalpel.

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 Savior'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 thenceforth only fit for destruction; but they are in the Master's hands to do with 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 limb, or any inactive particles of the body which may be warned, or quickened or encouraged into life. Sin and transgression, or positive discord with the system, must exist before excommunication is justifiable.

Woe unto those who are cut off the Church! And woe unto them who cut men and 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 destroy. There is more glory in winning the erring to repentance than in severing the last thread that holds them to the arteries of life.

But the work of excommunication is necessary, if disagreeable. The wicked and corrupt, the stubborn and rebellious who love strife and hate harmony, the slanderer of the good, the promulgator of heresy who will not desist, all who work iniquity must be disfellowshipped by the Saints or the Church will not flourish under the favor of God. And when it becomes a duty to cast out the evil-doer, it should be done without hesitation or compunction and accomplished by common consent. * * *

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 wis-

dom, 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 forth more fruit."** So said He who "spake as never man spake."—Deseret News.

INTERPRETATION OF PROPHECY

(By Axel Fors)

Prophecy and its interpretation is a subject that has interested the professed believer in God in all ages of the world, and rightly so, because we are told in the scriptures that: **"Surely the Lord God will do nothing until he revealeth the secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophecy?"** —Amos 3:7-8 (Inspired Trans.)

Prophecy is history foretold. This being true, how great importance it is that we should have the correct interpretation, that we may thereby be guided and forewarned of coming events.

But as long as true Prophets and true interpretations have existed, the false prophets and their interpretations have also been found. Peter, the foremost apostle of the Lord, warned the people about those giving false interpretations in the following language:

> **Wherefore, beloved, seeing that ye look for such things (having previously spoken of events pertaining to the second coming of the Lord) be diligent, that ye may be found of him in peace, without spot and blameless; and account, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, the long-suffering and waiting of our Lord for salvation. As also in all his epistles, speaking in them of these things in which are SOME THINGS HARD TO BE UNDERSTOOD, WHICH THEY WHO ARE UNLEARNED AND UNSTABLE WREST, AS THEY DO ALSO THE OTHER SCRIPTURES, UNTO THEIR OWN DESTRUCTION. Ye therefore, beloved, seeing ye know before the things which are coming, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and the knowledge of our Lord and Savior Jesus Christ.—2 Peter 3:14-18, I. Trans.**

And again he says:

> **We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy, ye do well that ye take heed, as unto a light which shineth in a dark place, until the day-dawn, and the day-star arise in your hearts; Knowing this first, that no prophecy of the scripture is given of any private will of man. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in abominable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—2 Peter I:19-21; 2:1-2. I. Trans.**

From the above quotations we may draw the conclusion that even in the day of the ancient apostles there were men who advanced their own ideas or gave false interpretations of both the then modern scriptures, and the old prophecies.

In Isaiah 3:16-24 is a prophecy pertaining to the daughters of Zion in the last days, in which are **"some things hard to be understood"**. But if we consider a statement by Brigham Young, a modern prophet, maybe the "things hard to be understood" will become less so. He said:

> **When revelations (or prophecy) are given through an individual appointed to receive them, they are given to the understandings of the people. These revelations (or prophecy) after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given.—J. of D., 3:333; See also Truth, 4:142).**

Orson Hyde, an apostle of this dispensation, in a discourse delivered in Salt Lake City, Oct. 8, 1854, gives an interpretation that in connection with the above quotation might prove helpful in our analysis of the prophecy we wish to discuss or interpret. We quote:

The old Prophet had his eye upon the increased speed of ships; but our translators have made him to say that swift messengers shall be sent to the nations afar off in vessels of bulrushes. (Isaiah 18:2). What do we understand by vessels of bulrushes? Do we ever see such vessels, or hear tell of such except the cradle that was made for Moses to float in on the Nile? Have we ever read of men, swift messengers going in vessels of bulrushes? It is nonsense; such a vessel could not withstand the buffetings of winds and the waves, nor ride in safety through the elements contending with each other, as it were, for empire; or as if the winds and waves were both armed with eager vengeance, to see which should first grasp the little speck struggling for life upon the surface of the boiling element. Who believes anything of this sort? The idea is inconsistent. But when we come to look at it in another point of view it is not so inconsistent and obscure. Brother Carn who is present knows how the German Bible reads. I believe it calls them Pipe ships. The Bulrush is hollow resembling a pipe, and the old Prophet had nothing else to represent his idea by, but the bulrush; though he saw ships in which hollow tubes and pipes were running in every direction, and he was at loss for the name "Steamship" to apply to them. Now, says he, swift messengers shall be sent in PIPE ships looking at the time when steam should be used as a propelling power.—J. of D., 2:62.

With these remarks in mind, let us now examine Isaiah 3:16-24 (I. Trans.) which reads as follows:

Moreover the Lord saith, Because the daughters of Zion are haughty and walk with stretchedforth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of tinkling ornaments and cauls, and round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings and nose-jewels, the changeable suits of apparel and the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods, and the veils. And it shall come to pass instead of sweet smell there shall be stink; and instead of a girdle a rent and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth, burning instead of beauty.

If we now apply Brigham Young's logic, we would say that the Prophet saw the haughty daughters of Zion in their fine apparel, and modern decorations, but in describing the scene to the understanding of his contemporaries, he gave their apparel and jewels names with which they were familiar. To us some of these names are "hard to be understood" at the first reading, but with the aid of the discoveries of modern archeologists the mysteries are, in some manner, yielding their secrets. We give herewith the interpretation of some of the more unusual names of ornaments and apparel. For a more extensive explanation the reader may use any good Bible Dictionary:

CAULS: The Hebrew word shebhisim; its meaning is to some extent disputed, but most authorities agree that it was some kind of a headdress or ornament of the Hebrew ladies, made in the form of a net, of silk or gold thread.

ROUND TIRES LIKE THE MOON: Little is known about this, but it seems to have been either a head-dress, or possibl, small round ornaments strung on a cord and worn around the neck.

MUFFLERS: A light veil worn by the females.

HEADBANDS: Its meaning is disputed.

TABLETS: Is also disputed.

NOSE-JEWELS: A ring of metal, gold or silver, passed through the right nostril, and worn as an ornament.

WIMPLE: An old English word for hood or veil, representing the Hebrew word, mitpahoth, which could also be translated shawl.

CRISPING PINS: Hebrew, haritim, denotes the reticule or handbag, often richly decorated.

STOMACHER: A species of a girdle, in or on which was carried all sorts of articles of adornment, and also perfume-flasks, purses, etc.

Other names that occur in this chapter, such as: Chains, bracelets, bonnets, ear-rings, rings, mantles, glasses, hoods, veils, and the changeable suit of apparel, we do not feel necessary to explain, as they are self-explanatory.

With these explanations in mind, let us see if we can apply this prophecy to the conditions of our time and age, because as the prophet is describing a condition that should exist in the last days, assuming we are the people spoken of, it is of vital importance for us to know.

We may say that the whole prophecy is a judgment for pride and vanity among the daughters of Zion and that these judgments were going to come, because they, the daughters of Zion, would trample under their feet some of the sacred ordinances and covenants of the everlasting gospel. The Lord says: **"And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty, the beauty of the work of thine own hands."** (Doc. & Cov., 42:40).

Because of the vanity of some of the daughters of Zion, and for their desire to be like the daughters of Babylon, or socially proper, the garment of the Holy Priesthood was changed. (See TRUTH, 4:145). The desire for the change was a result of not wanting to adhere to the counsel of the Lord, **"let thy garments be plain"**, but instead, let thy gowns and dresses be low-necked and up to date, and of course, the garment of the Holy Priesthood could not be worn in connection with these fashions of Babylon. These gowns and dresses could well be called **"the changeable suits of apparel"** or as the Swedish translation calls them. **"formal dresses"**.

Of course we will not here infer that all the daughters of Zion are under this condemnation, because we know large numbers of them who have not sacrificed principle for fashion, nor broken covenants for a thing of naught. Neither will we infer that the Lord is displeased with his children when they adorn themselves with the riches of the earth, in righteousness and within reason; but his anger is kindled against those who in unrighteousness and pride lift themselves up and thereby become the oppressors of their fellows.

In the 18th verse the Lord says: "In that day the Lord will take away the bravery of tinkling ornaments, etc.", or to again quote from the Swedish translation, "all the pomp and splendor of their"——and here follows an enumeration of all their jewels and ornaments.

Yes, the daughters of Zion adorn themselves with: Fancy hairnets (cauls), necklaces (round tires like the moon), veils, (mufflers), shawls (wimples), handbags (crisping pins), earrings, bracelets, rings, bonnets, etc. In a few words, nearly all the things that Isaiah enumerates is to be found among the daughters of Zion today, maybe with the exception of the nose-jewels—but who knows but that the day will come when also that "sign" will be seen. (They are now being worn among the heathens).

We think enough evidence has been brought forth to show that we are living in the day the Prophet spoke of, and unless we all speedily repent the judgments spoken of will be poured out without measure; the Lord God hath spoken it, both anciently and in modern time.

Department of Legend and Tradition

In the second of the series of articles under the above heading, we bring to the attention of our readers some of the legends relative to the origin and migrations of the Indians. It is interesting to note, in this respect, with what accuracy these legends agree with the record to be found in the Book of Mormon.

The following is what William Penn said of the origin of the Indians:

"Their eyes are black like the Jews —they reckon by moons—they offer

the first fruits—they have a feast of Tabernacles—their altar stands on twelve stones—their mourning lasts a year—their customs of the the women are like those of the Jews; their language is concise, masculine, full of energy, resembling the Hebrews; one word serves for three, and the rest is supplied by the understanding of the hearers. Lastly, they were to go into a country which was neither planted nor sown; and he that imposed that condition upon them was well able to level their passage thither."

—Penn's letter on the present state of the lands in America, page 156.

We quote from one of the Peruvian legends as to the origin of that tribe.

"The first settlers to arrive in Peru came near to the site where Cuzco now is, in guise and form of a family. According to the account of the Amantas there were four brothers and four sisters. The oldest brother climbed a hill and unwinding a sling from his head he shot four stones with it, indicating the four parts of the world, and saying as he took possession of the land for himself and in the name of his brothers and their wives. The hills which he indicated thus with the stones he called Antsiuyo (Andes or land of the Antis) on the East.

The three brothers deeply regretted seeing the eldest brother so forward in matters of government and in general superiority, for they supposed from what he had done that he wished to be their leader. He who most observed the intention of the oldest brother was the youngest, and being a vigorous and captious man, he proposed to conduct himself in such a way that he should be left alone and no one should hamper his command. * * *

"This youngest brother — Pirua Manco—was the first who ruled in Cuzco, and he was not an idolator, for he adored the God of the patriarch of the deluge (Noah) and of his descendants, nor was there any other God than the creator of the world whom he called."

—Memories Antiguas del Peru, pp 4-7.

While the Aztec legend says:

"In all the Aztec and Toltec histories there appear four characters who constantly reappear; * * * as guides and chieftains of tribes during their migrations: or as kings and rulers of monarchies after their foundation; and even to the time of the conquest, there are always four princes who compose the supreme government, whether in Guatamala or in Mexico."

—Myths of the New World, by Daniel C. Briton, pp. 96-97.

Also the Tupis claim a like descent:

"The Tupis of Brazil claim descent from four brothers. * * * Their southern relatives, the Guaranis of Paraguay, also speak of four brothers and give two of their names as parents of the tribes called after them. The fourfold chieftains created were the originators of the Muyscao Regata. The Nahuas of Mexico descend from four original families. The Sacs of upper Mississippi sprang from four men. The Ottoes from eight—four men and four women. The Shawnees and Natchez had four clans."—Ibid, page 161.

We note with keen interest how complete in every detail is the legend of the Toltecs. Here we have suggested that these Indians were once a part of a royal people—a people who understood right from wrong—who loved to do wrong so deeply that they left the Prophet of God and sought a country where they could continue in their idolatry without restrictions. We quote:

"The Toltecs referred to were of the house of Israel, and the great Prophet Moses freed them from captivity. Having crossed the Red Sea they gave themselves up to idolatry, and persisted in it—and in order to escape the chidings of the law-giver, or

for fear of punishment, they left him and crossed the sea to a place called the seven caves, on the shore of the gulf of California, where they founded the city of Tula. The first chief who ruled and conducted this great band from one continent to the other was Tamub; second was Capichech; the third Calel Ahus; the fourth Ahpep; the fifth Nimaquiche; who being the best beloved and most distinguished of all, at the order of his oracle, led these people away from Tulon. * * * In this migration they spent many years, suffered unspeakable hardships, and journeyed in their wanderings, for many leagues over an immense tract of country, until beholding a lake they determined to fix their habitations at a certain place not far from the lake, which they named Quiche, in memory of the King Nimaquiche—the youngest of four brothers who had led the people to the land—where the land was divided by agreement among them.

—Bancroft's Native Races, 5:564-566. Stephens Central America, 2:172-173.

CIVILIZATION—MISSIONARY LABORS, ETC.

(Brigham Young)

In the forenoon, Brother Hooper asked—"What will not people do for gold?" I will answer the question. They will not serve God with a pure heart; you cannot hire them to do this. If they serve God, it will be by their own free will and choice. Persons can be hired to preach for money, but it does not follow that such preaching is doing God service.

As I mentioned this morning, when the god of this world is hoisted, the priest from the pulpit and the pious deacon and the people worship at its shrine. All the churches and all the world runs after gold.

