TRUTH

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

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Redemption of Zion

FROM A SERMON BY
ORSON PRATT

AT SALT LAKE CITY, MARCH 9, 1873 (JOURNAL OF DISCOURSES 15:360 ET SEQ.)

* * * The Lord has said in this book (Sect. 103, Doctrine and Covenants), that the time is to come when Zion is to be redeemed. I will read the passage (verses 13-20), and it 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 inheritances. 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 re-redemption of Zion be. Therefore, let not your hearts faint, for I say 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 before you, and also my presence, and in time ye shall possess the goodly land.**

In a revelation given June 22, 1834 (D. & C., Sec. 105), 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 harken 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 the Land of Zion, the strength of the Lord's house not having harkened to

"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."

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 to 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 forever. 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 around 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 every one 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 and see whether they would or would not be obedient.

"Oh, I have such a fine house, and such a fine 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 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 es-

tablish 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 shall 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 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 made 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. * * *

It to be hoped that there will be nothing of this kind (turning to idolatry, and disregarding God's commandments as did ancient Israel), 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 unto you 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 shall leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organigation 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 were 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 that are 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; and he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature of the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles. * * *

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 Priesthood 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 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 ouly 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 shall 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 by them. When John the revelator describes this scene, he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters 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 desolations and plagues, and not to 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.

Seven Reasons Why A Scientist Believes in God

A. CRESSY MORRISON, Former President of the New York Academy of Sciences

We are still in the dawn of the scientific age and every increase of light reveals more brightly the handiwork of an intelligent Creator. In the 90 years since Darwin we have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge we are approaching even nearer to an awareness of God.

For myself, I count seven reasons for my faith:

First: By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence.

Suppose you put ten pennies, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one to ten; of drawing one and two in succession, one to 100; of drawing one, two and three in success, one in a thousand, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one chance in ten billion.

By the same reasoning, so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship by chance. The earth rotates on its axis one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would then burn up our vegetation each long day while in the long night any surviving sprout would freeze.

Again, the sun, source of our life, has a surface temperature of 12,000 degrees Fahrenheit, and our earth is

just far enough away so that this "eternal fire" warms us **just enough and not too much!** If the sun gave off only one-half its present radiation, we would freeze and if it gave half as much more, we would roast.

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if it had not been so tilted, vapors from the ocean would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist. Or if our atmosphere had been much thinner, some of the meteors, now burned in space by the millions every day, would be striking all parts of the earth, setting fires everywhere.

Because of these and a host of other examples, there is not one chance in millions that life on our planet is an accident.

Second: The resourcefulness of life to accomplish its purpose is a manifestation of all-pervading Intelligence.

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force; a growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

Life, the sculptor, shapes all living things; an artist, it designs every leaf of every tree, and colors every flower. Life is a musician and has taught each bird to sing its love songs, the insects to call each other in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices, and perfume to the rose, changing water and carbonic acid into sugar and wood, and, in so doing, releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent, jellylike, capable of motion, drawing energy from sun. This single cell, this transparent mistlike droplet, holds within itself the germ of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life; fire-blistered rocks and a saltless sea could not meet the necessary requirements.

Who, then, has put it here?

Third: Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures.

The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turn up against the current to finish his destiny accurately.

Even more difficult to solve is the mystery of eels. These amazing creatures migrate at maturity from all ponds and rivers everywhere—those from Europe across thousands of miles of ocean—all bound for the same abysmal deeps near Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in wilderness of water, nevertheless start back and find their way not only to the

very shore from which their parents came but thence to the rivers, lakes or little ponds—so that each body of water is always populated with eels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing impulse originate?

A wasp will overpower a grasshopper, dig a hole in the earth, sting the grasshopper in exactly the right place so that he does not die but becomes unconscious and lives on as a form of preserved meat. Then the wasp will lay her eggs handily so that her children when they hatch can nibble without killing the insect on which they feed; to them dead meat would be fatal. The mother then flies away and dies; she never sees her young. Surely the wasp must have done all this right the first time and every time, else there would be no wasps. Such mysterious techniques cannot be explained by adaptation; they were bestowed.

Fourth: Man has something more than animal instinct—the power of reason.