The arts and sciences are somewhat advanced among the Christian nations, **but as to a true knowledge of things as they are in eternity, there never were nations more ignorant.** According to my definition of the word, a people are heathenish that do not know things as they ought. The Christian world, so called, are heathens as to their knowledge of the salvation of God. If those nations that we call heathen were civilized as we are, intelligent as we are, we would not call them heathen. The civilized world terms those heathen who do not follow their custom, who are not educated as they are, and who do not worship according to the modern Christian form of worship.

Without doubt, much of the display and pretended knowledge and wisdom that were presented to the Japanese visitors by the senators, representatives, and great men of our nation, were offensive to them; and perhaps they looked upon the inhabitants of the United States as a poor, miserable, degraded, abominable people, not fit to live upon the earth.

Pass from Japan to China, then to India, then westerly across Asia, and probably those people view our nation in much the same light. And when you arrive in the Christian nations, they esteem themselves wiser and far in advance of those they call heathen.

The women in Christendom cannot successfully compete, in spinning and weaving, with those in the East Indies and some other heathen nations. And arts and science, in the so-called heathen nations, in many respects excel the attainments of the Christian nations. Then pass in review the ancient heathen nations—examine their architecture and their other productions in the mechanical departments, as to this day exhibited in their works and ruins, and all the boasted knowledge of Christendom in those branches fades in comparison.

The civilized world has a tolerably good understanding of the art of navigation, but father Noah knew more

about it than do all the mariners now upon the earth. Abraham knew more about astronomy and true philosophy than does all Christendom. The civilized nations know how to make machinery, put up telegraph wires, etc., etc.; and in nearly all branches, they are trying to cheat each other; and finally they will learn that they have been cheating themselves for the golden god—the Mammon of this world.

The world is drunk, but not with wine or strong drink; and our country is the most drunken of all. They are deluding themselves; they are drunk with party fanaticism; they are high-minded, heady, and senseless, and are fast going to destruction. As Brother Heber has stated, the Lord Almighty will empty the earth of the wickedness that has dwelt upon it for so many hundreds of years: It will not be suffered to dwell upon it much longer. **The wicked will go to their place, and the Almighty will gather his Saints and raise up a people who know their right hands from their left, which Christendom does not know, so far as pertains to the plan of salvation.**

Serve your God, but not for gold. Strive to be righteous, not for any speculation, but because righteousness is lovely, pure, holy, beautiful, and exalting: it is designed to make the soul happy and full of joy, to the extent of the whole capacity of man, filling him with light, glory, and intelligence. If you cannot love it for that, do not undertake to be righteous. A man cannot be a Saint at the same time that he loves sin and rolls it under his tongue as a sweet morsel, any more than an Elder can do good on a mission while his heart is set upon riches, planning to bring home merchandise. The Elders cannot accomplish both these things at once; and in trying to do so they have missed their aim, for they have neither got rich nor magnified their calling and priesthood.

I can say amen to what Brother Heber has said. Those who now go forth upon missions will feel more of the power of God than they ever had, and will speak as men having authority, asking no odds of the wicked. I said, in Nauvoo, that we were going to leave our possessions. We did so, and God has been and is our helper, and is on our right and left, and round about us like a wall of fire to defend this people, if they serve him with an undivided heart.

Will our enemies be saved? No. They have had the Gospel preached to them year after year, and have rejected it. What are they? Comparatively nothing. Where are they? Nowhere. Who are they? Nobody; and as they ripen in iniquity they will depart to the place prepared for them, and be as though they had never been. Can you so much as hire them to serve God? No: but go into the East Indies and you can hire hundreds to profess to serve God, by paying them so much a day. Christian ministers are said to build up their churches there by hiring the natives to be sprinkled and have their names written in the church records. There is a gentleman now in our city who has been blamed by missionaries, both in Europe and America, for writing the truth about their operations in Africa. They had not made as many converts as they lost missionaries on the African soil.

We want the Elders of Israel to preach the Gospel without purse or script, and to trust in God for their food, raiment, and lodging. If you have not a second shirt with you, do not be fretting about it, but trust in God for some person to give you another; for you will not have anything without the Lord pleases, neither food nor raiment; and what he wants you to have he will bring about. Then trust in the Lord, going forth in his name. I will leave the matter of gathering means to the Bishops.

"How much, Brother Brigham, do you want gathered to enable the Missionaries to reach their fields of labor and assist their families during their absence? Will five dollars do? for we are very poor in our Ward: we cannot give much." You are a poor Bishop. We want your hundreds and thousands; and what is not needed now, we will save for the Elders next spring; and when we bind burdens for you, you shall not be able to truthfully say that we will not reach out our little fingers to lift them. You may bring two or three of your best men, and I will give more than they all; I will put forth my whole hand. If any man in this kingdom will give me two-thirds of what my property is worth, I will sell it to him and give every dime of the money toward gathering the poor, and in ten years from now I will be far richer than I am now. I would like to devote every dollar I am worth to preaching the Gospel and gathering the poor, to show the people what God is willing to do for his servants, though he be possessed of weaknesses. Bring the man or woman, who has labored for me, that can say in truth that I have oppressed the hireling in his wages. No living being can in truth say that I have; but I have fed and clothed hundreds and thousands who have not labored for me.

I shall keep the plan of assisting our Missionaries from here before the people until we learn that it is the best policy. I do not, on this account, wish the people abroad to omit paying their Tithing and doing all they can; but I wish to dictate the Church means in a way that will benefit the kingdom of God; for I will gather the poor and build up Zion, while the course of others wastes and destroys. Doubtless many of the Elders think that they are smarter than I am. As Brother Kimball has said, some of the knowing ones marvelled when we were called to theApostleship. It was indeed a mystery to me; but when I considered what consummate blockheads they were, I did not deem it so great a wonder.

When they would meet Brother Kimball and myself, their looks expressed, "What a pity!" Then I would think, "You may, perhaps, make tolerably good men after a while; but I guess that you will tumble out bye-and-bye"—just as they did: they could not stay in the Gospel net, they were so big and grew so fast; they became larger than the ship and slid overboard.

I ask no odds of the enemies of truth, neither have we from the beginning. Let us so live that God and angels are with us, and all is right; and if we do not, it matters not what becomes of us, nor how quickly we are overthrown as a people. Let all hearts be fervent in their covenants, and glorify their Father who is in heaven, with their spirits and bodies, which are his. Let our most earnest desire be to bring forth and build up the kingdom of God upon the earth, save the house of Israel and all the honest among the Gentiles, and fill the whole earth with the light, glory, power and knowledge of God, and be prepared to enjoy it; which may Jesus grant. Amen.—J. of D., 8:171-73.

GOD OR CONSEQUENCES

By EARL L. DOUGLASS, D. D.

"Is gambling wrong?"

I asked the question of a Christian woman for whom I have the most profound respect, and her answer was, "Yes, if you lose".

We may regard this with a smile, but it is the frank setting forth of what a vast majority of people believe. The evil of a wrong act abides not in the act itself, but in its penalty. If there is no penalty, there is no evil. If we can bet on a horse race and win (argue such folk), there is nothing wrong with the transaction; but if one loses,

the thing is a dreadful piece of wickedness.

Christianity holds to absolute standards. Things are right or wrong in themselves, regardless of consequences. And they are right or wrong depending upon whether they do or do not accord with the standards of the moral universe. The real world is unseen, perfect, harmonious. Whatever is out of tune with this beneficent arrangement is wrong. Whatever transgresses the will of the all-wise, personal God—this is evil.

Consequences have nothing to do with the issue involved. A perverse generation, knowing not what it did, put Jesus on the cross. A petulant Greek mob had some centuries previous condemned Socrates to drink the hemlock. Jesus said, "Blessed are ye when men shall persecute you"—in other words, "Ye are happy if we are right, the consequences notwithstanding."

To judge by consequences is to misjudge. A thing is right because it is right, and wrong because it is wrong. God is the Arbiter—not consequences.

* * * * *

THE GREAT GAMBLE

(The King's Business)

One of the most brilliant men of all time was Pascal, the scientist and mathematician. At sixteen he wrote a profound geometric treatise on cross-sections of the cone; he studied the cycloid curve, laid the foundations of calculus, experimented with hydromatics and air pressure and improved the barometer.

Pascal's friends complained of their gambling losses and begged him to apply his mathematical skill to "beating" the roulette wheel. Out of his investigations, the mathematical branches of probability curve and permutations resulted. His research also led him to philosophize on the spinning wheel of life at which all must play. In his "Pensees" we have a remarkable autobiography of a soul seeking personal salvation.

Pascal thus meditated: "Supposing I put my money on the proposition that God does not exist? If God does not exist, I lose nothing. I win annihilation just as I thought I would. But supposing God is, then I lose all. I win hell which I greatly fear. On the other hand, if I put my money on the proposition that God does exist, what are my chances? If God does not exist, I lose nothing, but at least I win the merits of a good, decent, Christian life. But if God does exist, I win all. My best bet then is to bet that God is. I have two to one chances to win."

Thank God that through the finished work of our Lord Jesus Christ our salvation has passed from the realm of chance to that of certainty!

MORE FLOUR FROM OUR WHEAT

Many workers are wondering about the bread which will be made from the new wheat flour. The Government order, which went into effect March 1, was issued to extract more flour from our available wheat supply. This will help us to send more wheat abroad to help feed those less fortunate than we. Eighty per cent of the wheat grain will be used instead of 72 per cent. The flour will be cream color instead of white, and as a result your breads and cakes will be slightly yellower in color. Yet the flavor and texture will be almost the same as before. The new flour may call for a few changes in home baking recipes.

While Theodore Roosevelt was Police Commissioner of New York City, he asked an applicant for a position on the force, "If you were ordered to disperse a mob what would you do?" "Pass around the hat, sir", was the reply.

WAS JESUS MARRIED?

M. ZVI UDLEY, Th. M., Ph. D.
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Jesus of Nazareth was a Jew; he lived in a Jewish world, and he worshipped a Jewish God. Few, indeed, are the Christians who realize this today, for the church writers through the centuries have done their best to take Jesus out of Judaism and substitute him for the pagan gods of Rome and Athens; not to convert the pagans to Jesus, but to convert Jesus to the pagans.

The ancient world did not understand Judaism; it looked upon the Jews as prudish little people who had silly ideas about food and morals and God. The first converts were not made among the pagans but among the Jews in other parts of the earth. In its earliest days Christianity was the fulness of Judaism, and few are the verses of the New Testament which can be fully understood without placing them in their true environment.

Jesus was a rabbi; one of the great rabbis of his time. There were other rabbis then, who are well known today: their teachings govern the lives of all orthodox Jews today, just as the teachings of Rabbi Jesus govern the lives of all orthodox Saints. Today we know almost as much about those days as did the people who lived in them—perhaps even more—and if we but look to those times we will see how Christianity has fallen.

When Jesus was young he conversed with the rabbis in the Temple. All scholars will concede that the chief rabbi with whom he talked was kindly Rabbi Hillel whose teachings are mainly recorded in the Talmud. The teachings of Jesus reflect many of the thoughts of Hillel, who taught, for instance: Love thy neighbor as thyself, this is the whole Law; all the rest is only contemporary upon it. The Gospels teach that Jesus regularly took his place in the synagogue and many of his teachings there are recorded in the Talmud.

Throughout the entire New Testament Rabbi Jesus conducts himself as befitted a liberal Jew of his time. Even his Sabbath-keeping was in accord with the teachings of the great rabbis.

In many places in the Gospels Jesus acknowledged the title of Rabbi, and we may well suppose that those people who called him that knew him to be one. In accepting this title Jesus certainly admitted that he had fulfilled the requirements of that office.

The greatest requirement was a good knowledge of the Law and the Prophets. This Jesus had. The next great requirement was that he be married. Until the twentieth century no rabbi was hearkened to, if he were unmarried. No orthodox rabbi today is unmarried.

The Talmudic laws (according to which Jesus lived) are very clear. They forbid an unmarried teacher to touch a child; when Jesus allowed the children to come to him, he admitted that he was himself a married man.

The Talmud commands that no man shall pass his twentieth birthday without getting married; only the Essenes among the ancient Jews taught celibacy. (And not all of these taught it.) That Jesus was not of this group can be proved by the fact that he regularly upheld the Pharohaic interpretations against those of the Essenes.

Jesus taught that he had not come to destroy the commandments but to fulfill them. One of the commandments which the ancient Rabbis professed to be binding upon all men was "increase and multiply". Was Jesus not to fulfill this, too?

As long as Christianity taught the truths of Judaism, that long was it able to make many converts from the Jews; when it fell into apostacy, and began teaching Greek philosophy for Christ's doctrine, it was unable to make further converts among the Jews.

The Jews believe in a Messiah who will have children (v. Greenstone, Messiah Idea in Jewish History, 1943, for a full discussion); apostate Christianity teaches a Messiah who was not even married. The two can never meet, except by admitting Christ was a married Rabbi.

THEY DON'T THANK YOU

When a feller tails up an old cow that is down,
She don't thank him for it. I've generally found
That as soon as she's standin', the miserable wreck,
Will start shakin' her horns and git right on the peck.

She comes chargin' at you, you dodge her, and then
She loses her balance and falls down again.
That's the sort of a thing that will make a man swear,
This workin' and fightin' and gittin' nowhere.

But then there's some people that's just like a cow;
I bet you can think of a few of 'em now.
You remember the times when you put yourself out
Fer some feller you didn't care nothin' about.