No other animal has ever left a record of its ability to count ten, or even to understand the meaning of ten. Where instinct is like a single note of a flute, beautiful but limited, the human brain contains all the notes of all the instruments in the orchestra. No need to belabor this fourth point; thanks to human reason we can contemplate the possibility that we are what we are only because we have received a spark of Universal Intelligence.

Fifth: Provision for all living is revealed in phenomena which we know today but which Darwin did not know —such as the wonders of genes.

So unspeakably tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these ultramicroscopic genes and their companions, the chromosomes, inhabit every living cell and are the absolute keys to all human, animal and vegetable characteristics. A thimble is a small place in which to put all the individual characteristics of two billions of human beings. However, the facts are beyond question. Well, then —how do genes lock up all the normal heredity of a multitude of ancesters and preserve the psychology of each in such an infinitely small space?

Here evolution really begins—at the cell, the entity which holds and carries the genes. How a few million atoms, locked up as an ultramicroscopic gene, can absolutely rule all life on earth is an example of profound cunning and provision that could emanate only from a Creative Intelligence; no other hypothesis will serve.

Sixth: By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.

Many years ago a species of cactus was planted in Australia as a protective fence. Having no insect enemies in Australia the cactus soon began a prodigious growth; the alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defense, the entomologists scoured the world; finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely, too; and it had no enemies in Australia. So animal soon conquered vegetable and today the cactus pest has retreated, and with it all but a small protective residue of the insects enough to hold the cactus in check forever.

Such checks and balances have been universally provided. Why have not fast-breeding insects dominated the earth? Because they have no lungs such as man possesses; they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence there never has been an insect of great size; this limitation on growth has held them all in check. If this physical check had not been provided, man could not exist. Imagine meeting a hornet as big as a lion!

Seventh: The fact that man can conceive the idea of God is in itself a unique proof.

The conception of God rises from a divine faculty of man, unshared with the rest of our world—the faculty we call imagination. By its power, man and man alone can find the evidence of things unseen. The vista that power opens up is unbounded; indeed, as man's perfected imagination becomes a spiritual reality, he may discern in all the evidences of design and purpose the great truth that heaven is wherever and whatever; that God is everywhere and in everything but nowhere so close as in our hearts.

It is scientifically as well as imaginatively true, as the Psalmist said: **The heavens declare the glory of God and the firmament showeth His handiwork.**—Reader's Digest.

Friends and Neighbors, the taxes are indeed very heavy, and if those laid on by the Government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our Idleness, three times as much by our Pride, and four times as much by our Folly; and from these taxes the commissioners cannot ease or deliver us. – Benjamin Franklin, 1758.

Every real and searching effort at self improvement is of itself a lesson of profound humility.—Juvenile Instructor, Vol. 30, p. 106.

IN THE MILLENNIUM

I am going to stop my talking by saying that, in the millennium, when the kingdom of God is established on the earth in power, glory, and perfection, and the reign of wickedness that has so long prevailed is subdued, the Saints of God will have the privilege of building their temples, and of entering into them, becoming, as it were, pillars in the temples of God, and they will officiate for their dead. Then we will see our friends come up, and perhaps some that we have been acquainted with here.

If we ask who will stand at the head of the resurrection in this last dispensation, the answer is Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they shall have officiated for them, and bring them up, and we will have revelation to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding up scene.—Brigham Young.

MAXIM

Before we do anything we should ask ourselves whether that which we are about to do is such that God will approve of, and seal with His blessing; and if there is any doubt about it, we should pause and say, "This salvation and this glorious exaltation that God holds out to me is worth more than anything else on earth, and I will not do anything that will endanger my salvation, and the salvation of my family, but I will cling to the Spirit of the Lord and not grieve it.—George Q. Cannon.

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

Inheritances

WHEN shall we receive our inheritances so that we may say they are our own? When the Savior has completed the work, when the faithful Saints have preached the Gospel to the last of the spirits who have lived here and who are designed to come to this earth; when the thousand years of rest shall come and thousands and thousands of Temples shall be built, and the servants and handmaids of the Lord shall have entered therein and officiated for themselves, and for their dead friends back to the days of Adam; when the last of the spirits in prison who will receive the Gospel has received it; when the Savior comes and receives his ready bride, and all who can be saved in the various kingdoms of God—celestial, terrestial and telestial, according to their several capacities and opportunities; when sin and iniquity are driven from the earth, and the spirits that now float in this atmosphere are driven into the place prepared for them; and when the earth is sanctified from the effects of the fall, and baptized, cleansed and purified by fire, and returns to its paradisiacal state, and has become like a sea of glass, a urim and thummim; when all this is done, and the Savior has presented the earth to his Father, and it is placed in the cluster of the celestial kingdoms, and the Son and all his faithful brethren and sisters have received the welcome plaudit—"Enter ye into the joy of your Lord", and the Savior is crowned, then and not till then, will the Saints receive their everlasting inheritances. I want you to understand this. We seem to have something now, but how long shall we keep it?—Brigham Young, Journal of Discourses, 17:117.

ANNIVERSARIES

June is a month of important anniversaries. The great Pioneer leader, Brigham Young, was born in the State of Vermont, June 1, 1801; his loyal counselor, Heber C. Kimball, was likewise born in Vermont, June 14, 1801. The great Prophet of the last dispensation, Joseph Smith, with his brother, Hyrum, the Patriarch, were martyred in Carthage jail, June 27, 1844; and the TRUTH magazine was born June 1, 1935.

The martyrdom of the Prophet and Patriarch of the Church marked the sealing of their testimonies, making them binding upon the world. Joseph Smith established the Gospel, the same Gospel that our Father Adam established among his children. Jesus Christ established it anew in the dispensation of the Meridian of Time. It had, the second time, gone into the wilderness, followed by a long, dark night of ignorance, superstition and folly, when it was again returned to the earth under the leadership of Joseph Smith. Since we now live in the last Gospel dispensation, the dispensation of the fulness of times when the restoration of all things is to take place, we are in the day when the works of all the Prophets from Michael down shall be manifest; the work of the Redeemer must be cut short in righteousness, the millennial reign ushered in, the kingdom of God established in fulness, Jesus Christ the king.

Great and glorious are the events now facing the world. We occasionally hear men say they wish they had lived in the days of Enoch, Abraham or Jesus Christ and had partaken of their glorious influence; and now the rising generation wish they had known the Prophet Joseph Smith and had been with him in his labors and tribulations; but we think when their eyes are open to the full opportunities of the present they will rejoice at being privileged to live now and take part in the tremendous work ahead of them.

Satan is completing a reign of six thousand years. He has left a trail of blood, misery, hatred and carnage. Christ's work of love, peace and plenty is about to begin. The present generation faces this glorious work.

It is hoped by the publishers of TRUTH that this little Magazine shall continue to function and have some important part in the redemption to come. It has afforded its founders much pleasure and some degree of satisfaction thus far. That its message will continue to prove a real solace to the Saints who have the courage to read it is our earnest desire, and to the end that it will function among the agencies of salvation, to bring order out of confusion, we again dedicate it.

The subjoined song, "The Seer", written by the Prophet John Taylor, who was in Carthage jail when the Prophet and Patriarch were killed, and whose body received five balls from the murderous fire aimed at the Prophets, beautifully expresses the feelings of the early Saints in the loss to them of the immediate presence of their Prophet leaders. Its rendition in song in those early days fired the souls of the Saints with an unutterable devotion:

THE SEER

The Seer, the Seer, Joseph the Seer!
I'll sing of the Prophet ever dear.
His equal now cannot be found,
By searching the wide world around.
With Gods he soared in the realms of day,
And men he taught the heavenly way.
The earthly Seer! the heavenly Seer!
I love to dwell on his memory dear;
The chosen of God and the friend of man,
He brought the Priesthood back again;
He gazed on the past and the future, too,
And opened the heavenly world to view.

Of noble seed, of heavenly birth,
He came to bless the sons of earth;
With keys by the Almighty given,
He opened the full rich stores of heaven;
O'er the world that was wrapped in sable night,

Like the sun, he spread his golden light;
He strove, O, how he strove to stay
The stream of crime in its reckless way!
With a mighty mind and a noble aim,
He urged the wayward to reclaim;
'Mid foaming billows of angry strife,
He stood at the helm of the ship of life.