And just about time when you thought it was through,
He was back into trouble and huntin' fer you.
It made you so mad that you swore there and then
You would never start helpin' that feller again.

But then when you find an old critter that's weak
And is down, or some cuss with an unlucky streak;
In spite of the things that you promised and swore,
You go right to work and start helpin' once more.

—Bruce Kiskaddon

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ROGER W. BABSON

March 8, 1935, Babson said:

"The next black area may be of short duration because of the greed of politicians to get votes by sacrificing the credit of the nation, scrapping the Constitution, and building up an unprecedented and useless debt, which can be paid only by heavy taxation or currency inflation."

LIVING

To touch the cup with eager lips and taste, not drain it;
To woo and tempt and court a bliss—and not attain it;
To fondle and caress a joy, yet hold it lightly,
Lest it become necessity and cling too tightly;
To watch the sun set in the West without regretting;
To hail its advent in the East—the night forgetting;
To smother care in happiness and grief in laughter;
To hold the present close—not questioning hereafter;
To have enough to share—to know the joy of giving;
To thrill with all the sweets of life—is living.

—Author unknown.

THE TWO PRAYERS

Last night my little boy
Confessed to me some childish wrong;
And kneeling at my knee
He prayed with tears—
"Dear God, make me a man
Like Daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head;
"O God, make me a child
Like my child here—
Pure, guileless—
Trusting Thee with faith sincere."

—Author Unknown.

At first I had a blonde love,
And now a sleek brunette;
Tomorrow'll bring a redhead—
I'll date all colors yet.
You may think that I'm fickle,
Or that I can't be true;
But these are all the same girl—
It's just her hair that's new.

"Say, Mike", queried Plodding Pete, who was looking at the piece of a Sunday school paper that had come with a handout, "wot does it mean 'bout bein' between de devil an' de deep sea?"

"It's de same as bein' told t' take yer choice between goin' t' work an' takin' a bath", explained Meandering Mike.

DON'T

Young man don't take a girl's hand in yours and tell her you love her, unless you are prepared to pay her board for life.

Judge a man by his ambitions and not by his faults.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 11. MAY, 1946. NO. 12.

Discourse Delivered by President Wilford Woodruff

The Manifestations of Angels; Joseph and Brigham Visited Often; The Holy Ghost the Real Monitor for the Saints; Remarkable Experiences.

At the Weber Stake Conference, Ogden, October 19, 1896. (From Deseret News Weekly, Nov. 7, 1896, Vol. 53, No. 21.)

I am pleased to meet with so many of our friends this morning, and I feel desirous to talk to you upon a principle that I very seldom dwell upon before the congregation of the Saints. I have had my mind somewhat exercised of late on various things, perhaps for purposes known to the Lord better than myself, though they are principles we are all more or less acquainted with.

One of the Apostles said to me years ago, "Brother Woodruff, I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I have never had my prayers answered." I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, he sends him to perform a work that cannot be performed only by the administration of an angel. I said to him that those were my views.

The Lord had sent angels to men from the creation of the world, at different times, but always with a message or with something to perform that could not be performed without. I rehearsed to him different times when angels appeared to men. Of course, I referred to the angel visiting Joseph Smith. The Revelator John said that in the last days an angel would fly in the midst of heaven, having the everlasting Gospel to preach to them

"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 dwell on the earth. The reason it required an angel to do this work was, the Gospel and the Priesthood had been taken from among men. Hence, God had to restore it again.

Now, I have always said, and I want to say it to you, that the Holy Ghost is what every Saint of God needs. It is far more important that a man should have that gift than that he should have the ministration of an angel, unless it is necessary for an angel to teach him something that he has not been taught.

I am going to refer to some of my own experiences with regard to the ministration of angels and the operations of the Holy Ghost. I have never prayed for the visitation of an angel, but I have had the ministrations of angels several times in my life.

One visitation I received in Kentucky, at the house of A. O. Smoot's mother, while on my first mission. I went through Jackson County into Arkansas Territory, and from Little Rock waded the Mississippi swamp 180 miles to get across into Tennessee. I arrived in Henry County, Tennessee, on the west, at the same time that David Patten and Warren Parrish landed in that region on the north. We met and labored together for a while and built up some churches there. I then held the office of a Priest. I traveled thousands of miles and preached the Gospel as a Priest, and, as I have said to congregations before, the Lord sustained me and made manifest His power in the defense of my life as much while I held that office as He has done while I have held the office of an Apostle. The Lord sustains any man that holds a portion of the Priesthood, whether he is a Priest, an Elder, a Seventy, or an Apostle, if he magnifies his calling and does his duty.

I will give you an instance of the Lord's protecting care over me while I was a Priest. I had this experience while in Arkansas with my companion, who was an Elder. There was a man in that country who with his wife and five sons had been in Jackson County. His wife died there. The old gentleman was in the faith apparently when he left there. He was driven out, the same as the rest of the Saints were, and some of his sons were whipped with hickory gads in the persecution there. I knew he was in this Arkansas country, and I felt anxious to go and see him, as he was the only Latter-day Saint that we knew anything about in that region.

The night before I got there I had a peculiar dream. I dreamed that an angel appeared to us and showed us a certain path that we must follow, and that the blessings of God would attend us in following that path. As we went along this path we came to a log cabin with a wall on each side ten or fifteen feet high. This road led right through that building. When I went to the door and opened it, it was full of large serpents. My companion said he was not going into that room for anybody or anything. "Well", says I, "I am, or I'll die trying. The Lord told us to follow that path, and I am going to walk in it, unless I am stopped by some power that I know not of." I stepped into the door. Those serpents all arose up ready to jump on me, and there was a very large one in the middle of the floor that made a pass at me.

It appeared to me as though I would be destroyed, but when the serpent reached near to me it dropped dead, and then turned black and burst open, after which they took fire and burned up, and both of us went through safely. The morning after, we arrived at this man's house. His name was Akeman. It was Sunday morning, and we went into the house. Mr. Akeman and his daughter were at breakfast. His sons were settled in cabins around

him. We sat down, but there seemed to be a peculiar spirit in the place.

I finally stepped up to the mantlepiece on which I saw a Book of Mormon. I picked it up, and said, "Brother Akeman, you've got a very good book here." He said, "It's a book that came from hell". I then began to understand a little what lay before us. He had apostatized. He cursed everything and everybody—Joseph Smith, Lyman Wight, the Apostles, and a good many others whom he named. He was very angry. I inquired about his sons. He said they were settled around him there.

Well, we took up our valises and left. I looked up one of his sons—the youngest, I believe, and the only one that was in the faith, and he was like a drowning man; but by praying with him we got the Spirit of the Lord in him, and we had a pretty good time with him. We told him of our experience at his father's, and I said we were desirous to have some meetings there if we could. He said he did not know; his father had apostatized and was at war against everything that was Mormon. He told us, however, where an old gentleman lived close by to whom he had loaned the Book of Mormon. He was an aged man and his wife was an aged woman. Their name was Hubbard.

We went to see them and they were very glad to receive us. In the morning my companion said he was going to leave the place. Of course, he was an Elder, and I was only a Priest, and we generally suppose that the lesser should obey the greater; but I said to him, calling him by name, "You are not going to leave here, nor I either; we shall both of us stay here till I see the fulfillment of my dream. It is here, and I am going to stay and see it, and you will, too."

It was not natural for me to take a stand of that kind, but I felt led to it upon that occasion.

We stopped there three weeks and cleared land for Father Hubbard, while he fed and housed us. Three times while we were there I was warned of the Lord to go and warn this Mr. Akeman. The last warning I received from the Lord was on Saturday night of the third week. I went up to his house which was about three-quarters of a mile distant, and when I got there his daughter stood in the doorway. I walked in and saluted him. He was walking the room, but did not say anything to me. I told him the Lord had sent me to pay him a visit. Then he made some exclamation that was rather profane. I sat down and commenced warning him. I told him that he had apostatized from the Gospel of Christ; he had had the Priesthood and he was pursuing a course that would send him to destruction, and the judgments of God would overtake him. Well, he raged like a demon. That is about all I said to him. I certainly did not stay long, but I delivered my message.

When I left the house he followed me, and when he came to where I was he fell dead at my feet as though he had been struck with a thunderbolt from heaven. He was a very large man, and he turned as black as an African and his skin seemed almost to burst open. The next day I attended his funeral. But he had raised a mob and had sent word for them to come and drive us out of the country or hang us, and they had sent warnings to us to leave. The consequence was, there were some fifteen or twenty deaths during my stay there. Men were taken with what was called pleurisy. Doctors came in and opened a vein, and they died in five minutes.

One of these men sent for me, and I went and saw him. Two men were holding him. He said to me, "I wish you would cut open my side; I have a pain here and it is skin deep; you can cut it out and save my life." I looked at him, but did not say any-

thing to him. I said to myself, "If your eyes were open, you would see the angel of death standing by your side." He died while I was there. After this my partner left me, and I went alone to Memphis, Tennessee, and met with Brothers Patten and Parrish.

After laboring in that part for a length of time, I received a letter from Joseph Smith and Oliver Cowdery, in which they requested me to stay in that country and take charge of the churches that we had built up there. The Prophet promised me many things, and said I should lose no blessings by tarrying in that country and doing as he wished me, and letting the other brethren go and get their endowments. I was then at the house of Abraham O. Smoot's mother. I received this about sundown. I went into a little room where there was a sofa, to pray alone. I felt full of joy and rejoicings at the promises God had made to me through the Prophet.

While I was upon my knees praying, my room was filled with light. I looked and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eyes and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and the stars falling from heaven.

Those things were presented to me one after another, as they will be, I suppose, when they are manifest before the coming of the Son of Man. Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the Gospel, all clothed in white robes. In the form they were presented to me, they had already been raised from the grave.

After this he showed me what is termed the second resurrection. Vast fields of graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. This personage taught me with regard to these things. Among other things he showed me, there were seven lions like burning (burnished?) brass placed in the heavens. I asked the messenger what they were for. He said they were representative of the different dispensations of the Gospel of Christ to men and they would all be seen in the heavens among the signs that would be shown.

After this passed by me, he disappeared. Now, if I had been a painter I could have drawn everything that I saw. It made an impression upon me that has never left me from that day to this. The next day we had a meeting in the academy. Brother Smoot and some others went with me; but I was a lost man. I hardly knew where I was, so enveloped was I in that which I had seen.

I refer to this as one of the visitations that was given me in my boyhood, so to speak, in the Gospel. I was a Priest at the time. Of course, there was a motive in this personage visiting me and teaching me these principles. He knew a great deal better than I did what lay before me in life. It was doubtless sent to me for the purpose of strengthening me and giving me encouragement in my labors.

The other instance I want to refer to is what I spoke about at the recent General Conference. I need not dwell particularly upon this now; but I had a motive in laying it before the people on that occasion. The history of Brother Kimball's operations with

those evil spirits in England is before the Church. And while on this point I want to correct a mistake that I made in referring to this matter at our General Conference. I got the names of Brother Kimball and Brother Hyde confused in my mind, and made it appear that Brother Kimball rebuked those evil spirits from Brother Hyde, when in fact it was Brother Kimball who was afflicted with those spirits and Brother Hyde administered to him. As this is a matter of history, I wish to state it correctly, and therefore make this explanation.

When Brother Kimball, Brother George A. Smith and myself went to London, we encountered these evil spirits. They sought to destroy us. The very first house that was opened to us was filled with devils. They had gathered there for our destruction, so that we should not plant the Gospel in that great city. Brother Kimball went to Manchester on some business, and left Brother George A. Smith and myself there. One night we sat up till 11 o'clock, talking Mormonism, and then went to bed. We had only just laid down when those spirits rested upon us, and we were in a very fair way of losing our lives. It was as if a strong man had me by the throat, trying to choke me to death.

In the midst of this a spirit told me to pray. I did so, and while praying, the door opened, the room was filled with light and three messengers came in. Who they were I know not. They came and laid their hands upon us, and rebuked those powers, and thereby saved our lives. Not only so, but by the power they held they rebuked the whole army of devils that were in that great city, and bound them so that they have never troubled any Elder from that day to this.

Now those messengers were sent to us because it was necessary. We would have lost our lives if somebody had not delivered us. We needed help, and we could not get it anywhere else.

This is all I want to say with regard to the administration of angels to myself. This Apostle that I refer to told me he had prayed and prayed for the administration of angels. Well, if it had been necessary to save his life, as it was in my case, he would have had the administration of angels. But he had access to the gift of the Holy Ghost, as all of us have. And that, brethren and sisters, is what I want to talk to you about.

One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had had a visitation the night previous from Joseph Smith. I asked him what he said to him. He replied that Joseph had told him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth.

Now I will give you a little of my experience in this line. Joseph Smith visited me a great deal after his death, and taught me many important principles. The first time he visited me was while I was in a storm at sea. I was going on my last mission to preside in England. My companions were Brother Leonard W. Hardy, Brother Milton Holmes, Brother Dan Jones and another brother and my wife and two other women. We had been traveling three days and nights in a heavy gale, and were being driven backwards.

Finally I asked my companions to come into the cabin with me, and I told them to pray that the Lord would change the wind. I had no fears of being lost; but I did not like the idea of being driven back to New York, as I wanted to go on my journey. We all offered the same prayer, both men and women; and when we got through we

stepped on to the dock, and in less than a minute it was as though a man had taken a sword and cut that gale through, and you might have thrown a muslin handkerchief out and it would not have moved.