The Saints, the Saints, his only pride!
For them he lived, for them he died!
Their joys were his, their sorrows, too,
He loved the Saints, he loved Nauvoo.
Unchanged in death, with a Savior's love,
He pleads their cause in the courts above.
The Seer, the Seer! Joseph the Seer!
O, how I love his memory dear!
The just and wise, the pure and free,
A father he was, and is to me.
Let fiends now rage in their dark hour—
No matter, he is beyond their power.

He's free! he's free! the Prophet's free!
He is where he will ever be,
Beyond the reach of mobs and strife,
He rests unharmed in endless life.
His home's in the sky, he dwells with the Gods,
Far from the furious rage of mobs.
He died, he died for those he loved,
He reigns, he reigns in the realms above.
He waits with the just who have gone before,
To welcome the Saints to Zion's shore.
Shout, shout, ye Saints, this boon is given;
We'll meet our martyred Seer in heaven.

John Taylor.

THE TOOLS OF GOD'S CHAFTSMEN

Shamgar had an ox goad,
David had a sling,
Sampson had a jawbone,
Rahab had a string,
Joseph had golden plates,
Moses had a rod,
Mary had some ointment,
And—they were all used for God.

PRIESTHOOD

What is Priesthood? It consists of the laws of heaven and the power to administer them. The Priesthood of heaven controls the laws of heaven. God has a Priesthood which He directs and controls and through which He operates. The devil also has his priesthood. It was through the agency of God's Priesthood that earth was framed, and Father Adam, who was the original builder, operated under this authority. It was by virtue of the laws of the Priesthood that God said, "Let there be light", and it was so. It was by the power and authority of the Priesthood that the city of Enoch was translated, that Moses and the hosts of Israel crossed the Red Sea on dry land, that Abraham discovered the promised land, and that Christ gave his life for mankind. The laws of the Priesthood have always prevailed.

Cain thought to thwart the laws of the Priesthood in the slaying of his brother Abel, that he might get gain, but he brought upon himself a black mark that his descendants are still cursed with, and Cain, ever after, has acted under the priesthood of Satan.

In the present day we feel the Priesthood is too lightly regarded. It is among the greatest gifts of God to man and those disregarding its sacredness are greatly offending God. Since the Church has discontinued the conference of Priesthood, giving an office only, men are not under the full responsibility that reception of the Priesthood entails. For not having been given the Priesthood men cannot dishonor it to the same degree as if it had been conferred upon them.

We think it a mistake to give men even an office in the Priesthood in accordance with age rather than qualification. Not all young men of 12 years of age, however sincere they may be, are qualified for the Aaronic Priesthood or an office therein to serve as a Deacon in that Priesthood. The same may be said of Teachers ordained at 15 and Priests at 18.

The seriousness of the matter of receiving the Priesthood and magnifying it is best expressed, under the inspiration of the Lord, in a Prayer and Prophecy uttered by the Prophet Joseph Smith, while in Liberty jail, March 20, 1839 (D. & C., 121:34-40; 45-46), as follows:

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, AS THEY SUPPOSE, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.
*** * ***

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews of heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

The stupendous powers of the Priesthood as it operates in man are reflected in the words of the Lord (D. & C., 84:65-72):

"And these signs shall follow them that believe—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them."

This is a definite promise to the faithful Saints, and challenges the wisdom of the scientific and professional world.

Then can man abuse the Priesthood without a severe penalization? Can he abuse heaven and remain free? "The rights of the Priesthood are inseparably connected with the powers of heaven" and the "powers of heaven cannot be controlled or handled only upon the principle of righteousness."

How, then, can a man, thinking he holds the Priesthood, use its powers to exercise unrighteous dominion over his fellow man? God is jealous of His Priesthood. It is an eternal law that no power can be exerted over men, or beast—for that matter, that is not in accordance with divine will.

Let men who actually hold the Priesthood be careful not to grieve the Spirit of the Lord, and those who are preparing themselves for the Priesthood, let them learn the solemn lesson of accepting direction of the Lord through His Priesthood in all matters that the Latter-day Saints might, in fact, become a united people.

Much of the bad government we've had in the South can be traced to bigotry and intolerance, in office and out", says Georgia's former Governor, Ellis Arnall.

OUR PUBLIC LIBRARY

We highly commend the efforts of Mayor Earl J. Glade, as announced in the local press, to improve our Public Library facilities. Certainly the present quarters are wholly inadequate to meet the reasonable demands of our fast growing population. We apprehend that an undertaking so vital to the intellectual and cultural growth of our Metropolitan area will meet with little or no opposition.

However, with the proposed expansion there should be a liberalization in the rules and scope of the institution. A public library is meant for the public—it belongs to the taxpayers; it should know no religion, caste, or politics. The literature of the world, so far as it is reasonably available, should be found in such an institution.

We have frequently been chagrined, when asked why the TRUTH magazine is not to be found among the other papers and magazines in our library, to be forced to reply that the officials thereof do not appear broad enough in their attitude to admit it into the service of the public. They have rejected our offer to place in the library both the current numbers and bound volumes, free of charge. And this in face of the fact that our own universities and other schools have requested the literature and receive it gratefully. A large number of public libraries, including the great libraries of New York City and Los Angeles, and schools throughout the nation are receiving this magazine by their own request.

TRUTH is a magazine of culture; its historical features are of unusual value; it is clean and uplifting; and to exclude it from public service exhibits a narrow and bigoted attitude that should not be allowed in our public institutions.

Sensing the broadmindedness and fairness of our present Mayor, we are with him, heart and soul, in his proposal to enlarge our library facilities.

A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness.—Proverbs 15:1-2.

Remarks by President Heber C. Kimball

Heber C. Kimball died June 22, 1868. His remarks made at Bountiful, April 12, 1868, were probably his last public sermon in mortality. The sermon is so filled with true philosophy and good sense, we herewith reproduce it for the benefit of our many readers.

I have not the least disposition to talk to you if you do not wish me to, and if you say you do not want me, I will say good morning and go home. It is no pleasure to talk to a people who will not receive what you say.

You know me, and then again you do not know me. You do not know who Heber C. Kimball is, or you would do better. You do not know yourselves, do you? Then how can you expect to know me? A man came to me this morning desiring to have some talk with me. I asked him if he was an honest, upright, truthful man. He replied that he thought he had no right to answer that question; but finally he said he was an honest man. After he said that, it was revealed to me what sort of a man he was, but not before. I wish the people here today to behave themselves, as this is the Sabbath.

Do you know what is the Gospel? The Gospel is the power of God unto all that obey, not unto all that believe, for the devils believe. Suppose now, for instance, I had here three rules, one a twelve-inch, one a six-inch and one a three-inch? Would the three-inch rule measure as far as the twelve-inch? No; nor can the three-inch or the six-inch man measure as far as the twelve-inch man, yet both may be good men and just as good as the man that can circumscribe thirteen inches. Therefore, if a man in this respect should be a little behind, we should not whip him up as we would

a horse, but we should be lenient toward him.

What Brother Stevenson has said this morning is all good, and you would know it if you read the Bible and the Book of Mormon. There is not one-quarter of you that read those books as much as I do; if you did, you would know they coincide the one with the other. This book, the Book of Mormon, is a pure record, and I know it, although it treats of wars and contentions. I have lived nearly all my life where it came forth, and I understand all about it.

I have been to the altar where Adam offered sacrifices and blessed his sons and then left them and went to heaven. Now I want you to read the Bible and the Book of Mormon, for we have to build a city, we who are righteous and keep the celestial law, we have to build a city that will compare with the one that has gone to heaven. Consider these things and then see how you are progressing.

You sit in judgment on your neighbors, when you are guilty of more tricks than they are, and when there is more evil in you than in them. Jesus said, "Thou shalt not speak evil of thy neighbor", and the commandments say, "Thou shalt not bear false witness against thy neighbor", and the commandments are binding upon us. Jesus said also, "Thou shalt not commit adultery". Now some persons look upon adultery as an awful thing, which it is; but they pay no attention to the other command, which is equally binding, forbidding them to speak evil of their neighbor. It is said thou shalt not speak against the anointed; yet you do speak against them, and justify yourselves in doing evil.