The night following this Joseph and Hyrum visited me and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God; that all of us needed it. He also told me what the Twelve Apostles would be called to go through on the earth before the coming of the Son of Man, and what the reward of their labors would be; but all that was taken from me for some reason. Nevertheless, I know it was most glorious, although much would be required at our hands.

Joseph Smith continued visiting myself and others up to a certain time, and then it stopped. The last time I saw him was in heaven. In the night vision I saw him at the door in the Temple in heaven. He came and spoke to me. He said he could not stop to talk to me because he was in a hurry. The next man I met was Father Smith; he could not talk to me because he was in a hurry. I met a half a dozen brethren who had held high positions on earth, and none of them could stop to talk with me because they were in a hurry. I was much astonished.

By and by I saw the Prophet again, and I got the privilege to ask him a question. "Now", said I, "I want to know why your are in a hurry. I have been in a hurry all through my life, but I expected my hurry would be over when I got into the kingdom of heaven, if I ever did." Joseph said: "I will tell you, Brother Woodruff. Every dispensation that has had the Priesthood on the earth and has gone into the celestial kingdom, has had a certain amount of work to do to prepare to go to the earth with the Savior when He goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation, and so much work has to be done, and we need to be in a hurry in order to accomplish it." Of course, that was satisfactory to me, but it was new doctrine to me.

Brigham Young also visited me after his death. On one occasion he and Brother Heber C. Kimball came in a splendid chariot, with fine white horses, and accompanied me to a conference that I was going to attend. When I got there I asked Brother Brigham if he would take charge of the conference. "No", said he, "I have done my work here. I have come to see what you are doing and what you are teaching the people." And he told me what Joseph Smith had taught him in Winter Quarters, to teach the people to get the Spirit of God. He said, **"I want you to teach the people to get the Spirit of God. You cannot build up the Kingdom of God without that."**

That is what I want to say to the brethren and sisters here today. Every man and woman in this Church should labor to get that Spirit. We are surrounded by those evil spirits that are at war against God and against everything looking to the building up of the kingdom of God; and we need this Holy Spirit to enable us to overcome these influences. I have had the Holy Ghost in my travels. Every man has that has gone out into the vineyard and labored faithfully for the cause of God.

I have referred to the administration of angels to myself. What did these angels do? One of them taught me some things relating to the signs that should precede the coming of the Son of Man. Others came and saved my life. What then? They turned and left me. But how is it with the Holy Ghost? The Holy Ghost does not leave me, if I do my duty. It does not leave any man who does his duty. We have known this all the way through. Joseph Smith told Brother

John Taylor on one occasion to labor to get the Spirit of God, and to follow its dictation, and it would become a principle of revelation within him. God has blessed me with that, and everything I have done since I have been in this Church has been done upon that principle. The Spirit of God has told me what to do, and I have had to follow that.

In the time of the apostasy in Kirtland, Joseph Smith hardly knew when he met a man, unless the Spirit of God revealed it to him, whether he was a friend or foe. Most of the leading men were fighting him. Right in the midst of that darkness the Spirit of God said to me, "You choose a partner and go straight to Fox Islands." Well, I knew no more what was on Fox Islands than what was on Kolob. But the Lord told me to go, and I went. I chose Jonathan H. Hale, and he went with me. We cast out some devils there, preached the Gospel and performed some miracles. I crossed Lake Ontario and went into Connecticut, where my father lived.

I had not seen one of my relatives from the time I embraced the Gospel. I preached the Gospel there, and baptized my father, my stepmother, and sister, and uncles and aunts, and organized a branch there. Every member of that branch was a relative of mine, excepting one, and he was a Methodist class leader who boarded at my father's house. This was all promised to me by old Father Smith when he blessed me. I got to Fox Islands, and did a good work there. Through the blessings of God I brought nearly a hundred from there up to Zion, at the time the Saints were driven out of Missouri into Illinois.

So it has been all through my life. If I have undertaken to do anything, and the Lord has wanted me to do something else, He has had to tell me. When we were sent to England, we were sent by revelation. I went into the Staffordshire potteries with Brother Alfred Cordon. We were doing a splendid work, baptizing almost every night, and I thought it was the finest mission I ever was on. I went into the town of Hanley one night, and attended meeting in a large hall, which was filled to overflowing. The Spirit of the Lord came upon me and said that that was the last meeting I should hold with that people for many days. I told the people that that was the last meeting I should be with them.

After the meeting, they asked me where I was going. I told them I did not know. In the morning I asked the Lord what he wanted of me. He merely said, "Go to the south." I got into the stage and rode eighty miles. The first man's house I stopped at was John Benbow's in Herefordshire. In half an hour after I entered the house I knew exactly why the Lord had sent me. There was a people there who had been praying for the ancient order of things. They were waiting for the Gospel as it was taught by Christ and His Apostles. The consequence was, the first thirty days after I got there I baptized six hundred of those people.

In eight months' labor in that country I brought eighteen hundred into the Church. Why? Because there was a people prepared for the Gospel, and the Lord sent me there to do that work. I have always had to give God the glory for everythng good that has happened to me; for I have realized by what power it came.

When I got back to Winter Quarters from the pioneer journey, President Young said to me, "Brother Woodruff, I want you to take your wife and children and go to Boston, and stay there until you can gather every Saint of God in New England and Canada and send them up to Zion." I did as he told me. It took me two years to gather everybody, and I brought up

the rear with a company. When I got into Pittsburgh with this company it was dusk, and I saw a steamer just preparing to go out. I walked right up to the captain and asked him if he was ready to go out. He said he was. "How many passengers have you?" "Two hundred and fifty." "Can you take another 100?" "I can." "Then", said I, "I would like to go aboard with you." The words were hardly out of my mouth when the Holy Ghost said to me, "Don't you nor your company go aboard that steamer." That was enough; I had learned the voice of the Spirit. I turned and told the captain that I had made up my mind not to go at present. That steamer started out. It was a dark night, and before the steamer had gone far she took fire, and all on board was lost. We should probably have shared the same fate had it not been for that monitor within me.

I refer to these things because I want you to get the same Spirit. All the Elders of Israel, whether abroad or at home, need that Spirit. When I was on my way east at one time I drove into a man's yard in Indiana. Brother Orson Hyde had driven in and set his wagon in the dooryard, and I set mine by the side of it. I turned my mules and tied them up to an oak tree. I had my wife and two children with me in my carriage. We went to lie down, and the Holy Spirit told me to get up and move my carriage. I got right up. My wife asked me what I was going to do. I said, I was going to move the carriage. She wanted to know what for. I told her I did not know. I moved the carriage about fifteen rods, looked around, and then went to bed again. The Spirit told me to get up again and move my mules. I did so. In twenty minutes there came up a whirlwind that blew that oak tree down and laid it right across where my carriage had been. By listening to that Spirit our lives were saved.

Now, it was not an angel that pointed out these things to me; it was the Holy Ghost. This is the Spirit that we must have to carry out the purposes of God on the earth. We need that more than any other gift. I felt impressed yesterday to teach this principle to the Latter-day Saints. We are in the midst of enemies, in the midst of darkness and temptation, and we need to be guided by the Spirit of God. We should pray to the Lord until we get the Comforter. This is what is promised to us when we are baptized. It is the Spirit of light, of truth, and of revelation, and can be with all of us at the same time.

Brethren and sisters, God bless you. I am glad to meet with you. There are very few of you as old as I am. How long I shall tarry in this country I do not know; but while I do stay I want to do what good I can. These are principles that have rested a great deal upon my mind. If we labor for this Spirit, we will have no quarreling, and no difficulty, so long as that is dwelling within us. God bless you. Amen.

ANSWERING CHARGE OF "FALLEN PROPHET"

We publish the following from the Church Section of the Deseret News, March 16, 1946. Coming as it does from A. William Lund, Assistant Church Historian, we take it the article expresses the present church stand upon the principle involved.—Editor.

To the Editor:

In a recent issue of an Eastern magazine, which at no time has shown any amount of friendliness to the Latter-day Saints, there appeared the following in a communication to that magazine from Israel A. Smith, a member of the presidency of the Reorganized Church.

"While it is true that I am interested in maintaining that the found-

er (meaning Joseph Smith as "founder" of the Church) was an inspired prophet, yet I can and do say that if he was a polygamist, if he was responsible for the alleged document on polygamy * * * which we do not believe and which we emphatically deny, then he broke the law of God and the laws of the land, and to that extent was a 'fallen' prophet."

It is logical to presume that the reference to the "alleged document" has reference to section 132, in the Doctrine and Covenants, which is a revelation given to the Prophet Joseph Smith, and which bears all the marks of a divine revelation, and which accredited witnesses have testified to their knowledge was presented to them for their acceptance by the Prophet Joseph Smith, and which has been accepted by the Church of Jesus Christ of Latter-day Saints. Moreover, while this revelation contains the principle of plural marriage as having been established by the Lord, and this fact has been accepted by the Church, yet it should be understood by all that the Church of Jesus Christ of Latter-day Saints has conformed strictly to the requirements made by them by the government, and that plural marriage is no longer practiced by members of the Church or permitted by its officers.

However, it is not surprising that there should be a doubt in the mind of Israel A. Smith as to his "emphatic" stand, in the face of all the evidence which has been produced, which he endeavors to deny while obviously retaining the doubt in his mind. It is regrettable that he should express himself in this matter as declaring his grandfather a fallen prophet, if it is true that he promulgated the document known as Section 132. Joseph Smith was not a fallen prophet and every utterance coming from his lips, including this section in the Doctrine and Covenants, is true.

Consistency on the part of anyone is a desirable quality, and for the sake of consistency, I would like to present to Israel the following thoughts.

If Joseph Smith became a fallen prophet because he gave to the Church this revelation, and because he had plural wives, then Israel, to be consistent must also maintain that Abraham was a fallen prophet, notwithstanding the fact that the Scriptures call him "the friend of God", and notwithstanding the further fact that the Lord called him out of his own country and placed upon him his name with an everlasting promise that Abraham's descendants should be the chosen people of the Lord. Moreover, promising him that all, henceforth from his day, who accepted the gospel should be called his "seed" and through this blessing they should receive "the blessings of salvation, even of eternal life."

Then again to be consistent, Israel must maintain that the ancient patriarch and founder of the twelve Tribes of Israel, after whom Israel A. was named, also must have been a fallen prophet, and yet the Lord blessed him and made the descendants of the twelve sons by Israel's four wives, Leah, Rachel, Bilhah and Zilpah, his chosen people. The Lord said that when he divided the inheritance of the sons of Adam, he did so according to "the number of the children of Israel, for the Lord's portion is his people; Jacob (Israel) is the lot of his inheritance." How it must trouble this grandson of the Prophet, to be called by the name of such a character!

Then once again, Moses, the great lawgiver in Israel, who led the twelve

tribes from the bondage of Egypt, according to Israel A's philosophy and statement, surely also was a fallen prophet, and to Israel A. it must seem very strange that the Lord still honors such a character and sent him to the Prophet Joseph Smith with the keys of the gathering of Israel in these latter days.

Then still again, the Lord himself must have fallen from his exalted throne, according to Israel A., when he went so far afield as to place the names of these twelve sons of the four wives of the ancient Patriarch Israel on the gates of the Holy City, the New Jerusalem, where they are to remain forever.

I can imagine the deep disappointment and chagrin that will come to Israel A. and his group IF the time ever comes that they are permitted to see this glorious city and they find the names of Joseph, Benjamin, Dan, Naphtali, Gad, Asher, along with the other sons of Jacob, or Israel, emblazoned in precious stones on the twelve gates of his holy city. I can see Israel and his group, in my mind's eye, sadly turning away, refusing to enter, and declaring: "The Lord himself, has fallen from his holy throne and exaltation." And so this group of self-righteous souls will sadly wend their way to dwell in some other place.—A William Lund, Assistant Church Historian.

SELF-DISCIPLINE

(Brigham Young)

Now, brethren, can we fight against and subdue ourselves? That is the greatest difficulty we ever encountered, and the most arduous warfare we ever engaged in. This will apply most perfectly to the brethren who have gathered with the Saints. When we are out in the world, we preach faith and repentance; so that the Saints bring the knowledge of first principles with them to the gathering place. Your next step is to enter into the study of this. A man may learn letters, and study all the various branches of scholastic education to the day of his death, but if he does not attain to strict self-discipline, his learning will not amount to much. The catalogue of man's discipline he must compile himself; he cannot be guided by any rule that others may lay down, but is placed under the necessity of tracing it himself through every avenue of his life; he is obliged to catechize and train himself, for he knows his own disposition the best—its fortified and unfortified parts; he is therefore the most fit to school himself, until every particle of the man is brought into subjection to the law of Christ.

When you had obeyed the first ordinances of the Gospel, then you discovered that the Lord had set His hand to gather Israel, that Zion might be built up, and Israel gathered from the four winds. These doctrines have been taught and retaught, again and again. * * *

Suppose we admit of malice, anger and wrath in our hearts; steep ourselves in wickedness, by taking the name of God in vain, by entering into every kind of outbreak and transgression, by defiance to every wholesome law by neglecting our families, physically, mentally and morally, and by neglecting our brethren and ourselves; our former repentance and baptism for the remission of our sins will not profit us, through indulging in sin afterwards, but all our former sins will again be upon us, and we must atone for the whole. Then let us cleave unto righteousness; learn to do well, and continue to do so all the days of our lives, that our former sins may not stand against us. This is our duty. —Mill. Star, 16:402.

Trust not him that hath once broken faith; he who betrayed thee once, will betray thee again.—Shakespeare.

EDITORIAL

"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 to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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6

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EDITORIAL THOUGHT

INTELLIGENCE cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever. — Joseph Smith.

FOLLOW COUNSEL

Much is written and spoken about following counsel—"Follow the leaders, right or wrong". "When the leaders speak, then the thinking has been done"; "Every word that the Apostles say is the word of the Lord"; Therefore, stop thinking and blindly follow.

Such was said to be the message of the church to its adherents in the "dark ages". The laity were not then permitted to read the Bible. The prohibition was absolute. "I believe every word in the Bible to be the word of God", was a common declaration of faith—and the Bible as it was read to the common people by their priests.

It is stated that John Wycliffe, in A. D. 1380, produced the first Bible in the English language. It was produced in MS. For this bold effront to the church he was anathematized and stripped of all priestly honor. And even after his death he was pursued by the church, his body disinterred, burned to ashes and scattered in the river Swift to be swept into the ocean.

Wycliffe's offense in bringing the Holy Scriptures to the better understanding of the people, in the eyes of the clergy, damned his soul. It was William Tyndale who gave to the World its first printed Bible in about 1520. For the act he was betrayed to the church and the fearless Tyndale was strangled and burned at the stake. Of these men and their compatriots it may truly be said, **"The greatest battles of life are fought in the sacred chambers of the soul."**

It remained for King Henry VIII to father the "English Authorized Version" called "The Great Bible", in A. D. 1539. The king's rupture with the Pope removed all opposition to the people having access to the Holy Bi-

ble. It cost about $200.00 to produce the Wycliffe Bible, while today the book can be purchased for a few cents. The New Testament, paper covered, was sold a few years ago at 2c.

All this advancement in Bible circulation because men of valor refused to stop thinking, and refused to "follow counsel". Obviously there is such a principle of divine leadership. True leadership is essential to progress. Leadership begins with family life. Eve was told, **"Thy desire shall be to thy husband, and he shall rule over thee".** There cannot be two leaders in any concern with equal authority; and while man's authority should be exercised in great love and wisdom, he nevertheless stands at the head. The Priesthood stands above man. Priesthood is God; and when the true Priesthood directs by "Thus saith the Lord", it is then time for men to hear and act accordingly. True leadership courts thinking. What truly great leader will refuse to listen to suggestions from the rank and file? Where will you find a real divinely inspired leader who will say, "When I speak the thinking has been done"?

Jesus Christ was the great leader. He did only that which he was commanded to do of the Father. "I came down from the heaven", He said, "not to do thine own will, but the will of Him that sent Me." Such a leadership is obviously supreme.

Appreciating the finite condition of His people, the Lord gave specific instructions for their education and advancement. Well He knew their weaknesses, prejudices and limitations. He said:

> **And as all have not faith, seek ye 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. Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; * * * Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings.—D. & C., 88: 118-119, 121.**

In his day the Prophet Joseph Smith sought by education and direction to bring the Saints to a higher level Teachers were selected to teach French, Latin, Greek and Hebrew. Besides these Joseph himself studied the German language, and his progress, considering the handicaps under which he labored, was phenomenal. In those days intellectual advancement was put ahead of commercial achievements.

Why, if the Saints are to follow counsel blindly, should they bother about teaching "one another words of wisdom", why read from the "best books, words of wisdom"; why should they "seek learning even by study and also by faith?" If when the leaders speak the "thinking has been done", why go to the trouble of establishing a "House of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God?"

Is the faith that pleases the Lord an intellectual, living faith or a mere "dead end" faith? Joseph sought diligently to elevate the Saints onto the higher levels of a living, moving, active faith, in order that they might pursue their labors intelligently and with power. Brigham Young, carrying out the Prophet's policy, pleaded with the Saints to know for themselves when the leadership of the Church was being divinely directed, he discouraged such confidence in the leaders that was not definitely backed by divine knowledge. He knew that the leaders were human and sometimes gave counsel inspired by their own human interests and impressions. Said he:

> **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 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.—Discourses of Brigham Young, p. 209 (1926 Edition).

That does not sound like the Lord is going to penalize the Saints for thinking, or hesitating to follow counsel until they have tested out the situation.

This principle was advocated by the late Charles W. Penrose, who, using President Woodruff as an example, said:

President Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the Saints investigate it; they do not shut their eyes and take it down like a pill.—Mill. Star, 54:191.

This is precisely the doctrine taught by Brigham Young, in slightly different verbiage. It is sound doctrine. Perhaps President B. H. Roberts gave to the Saints their clearest cue on the principle of exercising a living faith in their leaders, when he said:

We believe in an inspired Priesthood for the Church, we believe in inspired teachers; BUT THAT DOES NOT REQUIRE US TO BELIEVE THAT EVERY WORD THAT IS SPOKEN FROM THE PULPIT IS THE VERY WORD OF GOD. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions; influenced by interests of men, and by anger, and vexation, and all those things that surge in upon the minds of EVERY SERVANT OF GOD. When they so speak then that is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their voice then becomes the voice of God.—Defense of the Faith, Roberts, 2:456.

It is when our leaders "speak as moved upon by the Holy Ghost" that their "voice becomes the voice of God", and even then can it be maintained that further thinking on the part of the laity is forbidden by the word of God? Surely the Lord has never placed a bar against clear thinking, against investigation and prayer.

In the Prophet's day, and we fear the same situation abounds today, much to the discredit of many of the Saints, they troubled him on almost every detail of their lives, wanting him to make inquiry of the Lord relative to this and that daily duty that accosted them. It was then but natural this should be the case. The Gospel had been but newly revealed. The people were steeped in the traditions of the sectarian period in which they lived. They were slow to grasp the new light and required direction in the merest details of life; much as the children of Israel depended upon the Prophet Moses for detailed instructions on their daily physical requirements and duties.

Oliver Cowdery had a strong desire for the gift that Joseph enjoyed to translate the Nephite and other records. He appealed to the Lord for the divine gift. The answer was:

Remember that without faith you can do nothing; therefore ask in faith. Trifle not with these things; do not ask that which you ought not. Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred; and according to your faith shall it be done unto you.—D. & C., 8:10-11.

It seems that Oliver made the effort and failed. He relied too strongly upon the Lord, without personal effort. The Lord then explained to him:

And, behold, it is because you did not continue as you commenced, when you began to translate, that I have taken this privilege from you. * * *

> **Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it is not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.—Ib. 9:5, 7-9.**

This injunction, it seems to us, is still the law. "Study it out in your own mind", etc. Use the intelligence God has given you. Do some work yourselves. Place yourselves in a position to sustain your leaders intelligently.

The Church of Jesus Christ of Latter-day Saints is founded upon revelation—living and continuous revelation. Every principle of the Gospel, as we view it, was revealed to and set up by the Prophet Joseph Smith. These principles as revealed and established need not and will not be revealed anew; but in carrying out the principles of the Gospel the Lord sees fit frequently to give further direction as it may become necessary. Without it the Church could not continue to progress, neither could the Priesthood continue to function. In this respect the Church may be likened to a great mercantile institution. The Manager is endowed with general authority and is operating under instructions from the Board of Directors. From time to time, as conditions change, competition becomes more complex, the Manager's methods, too, must change. Back to the Board of Directors he takes his problems and from it receives further direction. If he fails to keep in close touch with these officials he is liable to fail and the entire business go to the wall. So it is with the leaders of the Church. New and difficult problems are continually arising. These problems must be met and mastered. There is only the one source to go to. It means new revelation or failure. If the leaders are not in a position to seek for and obtain revelation they are left to walk by their own wisdom, which often spells failure.

Some years ago, during the Presidency of Joseph F. Smith, President Edwin Dilworth Woolley, Jr., of the Kanab Stake, consulted with the brethren on a question involving plural marriage. President Smith, being absent from the office, the matter was taken up with John Henry Smith, his counselor. The policy being settled upon, Brother Woolley said, "John Henry, why don't you brethren take this question to the Lord and have it settled for good one way or another?" President Smith replied, **"Dee, we have taken this up to the Lord and the Lord will not listen to us on this question!"**

Why would not the Lord listen to his servants on the question? We apprehend it was because He had already given several revelations bearing thereon, (in 1831, 1880, 1882, 1886 and 1889), and in the adoption of the Manifesto of 1890, the Saints with their leaders, virtually told the Lord they were not satisfied with his revelations, hence "He will not listen to us on this question."

We recall a brother approaching President Heber J. Grant at a time when the Saints were very much perturbed and disunited over the political fight then on. He asked the President what it all means and what the Lord really wanted in the matter. The President is reported as answering, **"We don't know. We have repeatedly approached the Lord on the subject but can get no answer."**

With leaders in this situation is it any wonder that their followers hesitate receiving counsel without further thinking or investigation? Certainly the Lord inspires men, who are quali-

fied to receive inspiration, in their personal affairs, but no actual revelation has been given out by the Church since the adoption of the Manifesto of 1890. As we view it, fifty-six years of silence is not a healthy or desirable situation for a church foundationed upon the principle of continuous revelation.

But the leaders contend they are being led by continuous inspiration from the Lord and no new revelation is needed. The two situations mentioned of the many in existence, refute this theory. The advice and counsel from Joseph Smith and Brigham Young above noted refutes it.

One of the principles of the Gospel thundered from the heavens in the early days, was the "Gathering".

> **And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. 18:4, 5.**

So vital was this principle that when the people received the Gospel they immediately wanted to join with the Saints in America, at Kirtland, Independence, Nauvoo, or in Utah—whereever they were. They could not easily be held back. They skimped, saved and wrestled with the Lord until their wishes were satisfied.

There came a time when perhaps through partial apostasy of the Saints here, or their grudging help to newcomers, the policy of gathering was changed. "Stay where you are", the word went out in Europe and the different states of the Union, "build up the churches where you are and all will be well with you". Or in other words, stay in Babylon, which is falling, and there be tempted to "partake of her sins and receive of her plagues."

We recall a faithful family, living in a town in Germany, that could not be brought to listen to the instructions of the Elders on this point. The family was large and very poor. Eight members—six unmarried children with their parents set their faces to the West. They cut their expenses to the bone, dedicated their efforts to the Lord and concentrated on the one thought—Utah. First the two sons came out, then a daughter. Their combined efforts finally brought the five other members to Zion. The children are all happily married, in substantial homes filled with well-fed and well-dressed children, while the old folks, having finished their labors in mortality, are peacefully resting in their well kept graves awaiting the resurrection day.

Recently these children received word from their Fatherland that the city they came from and where a part of the family remained, refusing to emigrate with their parents, had been bombed to rubble. Scarcely a building stands; while the survivors of the great conflict are in great distress, the male population being largely killed off, those yet living facing famine, disease and death. Many of these survivors are probably Latter-day Saints. They elected to remain in Babylon in opposition to the revelations of the Lord but in accordance with "advice". Their situation is pitiful. But, say the leaders, the emigration restrictions would have prevented their coming. But such restrictions did not prevent the family we speak of from coming to a safe sanctuary. The Lord endorsed their passports and they came. Besides, the present emigration laws with their severe restrictions were not enacted before the Saints themselves had given up the principle of gathering, like the great principle of Patriarchal marriage, was given up before the severe restrictions against them were invoked.

We think it high time for the Saints to stop and consider. Accept leadership? Yes, indeed! but be sure that such leadership is following the pat-

tern revealed and which is set before them in the law book of God to the Church. Let not faith be lean or lifeless, but let it be a living, burning, consuming power that leads into all truth. Saints, do not stop your thinking, nor your praying. Do not stop studying the word of God with faith, but learn for yourselves the Gospel plan and follow it; then you will be in a position to back your leaders with a strength and power that will spell victory for all.

Somebody has said **"A great rock in a stream can change its course, but cannot in the least hinder its progress to the sea."** We may meet with temporary setbacks, but if we follow the revelations of the Lord, no power can prevent our eventual arrival.

We wish our leaders well. They have our prayers and sincere support. We want them to succeed. God's judgments will soon be manifested among this people in great power. The Saints must be prepared to "stand in holy places", as witnesses to the nations. **Never again must the children of the Lord be sent to prison, with church sanction, for living in accordance with the revelations of God. This crime must be blotted out. Remember that Saul of Tarsus paid in full, while Paul the Apostle to the Gentiles, though suffering an ignominious death, yet ascended in glory to the Father whose servant he became.**

GOSSIPING

One of the most despicable faults of the age, both among Latter-day Saints and latter-day sinners, is that of gossiping. The habit is probably as old as time, and becomes less common only as people advance along intellectual and spiritual lines. **"He that keepeth his mouth"**, Solomon said, **"keepeth his life: but he that openeth wide his lips shall have destruction."** And this, from the same source: **"An ungodly man diggeth up evil: and in his lips there is as a burning fire. A froward man soweth strife: and a whisper separateth chief friends."**

The wise king knew the shortcomings of mankind. He was familiar with their chief faults. How often do we hear the sorrowful wail, "If I had only kept my mouth shut this would not have happened"; or "if that professed friend had kept mum, I would be free today."

In the prisons the inmates have an expression and a warning that is rigidly adhered to by those who have regard for their future safety. "Dummy up" is the expression. Its very brevity emphasizes its stern meaning. Woe be to the inmate who carries tales involving other inmates to the guards. More than one, we are given to understand, has lost his life or has met with most severe physical discipline for an infraction of this command. "Dummy up" means **"keep your mouth shut or take the consequences"**. Men whose loquaciousness along all lines of gossip and conversation, so well developed in prison life, soon learn the stern meaning of "Dummy up". How, when or where the expression originated we are not informed, but we are intrigued by its positiveness and its salutary effect upon those fearing the consequences of non-observance.