It is difficult for many here even to hold my name sacred; and when I have heard of what some men here would do, I have asked myself what manner of men they were. In doing the things that I have been speaking of, you commit sin and violate your covenants.

Do you doubt that I am one of the Lord's anointed? Do you not know that I am? This then will affect you unless you make restitution. Shall I tell you how? I wish I could refer you to the revelation. I have had men lie to me, and I have known this by the spirit of revelation, yet I could not prove it. Now these are not men of God. Some of you would like me to present the truth clothed in a fine dress and with hoops rather than that I should present it stark naked; but I speak this for your good, and why then do you wish to run away from or injure your friends?

The Twelve Apostles, when first anointed, went into almost every part of the States, from Ohio to Nova Scotia, and organized Conferences and called on the whole Church to make donation of their means to purchase that land that God said had to be purchased either with money or with blood; and the whole Church, save the leaders, came under condemnation because they did not comply with the revelation. The revelation that gave us the authority and which says, "Let my servants go, etc." (D. & C., Section 103), is in this Book of Covenants.

At another time Zion's Camp was called, before I became an Apostle, and Joseph gathered up the Lord's warriors, his young men, the male members of the Church, and it took nearly every male member from Nova Scotia to Missouri to reinstate the Lord's people in the land of Zion. Those young men did their duty, and the Lord accepted their offering. They were the actors then, and are the leading men of the School of the Prophets today.

Will this School of the Prophets stop? No, it was commenced in the

days of Joseph and it will not stop. Unless, however, there is a reformation right here, there is not one in twenty that will go and possess that land.

Are you practical spinners? Can you adorn yourselves with the work of your own hands? Can you beautify and adorn the earth? I tell you that in general you are not going there unless a reformation takes place. Some of you will not be honest, some of you will not pray unless you are where someone can see you; and if some of you were going to my mill here, and should find a chain, you would look around to see if any person saw you, and if not, you would hide the chain at once; and such men call themselves Saints.

I am telling you the truth, and I tell you that if you will put on Christ and live in Him you will see a great deal better than I can with my glasses. **You cannot lead a person astray unless that person is willing to be led astray;** a man could not be persuaded to lie unless he was inclined to lie; and if we tell a lie to deceive, we have to pay that debt before that sin is atoned for. It is said, "Thine own words will condemn thee"; and it will be so when we go to judgment, and we cannot help it.

I am an apostle, and Brigham Young is an apostle, and the voice of the Spirit called Brigham Young and myself to Kirtland, and Joseph Smith was told to place the Priesthood upon us, and have we ever flinched? No. Now, when you are brought to judgment and you know that Jesus is there, that Joseph is there, that Brigham is there, that Willard and myself are there, and you are asked what have you been guilty of, you will have to give in your own testimony, and you cannot get around it.

The ax is laid at the root of the tree, and the acts of men and women will condemn them. **There are hundreds and thousands of men in this Church today who have a plurality of wives which will be taken from them and they cannot help themselves, because they do not keep the celestial law.**

The office of an apostle is to tell the truth, to tell what he knows. **Has the Lord spoken to me? He has. I have heard His voice and so have you; and when you hear my voice, and it is dictated by the Holy Ghost, you hear the voice of God through me, but you do not believe it.** Great is the condemnation that will come because of lying. Now let me say to you, be honest, and you sisters, stop your slanders, and if you wish your characters exalted, exalt that of your neighbor. It is time for us to arise and wake up. I am telling you these things for your good, but you do not know it. **There are many here today who, unless they repent, will never see my face again after my eyes are closed in death.**

I tell you that the man who justifies another in the shedding of blood is a murderer, and the man who justifies another in tantalizing his fellow-creature or in speaking against another is as bad as the man who does these things. **I have not one word of reflection to make against you, yet you are living at a poor dying rate.** Do you doubt it? I want you to be faithful, and I do not want a man or woman of you to be lost.