"An ungodly man diggeth up evil." We are informed by Brigham Young, that a man cannot become ungodly until he has first been godly. After a person has fallen from his high station before heaven and become ungodly, one of his or her quickest acquirements is the art of gossiping. A true Latter-day Saint never gossips or indulges in light or frivolous conversations. This also is true of other men and women of high intellectuality. These do not gossip. They haven't the time. To their minds it is a degrading habit. People in the lower brackets of intelligence, it is said, confine their conversations to a discussion of

one another; in the next bracket they talk principally of events, while in the higher bracket their conversations have to do mainly with principles. Unfortunately only a very small minority of people occupy the higher bracket in their daily talks. Truly the lips of a gossiper "is as a burning fire", and even a whisper, at times, "separateth chief friends".

The late President Joseph F. Smith, expressing disgust of people whose lips are continuously running wild, said:

> **The "Mormon" creed: "Mind your own business", is a good motto for young people to adopt who wish to succeed, and who wish to make the best of their time and lives. And when I say young people, it includes as well aged and middle-aged men and women.**
>
> **Let it be remembered that nothing is quite so contemptible as idle gossip. Byron said a good thing when he put into the mouth of Don Juan these words:**
>
> **"In fact there's nothing makes me so much grieve**
> **As that abominable tittle-tattle,**
> **Which is the cud eschewed by human cattle."**
>
> *** * ***
>
> **The great Psalmist says in substance in the fifteenth psalm:**
>
> **"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, shall abide in the tabernacle of the Lord, and never be moved." To abide in the tabernacle of the Lord is to enjoy his Holy Spirit. Now, he that taketh up a reproach against his neighbor is in great danger of losing the Spirit of the Lord.**
>
> **"But my neighbor has done this, that or the other that is forbidden by the law of the Church, or good usage, why should I not set him right?" says one. Let that one ask himself: "Is it my business?" The answer will suggest itself: "If it is not my business, let me be wise enough to MIND MY OWN BUSINESS." * * ***
>
> **The meddler, the gossip, the fault-finder, on the other hand, soon ruin their own capacity for observing the better side of human nature; and, not finding it in others, search in vain for its influence in their own souls. * * ***
>
> **This advice heeded, our social ethics would soon show wonderful improvement; happiness, beauty of disposition, love and moral cleanliness, would increase among the Saints; the Spirit of God would delight to dwell in their midst, and the best qualities of the people would unfold and develop like the rose in the warm sunshine of June. —Improvement Era, 6:388, March, 1903.**

Treating the same subject, President George Q. Cannon said:

> **When will the Latter-day Saints learn to govern their tongues and mind their own business? The only creed that I have ever known the Church to publish as such, is the simple sentence: "MIND YOUR OWN BUSINESS". Only think of the happiness and peace and good feeling that would prevail everywhere among the Saints if they would live up to this simple yet comprehensive creed! * * * Gossip is the refuge of SILLY people. It is the amusement of people who have no other use for their brains or tongues. Yet though so destitute of sense, they are most mischievous. They are a plague if not a curse, to any community where they live. They are to be dreaded and should be shunned. Can they be cured? Why, yes, if they, themselves will consent to be instructed.—Juvenile Instructor, 20:108.**

These words of wisdom are for the whole world. How can the Lord usher in a perfect millennium until the curse of gossiping is destroyed?

Among the gossipers we find contemptible tale-bearers. Men picking up scraps of rumor, adding to them, and spilling the whole nasty mess before "higher-ups" in the Church or nation, thinking thereby to gain favors to themselves. This species of dishonesty is most damning. One who plans his growth and progress on the downfall of his fellow-man, is most despicable and one whom God is most apt to spew from his mouth.

We might all learn valuable lessons from the brevity of the conversations of our native Americans—the Indians. It is said of Chief Washakie of the Shoshones that he rendered valuable service to Grant's operations before the latter became President. Wishing to show his appreciation of the Chief's work, the President, some years later,

had his messengers present to Washakie, with his compliments, and which sentiments were conveyed with wordy eloquence, a beautiful and expensive saddle and bridle. The Chief received them in silence, carrying them to his wigwam. Some days subsequent he was asked why he did not respond to the presentation speech. He said: **"When pale face receives gift he feels it in his head and his tongue wags; but when red man receives gift, he feels it in his heart—his heart has no tongue, it can't talk."**

The Savior counseled the Saints to confine their communications to **"yea, yea; nay, nay: for whatsover is more than these cometh of evil."**

The deep wisdom in such a course must be readily apparent. When the Latter-day Saints learn this lesson they will begin to grow. "When will Israel learn wisdom", was frequently asked by an early day wise man.

The professional tongue-wagging gossiper, more frequently than not, intrudes his nose into the private affairs of his neighbor, discussing and repeating events that in no sense concern him; which is often most embarrassing to the victim of his indiscretions. Such is a specie of dishonesty that is disgustingly vile. We see little difference in putting one's hand in another man's pocket and robbing him of his purse, and in taking his private affairs and parading them before the public. Indeed the latter act of dishonesty is often more virulent in its consequences.

Shakespeare puts these words in the mouth of Iago:

"Who steals my purse steals trash;
'tis something, nothing;
'Twas mine, 'tis his, and has been
slave to thousands;
But he that filches from me my
good name
Robs me of that which not enriches
him
And makes me poor indeed."

A lesser evil, but one which should be religiously avoided, is the habit of sending messages over what is termed the "grape-vine route". One is seen talking confidentially with a woman other than his wife, or walking on the street with her. The meddler concludes she is his plural wife and whispers his or her suspicions to a mutual meddling friend, who in passing it on enlarges upon the information. And as it rolls down the mountain-side of "tittle-tattle", gains momentum until it finally crashes into the wall of honesty and explodes with all its noisome implications. What earthly good has our "friend" accomplished in such an act?

The Saints are entirely too free in using "Uncle Sam's" mail in keeping distant relatives and friends fully informed on local happenings. It is told of a doting father writing his son at college and advising him to "do right and fear no man." The son, doubtless moved upon by an unpleasant experience, wrote back to his father, "Don't write and fear no woman." Greater care and caution should be used in written communications than may be deemed necessary in oral conversations.

Let the Saints further learn from the king, that **"where no wood is there the fire goeth out; so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly."**

We have seen people so bereft of the Spirit of the Lord that it makes them uneasy to discover harmony among their neighbors. As soon as the sign of peace and harmony appears, they promptly set about to destroy it. They manufacture unsavory rumors and set them free upon the wings of slander. They just can't bear to see others con-

tented and well respected, while they themselves are suffering mental torments brought about by their own indiscretions. A skunk's unsavory weapon remains dormant until attacked; not so these professional trouble-makers.

We are acquainted with a most excellent lady, of high and noble aspirations. Her life has largely been spent in assisting the poor and the distressed, both with her money and time. Her natural exclusiveness has prompted the tongue-waggers to gossip about her, with the accusation that she is too proud to associate with her neighbors. Volubly voicing her imagined weaknesses she has been done a grave injustice by those whom she has most benefited.

Notwithstanding this good woman has made many material sacrifices to the cause, thoughtless persons have increased her burdens by their idle, and in some cases, vicious words. This is a sin. How much better it would be and how much greater the joy one would feel in scattering sunshine rather than precipitate rain and blacken life's horison with doleful clouds.

Let us again present the king's interpretations of the "six things that the Lord hates; yea, seven are an abomination unto him", (Prov. 6:16-19).

"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."

CONFERENCE MEDITATIONS

During the recent general conference of the Church we recognize a rather strong tendency of the leaders to return to some of the fundamentals of Mormonism as established by the founding Prophets. During the past several decades, particularly since the death of President Joseph F. Smith, it must be apparent to all thinking Latter-day Saints that the Church has been on a detour.

In their oft confessed policy to stem the tide of misrepresentation and persecution by making friends of the world, vital truths have been lost sight of by many of the Saints, to the permanent detriment of the work. The fallacy in such a policy, it would seem, is beginning to be felt and we note quite a strong hope, as expressed by many of the Saints, that the Church quickly return to the fundamental truths of the Gospel, placing their trust for divine protection, not in the favor of the world, but in the hands of the Lord. This is an encouraging sign. We hope it will continue.

The attendance at the conference was large, the weather, taking all in all, being propitious; the general setting for the large convocation was good.

One feature of the conference we must especially commend: The opening of the homes of the Saints to entertain and care for the out-of-town visitors. The wholly inadequate hotel accommodations, according to reports, were met by a flash of the old time hospitality of "open house" for all requiring same. We recall in earlier days that committees canvassed among the Saints, ascertaining the homes that could and would accommodate visitors, and the conferences took on more of an air of home congeniality. This sign of brotherhood and sisterhood breathes the Gospel spirit as it has not been manifested for many years. It is a custom that should be encouraged and enlarged upon. Surely to "love one's neighbor as himself" is incentive enough to return to the early practices of hospitality.

We were pleased with the efforts of the brethren to defend the character and work of the Prophet Joseph Smith against the current onslaughts of ungodly critics and particularly from the bitter tirade against the Prophet

of Mrs. Brodie in her book, "Life of the Prophet Joseph Smith". Joseph Smith has finished his mortal work; he performed it grandly. He is now where no scourge of human fleas can disturb him, neither his work, among sane thinking people. The Saints owe it to themselves and to their children, to get a better understanding of the Man and his work. The challenge of the army of Brodies should be accepted and all such character assassins buried deep in the soil of sound reasoning.

Joseph Smith was no faker, no plagiarist, nor was he an ignoramus. He was a true Prophet of God and stands at the head of the present Gospel dispensation, holding the keys thereof. "Mingling with Gods" he is planning for his brethren. His work will succeed while efforts to belittle and cast ugly aspersions upon him will prove the downfall and final destruction of all his detractors, if they do not repent.

Speaking of the breaking down of the moral fibers of the community a sorrowful situation was depicted. Elder Joseph F. Merrill, of the Council of Twelve, said the members of the Church "are not quite justified in taking a 'holier than thou attitude', because **vice is everywhere present among us**". The press reports him as asserting that the **"forces of evil were never more rampant, that sex standards were never lower, the religious faith was never cooler, that juvenile delinquency was never more widespread, and that family ties were never more frequently violated."**

He said further, "Smoking, drinking, gambling, fornication and divorce, are growing in the world generally, and among the Latter-day Saints."

While we appreciate the fact that much of this wave of immorality and lawlessness is caused by war conditions, yet we wonder how much of it results from the lowering of the Gospel standards in the interests of world friendships by former leaders of the Church. To say the least it is a depressing picture.

Too much emphasis cannot be placed on the theme, "Solid virtues and free speech", being vital to the Church, as headlined in the press. The return to fundamentals is imperatively necessary for a normal and healthy faith.

President George Albert Smith deplored the fact that **"no group thus far had been able to point the way to enduring peace with any degree of certainty", and added, "but we know that there is a way—to keep the commandments of God as revealed anciently and in our day."** The President expressed deep concern for the members of the Church in Europe, urging that every possible effort be made looking to the relief of the distressed in the war disrupted sections of the world. He reported the Church had recently shipped to Europe eight and one-half carloads of bedding and clothing and nine and one-half carloads of food, while other shipments are being prepared.

President Clark expressed alarm over certain groups of Latter-day Saints teaching false doctrines and drawing the Saints away from the true faith. "We must be on our guard", he is quoted as saying, "that we and our children are not poluted and debauched by such doctrines. If they obtain any currency amongst us and our young people, we shall suffer greatly."

May we suggest that the best way to keep false doctrines from circulating among and disturbing the faith of the Saints, and to keep the members of the Church in line with correct teachings, is for the leaders to return to the fundamental principles of the Gospel and adhere closely thereto, letting the chips fall where they may. It is easier to teach the truth than to be constantly camouflaging it as has been the policy to a shocking extent in the past.

A feature of the conference was the broadcasting of the proceedings of the General Priesthood meeting held Saturday evening. This was a new departure and enabled women and other non-Priesthood holders to listen in with the 8557 members of the Priesthood reported as being present.

We trust the Saints will closely adhere to the truths given out at the conference and that their combined faith and works may constantly increase.

HAREMS AND THE UNITED STATES

We reproduce the following from the St. Paul Pioneer Press, March 28, 1946, page. 3:

Harems Have Nothing on U. S., Arab Says

American men "have more women" than the Moslems in spite of Hollywood presentations of harems filled with Oriental beauties.

This statement was made at the Midway club meeting Wednesday by Aouney W. Dejany, of the Arab office in Washington, who is on tour of the Midwest.

Dejany said he has been "keeping his eyes open" since he came to America and is firmly convinced of his opinion. He said he has talked to every American male who would discuss the subject and nothing they have told him would cause him to change his mind.

The applause his remarks got from the club members indicated they were flattered but skeptical.

Dejany said a Moslem would not THINK of gettng a divorce unless his wife was unable to bear children. Usually, if she cannot give him children, a Moslem asks her to help him select a second wife.

Such arrangements, the Arab said, have kept the divorce rate of the Moslems much lower than in America.

Dejany also discussed the Zionist movement in Palestine. There are 3,200,000 people in Palestine in an area of 10,000 square miles. Other nations who wish to send more Jews to that region should remember their own democracy and allow the Arabs to decide the question, Dejany said. Palestine has been a homeland to the Arabs for 1,300 years, he asserted.

NEW STRIKE RECORD

Working time lost because of strikes reached an all-time peak in February. The Labor Department now reports that 21,500,000 man-days of work were lost due to work stoppages during that month. Most of the lost time resulted from the General Motors, steel and electrical strikes.

The month's total work stoppages was 460, which included 200 strikes carried over from the previous month. The strikes involved a total of 1,430,000 workers. The loss during February amounted to 3.94 per cent of all available working time. This was far above the one-half of 1 per cent recorded for February, 1945.

GUARD AGAINST SIN

If this people with the light they have, the teachings they have, and the examples they had had set before them intermingled with chastisement—if they will go on and be neglectful of their duties with regard to their salvation they will have to pay the debt, for the sinner in Zion will be cut off from the Church of God, and will have to pay the penalty whether it be small or great. It is of the utmost importance that we should guard ourselves against sin as the tree of life is guarded. We have no time to throw away in the service of sin, in committing iniquity and grieving the Holy Spirit of God.—Wilford Woodruff, J. D., 4:229.

Department of Legend and Tradition

Although the Indian legends are not complete relative to the origin, migrations and wars of their ancesters, there has been sufficient information handed down from father to son, etc., to make quite a complete record. It is interesting to note how these legends follow with some accuracy the records found on the golden plates and translated by the Prophet Joseph Smith.

The following we present as a "Speech of a Mexican to His Son". Note the inference of past greatness and the apathy of present conditions breathed into the words.

"Remember the words which now I address to thee, my son; let them be a thorn in thy heart and a cold blast to afflict thee, that thou mayest humble thyself, and take thee to inward meditations. Consider my son, that it has been thy lot to be born in the time of trouble and sorrow, and that God has sent thee into the world at a time of extreme destitution. Behold me who am thy father; see what a life I and thy mother lead, and how are we accounted as nothing, and the memorial has passed away. **Although our ancesters were powerful and great, have they bequeathed unto us their power and greatness? No, truly, cast thine eyes upon thy relations and kindred who are outcasts. Thou art of famous lineage; it becomes thee to have ever present before thine eyes how thou oughtest to live.**"

—Lord of Kingsborough's Ant. of Mex., Vol. 6, p. 385.

One of the Peruvian legends speaks of the Eclipse of the Sun and the great earthquake which took place at the death of Christ. We quote:

"They say that the eclipse of the sun indicated the death of the great Lord. And they pretend that the sun was just in mourning because of it. For this reason they interred the boys alive, in order that they might go to the Creator of all in order to exchange their deaths for that of the prince who had died. * * * So great was the disturbance suffered at this time by the people of Cuzco and of all the provinces of the kingdom as much on account of the marvel and portents which appeared in the sky every day, with a great variety of comets and a continuous trembling of the earth and destruction of buildings, as on account of the multitude of tribes which came from all directions, publishing the tidings of the destruction and expulsion of the inhabitants of the kingdom."

—Mem. Ant. Hist., del Peru, p. 55-60.

The Toltecs also record great disasters. In "The myths of Mexico and Peru" we find the following:

"The streams were dried up, the very rocks melted. Then heavy storms descended, which flooded the streets and ways, and terrible tempests swept through the land. Vast numbers of loathsome toads invaded the valley, consuming the refuse left by the destructive frosts and heat, and entering the very houses of the people. Then followed a marvel of severity. Locusts descended in cloudlike swarms and hail and thunder storms completed the wreck. During these visitations nine-tenths of the people perished, and all artistic endeavor ceased because of the awful struggle for food. With the cessation of these inflictions they resolved to lead a more upright life."

A very interesting story is told by a Maricopa Indian boy describing the translation of the City of Enoch. We print the full account.

Burns French, a Maricopa Indian boy, told the Chandler-Gilbert Seminary, on the Salt River Indian Reservation, in November, 1926, the following:

"Long, long time ago, so the story goes among my people, when our people lived way south of here, some hunters traveled a long ways from home toward the East on a hunting trip—

After going on and on they finally reached the great waters (ocean), then hunting there a long time, they decided to return to their home in the West, returning in the same way they had traveled, and following their tracks.

Something strange had happened while they were away, as the tracks led right into a large body of water and they could not understand it—how there was water now where before was land—but looking upward they saw the land high in the sky and still going farther and farther until it finally went out of sight.

All the people on the land went up with it, and have never come back. Many of the people had relatives and friends living on the land that was taken away and they mourned because they were gone."

"I once was pleasant Ephraim,
When Jacob for me prayed;
But, oh, how blessings vanish,
When man from God has strayed!
Before your nation knew us,
Some thousand moons ago,
Our Fathers fell in darkness,
And wandered to and fro."

LIBERTY JAIL

Jan. 10, 1839.

Brothers H. C. Kimball and B. Young:

Joseph Smith, Jr., Sidney Rigdon and Hyrum Smith, prisoners for Jesus' sake, send greeting.

Brethren, fear not, but be strong in the Lord and in the favor of his might. What is man, that the servant of God should fear him? or the son of man, that he should tremble at him? Neither think strange concerning the fiery trials with which we are tried, as though some strange thing had happened unto us. Remember that all have been partakers of like afflictions. Therefore rejoice in our afflictions, by which we are perfected, and through which the Captain of our salvation was perfected also. Let your hearts and the hearts of all the Saints be comforted with you, and let them rejoice exceedingly, for great is our reward in heaven; for so persecuted the wicked, the Prophets which were before us.

America will be a Zion to all that choose to come to it, and if the churches in foreign countries wish to come, let them do so.

Brethren, pray for us, and cease not till our deliverance comes, which we hope may come. We hope, we say, for our families' sake. Let the Elders preach nothing but the first principles of the Gospel, and let them publish our afflictions, the injustice and cruelty thereof, upon the hilltops. Let them write it, and publish it in all the papers where they go; charge them particularly upon this point.

Brethren, we remain yours in hope of eternal life.

JOSEPH SMITH
SIDNEY RIGDON
HYRUM SMITH

THE PRINCIPLES OF RELIGIOUS FREEDOM

(By Joseph Smith et al)

Here is a principle also which we are bound to be exercised with, that is, in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested; they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but

bind us stronger, and make our responsibilities not only one to another, but unto God also. **Hence, we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.**

We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the "Mormons", as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But nothwithstanding we see what we see, and feel what we feel, and know what we know, yet that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of the oppressor; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have a house not made with hands, eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man? Remember, brethren, that time and chance happen to all men.—Teachings of the Prophet Joseph Smith, 148; His. of Church, 3:304.

A TOOL OF THE DEVIL

Once upon a time it was announced that the devil was going out of business and would sell all of his equipment to those who would pay the price. On the day of the sale they were all attractively displayed, if attractive is the proper word to use. There was envy, jealousy, hatred, malice, deceit, sensuality, pride, idolatry; and many other implements of evil were on display, each marked with its price. Off by itself in a glass case was a harmless looking wedgeshaped tool, very much worn but priced higher than any other tool.

Someone asked the devil what it was. "That's Discouragement", replied the devil. "And why have you priced it so high?" **"Because"**, replied the devil, **"it is more useful to me than any of the others. I can pry open and get inside a man's heart with that, when I could not get near him with any of the others. When once inside, I can use him in whatever way suits me best. It is worn because I use it on everybody and but few know it belongs to me."**

We need not add that the devil's price for Discouragement was so high that it was never sold. He still uses it in his business at the same old stand.

One class of folk the devil works on with this tool is the Sunday School worker. Now you know it belongs to the devil, so BEWARE!

When the great Patrick Henry's will was read, it was found to conclude with these words: "There is one thing more I wish I could give you. It is the religion of our Lord Jesus Christ. With it—if you have nothing else—you could be happy. Without it, though you had all things else, you could not be happy."

Always rise from the table with an appetite, and you will never sit down without one.—Penn.

He who is silent is forgotten; he who abstains is taken at his word; he who does not advance falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater becomes smaller; he who leaves off, gives up; the stationary condition is the beginning of the end.—Amiel.

Just as you are pleased at finding faults, you are displeased at finding perfections.—Lavater.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.—Chas. Kingsley.

Of all wild beasts preserve me from a tyrant; and of all tame, from a flatterer.—Ben Johnson.

INDEX

A

Adam: Earthly Beginning, B. Y., 169; Our Father and God 170
Allred, Athlene M.: Poem to the Prison Home 56
Allred, Dr. R. C.: A Fiery Rejoinder, 18; Martyrs, poem, 24; A Prayer 120
Amnesty: Petition for 110
Angels: Sometimes Resurrected Persons 7
Anniversary: 10th Year for Truth 9
Answering Charge of Fallen Prophet 424
Apostasy: When Mormonism Finds Favor, B. Y., 42; The Lord Insists on a Tried People, 225; Vessels Created to Dishonor.. 226
Atomic Bomb: Challenge to Christianity.... 221

B

Babies: Facts About 230
Babylon: Mysteries of, from Times & Stasons 379
Baptism: For Dead Revealed 350
Bible: First English by Wycliffe, 427; Tyndale 427
Birds: Facts About, Appetites, etc. 230
Blood Atonement: B. Y. on 384
Book of Mormon: Vice President Wallace on 370

C

California: Upper C. Song 98
Cannon, Geo. Q.: Keep on Safe Ground, 8; Comments on Foolish Actions of Government, 39; Epitaph to Ch., 83; Courage & Honesty, 147; on Gosssiping 432
Character: Differs From Reputation 230
Chastisement: Value of, Jos. Smith 175
Christ: What Think Ye of Him? 229
Christianity: Atomic Bomb, Challenge to.... 221
Church: Cannon Warned U. S. Opposing P. M., 10; Welfare Plan—Paul's Saying Distorted, 11; Confesses Persecutions, 16-17; Threats by Government, Cannon..... 39
Churchill, Winston: Duty 54
Civilization—Missionary Labors, etc.: 411
Clark, J. Reuben: At April Conference..... 136
Commandments: Keep Them, Heber J. Grant, 24; What Are the Commandment?.. 46
Compromise: None— Francis M. Lyman..... 9
Confidence: Mill. Star 155
Confucius: The Great Learning 88
Consecration: Tithing—Surplus, etc., Richards, 121; Orson Pratt 181
Constitution: Why Deny Appeal Privileges?, 13; Guarantees Freedom of Religion, 18; Thomas Paine on, 230; Declaration of; Not Honored by Judges, B. Y., 131; Political Belief, 333; Congressman Summers on 343
Courage & Honesty: Cannon on 147
Courts: U. S. Supreme Court Reverses Kidnaping Cases 337
Covenants: Mill. Star 198
Cowdery, Oliver: Lessons on How to Learn the Mysteries 429

D

Death: Jordon, 82; Catherine C. Spencer, 171; Jedediah M. Grant, B. Y. 173-5
Declaration of Policy: On Marriage 218
Devil: Always Alert—Orson Pratt 206
Doctrine & Covenants: Upheld 22
Doctrines: Sound & Unsound 47
Dietary: Drink More Milk 229
Dream: Of B. Y. Relative to J. Smith 203
Dumb Answer for the Dumb: 388
"Dummy Up": B. Y. 138

E

Editorials: Ed. Thought, Lyman, 9; Anniversary of Truth, 9; B. Y. & H. C. K., 10; Church Welfare Plan, 11; Why?, 13; Percentages & Faithfulness, 14; Heber J. Grant; Minority, 41; Eternal Laws, 43; Sound & Unsound Teaching, 47; Ed. Thought and Joseph Smith, 67; Consistency, 81; Righteousness Before Peace, Theo. Roosevelt; Love Thy Neighbor; Evidences & Reconciliations, 104; Was H. J. Grant Last of the Polygamists? 112-117; On Charity; Spirit of Forgiveness, 139; Freedom, 140; Cleanliness & Order, 141; Gospel Everything, Ed. Thought; Men Cry Peace, Peace, When There Is No Peace, 161; Conference Impressions, 164; Do Not Betray, Ed. Thought, J. S.—Jos. Smith the Prophet, 189; The Seven Abominations, 192; Fundamentalism, 194; Gov. Maw on Profanity, 218; Statement From Prison, 218; Challenge to Christianity, 221; Priesthood

INDEX (Continued)

by B. Y.; Topsy-Turvy World, 342; Statehood Anniversary, 343; A Peculiar People, 344; Laws, Laws & More Laws, 358; All Men Do Wrong; Jos. Smith's Maligners, B. Y., 371; Lessons of Egypt, 372; Confusion of Language, 374; They Yet Fail, 400; Oh for a Prophet, 402; The Ravages of War, 403; Follow Counsel, 427; Gossipping, 432; Conference Meditations....435

Enemies: Love Your Enemies, B. Y. 138

England: Church of, Henry the 8th 96

Enoch: Orson Pratt on Law of 181-182

Epistles: John Taylor and Geo. Q. Cannon, 86; 1885, John Taylor and Geo. Q. Cannon, 100; of S. W. Richards 188

Excommunications: Mill Star 405

F

Family Life: 405

Family Relations: Mill. Star 199

Fear Bringeth Torment: Mill. Star 195

First Great Cause: Cannot Be Penetrated by Mortals, B. Y. 168

Flour, More From Wheat: 414

Fly: Swat It; India and U. S. 17

Food: Scarcity 372

Freedom: Editorial on, 140; Impressions of a Subscriber, 347; Wire to Pres. Truman on, 365; The Four Freedoms, Roosevelt 385