I wish now to talk to the little boys, my young brethren, and I want them all to hear me. What I have been saying today, my little boys, will apply to you as much as it will to your fathers. I wish you to be obedient to your fathers and to your mothers; but if your mothers tell you not to do that which your fathers tell you to do, you go right away and do as your father has told you, for he is the head. And, brethren, come to meeting instead of running about on the Sab-

bath day, and cease to tell lies. Let us, brethren, try and bind up everything and take hold together. I feel as the Savior did, I do not wish to leave you alone, I wish you to improve.

I think as much of the people in this ward as I do of the people in any other ward in the Territory. I prayed last night and this morning that your minds might be prepared to receive my words. What would you give for a plow that had no point to it or for a pair of glasses that you could not see through? And again, what account would you be if no dependence could be placed in you.

I will now refer you to a little of my history. I was born in Vermont, and brought up very poor, and when nine years old I laid in my bed and in a vision saw those things that I have since passed through. Soon after I was baptized, Brother Orson Pratt came to my house. I was standing in the door yard when he came, and at the time I felt much of the Holy Spirit upon me. I was then a potter at my wheel. **While Brother Pratt was talking with me a voice spake to him and said, "Orson, my son, that man will one day become one of my apostles." I did not know this till afterwards. A voice also spoke to me and told me my lineage, and I told my wife Vilate that she was of the same lineage, and she believed it. (The lineage of Jesus Christ.—See Life of H. C. K.—Whitney, p. 185). I told her also that we would never be separated.**

I could tell you a thousand things that happened in that early day. I have been, as I have already told you, to where Adam offered sacrifices and blessed his sons, and I felt as though there were hundreds of angels there, and there were angels there like unto the three Nephites. I have also been over the hill Cumorah, and I understand all about it. **I remember the time when I was baptized into the Church, and how after I was baptized, Alpheus Gifford said he felt impressed to ordain me an elder. I was on my knees and jumped up and told him to hold on, that I was not a learned man, and I thought that my ordination would injure the work. But presently the Holy Ghost came upon me till I thought that I should be burned up. I could speak in tongues and prophesy, and I understood the scriptures.**

And now let me tell you that I was never made to die, that is spiritually; but that I am an inhabitant of this earth and will never destroy my right to it. It is my Father's and I know it, and His angels administer to men. This you can read in the Book of Mormon. Cleave now to the truth, and remember that a limb separated from a tree is not much, and so we are not much when separated from the truth. Therefore honor God and honor those you know; for if you do not honor those you know you will not honor God. If my children will not subject themselves to me they will not subject themselves to God; and so with our wives, they cannot honor God unless they honor us.

Jesus said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven". They are heirs to the kingdom of heaven, and when they die they go to heaven. They are with Jesus. Our children are heirs to our rights and privileges, and when an earth is organized for us we will take our children there as God our Father brought His children here when He came.

Let us be faithful and humble and keep the commandments; and if we will eat meat, let us eat that which is mild. I am inclined to think that pig meat is not good, and that fine flour is not good, and the finer the flour we eat the shorter will be our lives. It would be better for us to eat coarse bread, such as the Graham bread. I

now feel to say, peace be with you, peace rest upon you, and I say, my peace shall rest upon you. Amen.—J. of D., 12:188-191.

. . . It is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings. It is the same principle in whatever shape it developes itself. It is the same spirit that says, "You toil and work and earn bread, and I'll eat it." No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle. . . .—Abraham Lincoln, quoted from Nicolay and Hay.

FALSE AND DELUSIVE SPIRITS

(Mill. Star, 14:277)

Believe not every spirit, but try the spirits, prove them, and learn whether they be God-like, and if so, receive those spirits, but, if not, reject them; for whatsoever is not of God is evil. It is no uncommon thing for a false spirit to assume a more plausible appearance, to the casual observer, than a true spirit would on the same subject; it was so formerly, it is so latterly.

We were forcibly reminded of these truths, when a sister remarked in a recent conversation, "What a happy thing it would be, if the writings of the clairvoyants and mesmerizers were true concerning the spirit world, for then all would be saved." Yes, said we, just as happy a thing would it now be as it was in the councils of eternity, when the Father made proposals concerning the salvation of man, when he should sin on the earth; Jesus offered to redeem all who would repent, and keep a celestial law; Lucifer, a younger brother, offered to save all; Jesus' offer was accepted by the Father and Lucifer's was rejected; and yet Lucifer's proposition appeared so plausible, so much more liberal, noble, benevolent, and kind-hearted, that one-third of the sons of God believed it and joined Lucifer's standard.