Fundamentalists: Why Deny Appeal of.... 13

G

Gamble, The Great: 414

Gathering: Principle Surrendered 431

Gentiles: Always With Saints, 165; Sheep and Goats Together, B. Y. 166-7

Glory, I Am Old: 387

God: All Gifts Come From God, Taylor, 119; Loyalty to God, B. Y., 167; H. S. & Godhead, Orson Pratt, 205; Eye Single to Glory of, L. Snow, 228; What It Means to Worship No Other God 367

God Is My Fuehrer: 390

God or Consequences: 413

Goethe: On Fathers 230

Gospel: G. of Oneness, Kimball, 23; G. Taught in Ch. Epistle, 100; Restored to Earth, 221; Wells 228

Grant, Heber J.: From Persecuted to Persecutor, 16; Passes in Death, 17; Keep the Commandments, 24; Letter of Musser to, and Reply, 29-32; Open Letter to, 33; Convicted of Unlawful Cohab., 34; Sustains P. M., 37; Funeral Meditations, 41; Eternal Law, 44; Not the Last to Practice P. M., 112; Could Not Get Word of Lord 430

Grant, Jedediah M.: Cleanliness and Order, 143; Funeral, by B. Y. 173

Gratitude: A. Milton Musser on 119

H

Happiness: 332

Hardest Thing, The: To Serve God Exclusively 367

Harems in U. S.: 437

Holy Spirit & Godhead: Orson Pratt 205

Home: Suggestions for 387

I

Ideals, Higher: 376

Immorality: Stressed 342

Independence: True Law of Heaven, B. Y., 22 86

Interpretations of Prophecy: 407

Ivins, A. W.: On John Taylor's Stand on P. M. 87

J

Japan: Letter From Emperor 55

Jesus: Was Jesus Married? 415

Jordan: On Tolerance, 26; A Cowardly Cause, 40; Forgive and Forget, 48; Atheism, 54; Death; Individuality, 86; Rich Pauper, 160; The Reformer, 170; Water That Is Passed, 172; Air-castles 217

Judgments: Predicted by H. C. Kimball, 6; Editorial on, 161; In Vision to Jos. F. Smith, 355; J. to Come, B. Y. 370

Judgments Poured Out: 399

July: 24, 1857, Celebration, B. Y. & H. C. Kimball 51

K

Kidnaping: Cases Reversed 337

Kimball, Heber C.: Prophecy to Sister Wilcox, 5; Anniversary of, 10; Gospel of Oneness, B. Y. on Prophet, 23; Lord Will Protect His Own 54

Kingdom of God: Established, Taylor, 94; B. Y. 1855, 129-138; No Happiness Without, W. Woodruff 384

L

Law: Eternal, 43; Live Laws Here, O. Pratt, 227; Declaration of Political Belief, 333; Laws, Laws & More Laws 338

Lawrence, David: On National Sin 163

Legend & Tradition: 386, 409, 438

Liberty: Responsibility, Despotism & Religion, John Stuart Mill 385

Liberty Jail: Letter From Jos. Smith, 357 439

Life: 332

Lund, C. L.: On Judgments 164

Lyman, Francis M.: No Compromise 9

M

Manpower: Andrews on 382

Marriage: P. M. God's Law, Young & Kim-

Martyrs, The: 1

INDEX (Continued)

ball, 10; Saints Informed on by Church, 16-17; P. M. Defended by Dr. Allred, 18; Defended by Edward J. Attarian, 19; Fifteen Incarcerated, 26; Photograph of Group, 27; Celestial M. in Church Epistle, 84; Ivins on, 87; Principle Upheld, 108; Non-Mormons Upheld Practice, 108-110; Abiding the Law Necessary Qualification, 112-117; Covenant While on Parole, 218; Turkey's Problems 368

Merrill, Jos. F.: Saints Not to Boast of Virtues 436

Milk: Drink More 229

Minority: The Great Civilizing Power 41

Miscellaney: 28; 50; 87; 89; Headache Transferred, 119-120; Poem, 148, 175-6, 204, 231; Puns, 232, 359; Gripes 388

Mormonism: Rights of, John Taylor 89

Musser, A. Milton: Gratitude, 119; Around the World Without Purse or Script 366

Musser, Jos. W.: In Prison, 27; Letter to H. J. Grant and Answer, 29-32; Open Letter, 33; Correspondence With Joseph Fielding Smith, 57; Statement in Prison 218

Mystery: From Times & Seasons 379

Mc

McKay, David O.: A Conspirator, 144; Church on a Detour, 149; A Conspirator 184

N

Nauvoo Legion: Boys in Uniform 51

O

Obedience Produces Confidence, Consecration 393

Offspring: All Faithful Women Will Have, B. Y. 364

Oneness: Lorenzo Snow on 227

P

Paine, Thomas: On Constitution 230

Patriarchs: Ordained by Joseph 350

Paul: Description of, by Jos. Smith 384

Peculiar People: 344, 346

Penrose, Chas. W.: When to Follow Leaders, 48 429

Peterson, Mark E.: Confesses Complicity 17

Poetry: Keep on Keeping On, 24; The Martyrs, 24; Calm Was the Night, 28; Man and Boy, Guest; To the Prison House, 56; Which Are you?; Watch and Pray; Try to Remember, 87; Cooperation; Thy People Trust in Thee, O Lord, 88; When a Man Ain't Got a Cent, Riley, 103; A Prayer, Allred, 120; Seek Not Gaiety to Glean, 148; Blessed Are They; Life; My Dog; G. I. This and G. I. That, 176; Doors; The Lord's Job; How to Measure a Man; Apron Strings, 204; Play Fair; Golden Silence; Which Is Me; The Man Who's Square; Make a Way, 331; The Cigarette Speaks; At the Door; A Better 1946, 360; I Am Old Glory, 387; Blue Bird of Happiness; Mockery, 388; They Don't Thank You; Living; The Two Prayers 416

Poor: To Be Invited to Feast 179

Politics: Saints Warned Against, 3; Declaration of Political Belief, D. & C. 233

Pratt, Orson: Saints Accompanied by Gentiles, 165; Redemption of Zion, 177; Holy Spirit and Godhead, 205; Learn Laws and Live Them 227

Pratt, P. P.: On Angels, 7; Celestial or P. M., 108; Speaks of Unity of Saints—Overcome Faults 359

Priesthood: Above Church, 104-108; O. Pratt on, 187-8; Meetings Discontinued, 227; What Fulness of, Means, B. Y. 342

Prison Incarceration: Vengeance Is Mine; 49; Photo of Brethren, 27; Releases 349

Progress in the Courts: 26; 148

Prophetic Forecast of Wars: 399

Prophets: Persecution of 52, 149-155

Prosecuting Attorneys: Defend the Innocent as Well 336

Purse or Script: A. M. Musser's Experience 366

R

Reformer: By Jordan 170

Religion: John Stuart Mill on 385

Revelation: Necessity for, John Taylor, 21; People Unprepared for Much, Jos. Smith, 175; People Could Not Bear All, B. Y. 351

Richards, LeGrand: On Percentages 14

Richards, Franklin D.: Law of Tithing 121

Richards, Willard: On Spirits, 353; Saints of the World 378

Riches: True Riches, Jordon 160

Roberts, B. H.: Advice to Leaders on P. M., 16; When to Follow Leaders, 47 429

Roosevelt, Franklin D.: On the Four Freedoms 386

S

Sabbath Schools: Discontinued 227

Sacrifice: Our Feelings, Mill. Star, 157; The Powers of 222

Saints vs. World: Mill. Star, 149; Saints and the World, Willard Richards 378

School of the Prophets: B. Y. on 359

Smith, George Albert: Saints to Follow Lord's Guidance, 48; Does He Enjoy Gifts of Presidency?, 107; Spirit of Forgiveness, 139; Conference Impressions, 165; Statehood Anniversary, 343; At April Conference 435

Smith, Hyrum: The Martyrs 1

Smith, Joseph: Martyrdom, 1; Holds Keys; All Must Pass Joseph, 3; The Mur-

INDEX (Continued)

derers Acquitted, 4-5; Dispensation of Fulness of Times, 46; Persecution of Prophets, 52; Editorial Thought, 67, 400, 427; Marital Relations, 113; Joseph's True Position, B. Y., 170; Value of Chastisement, 175; Do Not Betray; Editorial on Joseph Smith the Prophet, 189; Dream of B. Y.; Get and Keep the Spirit of the Lord, 203; Gospel Restored, 222; Always a Prophet, B. Y., 349; An Epistle From Liberty Jail, 357; Persistence of Wicked men, 370; Confesses Doing Wrong: His Maligners, B. Y., 371; Description of Paul, 384; Defense of, at April Conference, 435; Principles of Religious Freedom 439

Smith, Joseph F.: Saints Must Stand on Their Own Feet, 48; Sets Apart Hyrum G. Smith as Patriarch, 115; A Remarkable Vision, 355; On Gossiping 432

Smith, Samuel: Shot at 2

Snow, Lorenzo: On Oneness, 227; Eyes Single to Glory of God 228

Spencer, Orson: Death of Wife 171

Spirits: False and True—Willard Richards on 353

Statehood: Anniversary 345

Strikes: New Record 437

T

Taylor, John: Shot in Carthage, 2; Necessity for Revelation, 21; Truth Unchangeable, 26; Epistle to Church, 83; Rights of Mormonism, 89; Revelation of 1882 on Celestial Marriage, 115; All Gifts From God 119

Temporal: Follows Spiritual 352

Theology: Keep on Safe Ground 8

Tithing: Law of—Richards, 121; Orson Pratt 181

Tobacco: Cigarette Speaks, 360; Harmful Effects of 380

Tolerance: Jordan on 26

Tool of the Devil: 440

Truman, Pres. Harry S.: Utah Statehood Anniversary, 347; Plea for Fairness 365

Truth: Magazine—Crusade Against, 9; Truth Unchangeable, Taylor, 26; Not Al-

Turkey's Family Problems: 368

ways Agreeable 385

Tyndale: First Printed Bible 427

U

United States: President Petitioned in Behalf of Fundamentalists, 19; President Fillmore to Emperor of Japan, 55; Letters to President by a Puerto Rican, 117; Decision Reversing Kidnaping Cases 335-7

V

Virtue & Sactification: B. Y. on 385

Vision: By Joseph F. Smith 355

W

Wallace, V.-P. Henry A: On Book of Mormon 370

Ward Teachers: Teachings Explained 47

Washakie, Chief: On Silence 434

Was Jesus Married: By M. Zvi Udley 415

Wells, Daniel H.: Gospel of Salvation 228

Wicked: Persistence of Wicked Men, J. Smith 370

Widtsoe, John A.: Evidences and Reconciliations 104

Wilcox, Amanda H.: Prophecy of H. C. Kimball 5-7

Wisdom: Mill. Star 160

Woodruff, Wilford: Dreams, Converses With Joseph Smith, et al, 8; When to Be Followed—Penrose, 48; Discourse—Seen and Talked to Joseph, Brigham, et al, Many Times, 358; No Happiness Without Kingdom of God, 384; Discourse by, 417; Guard Against Sin 437

Women of Mormondom: Martyrs 1

Woolley, E. D., Jr.: On Plural Marriage 430

Wycliffe: First English Bible 427

Y

Young, Brigham: Shun Politics—Nations Murdered Joseph Who Holds Keys, 3; Anniversary of, 10; True Independence of Heaven, 22; When Mormonism Finds Favor, 42; When to Follow Leaders, 48; Celebration of 24th, 1857, 51; Sermon, Kingdom of God, 129-138; Mind Your Own Business; Love Your Enemies, 138; Cleanliness and Order, 141; Little Things Count, 165; Sheep and the Goats, 166; Loyalty to God, 167; Could Not Doubt Joseph's Position, 168; First Great Cause, 168; True Position of Father Adam, Christ and Joseph Smith, 169-170; Funeral of J. M. Grant, 173; Sickness Comes From Adversary; World of Spirits, 174; Who Was Joseph?, 190; Dream Regarding Joseph's Instructions, 203; What Fulness of Priesthood Means, 342; The Lord's Way of Teaching, 349; One Purpose of School of Prophets, 359; Sermon on Source of Intelligence, Laws of the Gospel, etc., 361; Judgments to Come, 370; Jos. Smith's Maligners, 371; Blood Atonement, 384; Virtue and Sanctification, 385; Saints Should Gain Personal Testimony, 428; Self Discipline 426

Z

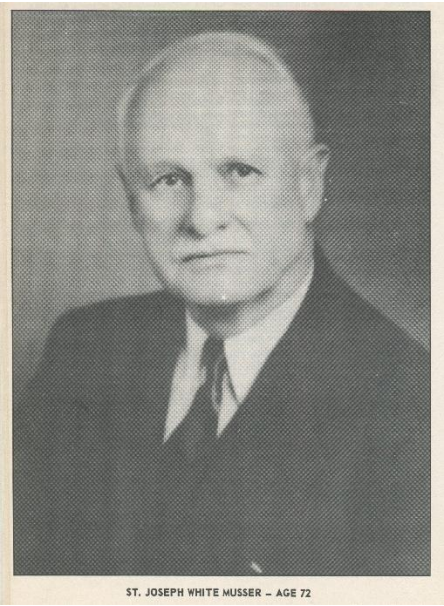
Zion: Redemption of, 54; By Orson Pratt, 1873, 177; Orson Pratt, To Be Built Up, 186; Redemption of—by Power, Joseph Smith 191

Zitting, Charles F.: In Grant Letter 29

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