That was what made division in heaven, and war followed; Lucifer, with one-third of the spirits of heaven, which he drew around him by his sophistry and false philanthropy, declared war against Jesus, and the two-thirds that rallied around his standard to maintain the truth; and they fought until Lucifer and his followers were overcome, and cast out of heaven, even unto the earth, and were cursed with this curse, even that they should not receive unto themselves bodies on the earth, like the two-thirds who maintained their integrity, and fought by the side of Jesus.

This curse came through imbibing and exercising a false spirit, a sympathizing spirit, a spirit that will sympathize with misery or punishment. Lucifer made his followers believe that he was a far more tender-hearted and merciful being than Jesus, and got all he could to help him sympathize for the miseries that must follow the abominable crimes of man on the earth, and they went in for salvation anyhow, right or wrong; they were so good, so holy and so benevolent they could not do otherwise.

There are multitudes of just such benevolent souls on the earth at the present day. Men may lie, steal, swear, get drunk, then murder and shed innocent blood, for which there is no forgiveness in this world nor in the world to come, and for which as good a man as King David, "a man after God's own heart", was thrust down to hell, and there will remain till he has paid the uttermost farthing; and yet there are men in abundance on the earth who are possessed of the same holy

benevolence with their father Lucifer, who will pray over them, exhort them to repentance, petition the Governor to pardon them, and do all in their power to save them from the punishment decreed by the laws of heaven; they are so sympathetic, have so much kind-hearted feeling, so full of Christian benevolence, disinterested benevolence, they would save the rascals from punishment if possible; they can't bear to have their poor fellow creatures suffer so much, it is too bad. Such conduct is the disinterested benevolence of which the world is so full, and boasts so much.

But what is the benevolence of heaven, the sympathy of the Holy Ones in such matters? Down to Hell where David went. Down to hell, ye murderers, ye whose sins cannot be pardoned; ye have taken the blood of your fellows, and ye can't restore it; therefore howl ye, for hot wrath is upon you, and he that sitteth in the heavens will laugh at your calamity, and mock when your fear cometh. Your destruction cometh like the whirlwind, and no power can stay it.

Herein is the benevolence of God manifested; when there is no more hope of a man, instead of keeping him in the midst of the children of men, to commit further outrages, and mar the peace of his kingdom, he thrusts him down to his own place, to howl out his lamentations, and work his passage to the last milestone; while the disinterested benevolence of the priests of Baal would pray him into heaven, in spite of the decrees of heaven, with all his unpardonable sins upon his head, if they had the power.

They are so full of sympathy, "dear spirit, sweet spirit", they would have all men saved; as much as the sister who had read clairvoyance till she had almost forgot her God, and hoped the mesmeric world of spirits was true, or that the followers of Lucifer, who lost their own salvation by exercising a spirit of false sympathy; and so will it be with all who forsake the living God and raise up gods of their own imagination, and harbor false spirits.

False spirits are more subtle, and more contagious than the small pox; their number and diversity of operations cannot be counted by man; and the first moment the saints leave the path of duty, that moment they are subject to the influence of evil, false spirits, which once having taken possession of the soul, are difficult if not impossible to be removed, by the person so receiving them, without assistance from those who have more wisdom.

The great object of evil spirits is to get bodies, and the only chance they have is to dispossess a soul of the spirit of the Lord, the light of eternal truth, and take possession of that body thus dispossessed: and when thus once in possession, it may truly be said there is a body possessed of the evil.

Jesus and his disciples in different ages, have commanded the unclean and wicked spirits to depart out of those of whom they have taken possession, and they have departed; but there are those spirits which are not easily dispossessed, and go out only by prayer and fasting. And again, there are those spirits that will hardly go out at any price except it is by the will of those who harbor them. **And of what class are they? They are invited spirits. Invited spirits? Yes; many spirits watch their opportunity to thrust themselves into a person when and where they are not wanted, and such are much more easily cast out than those who are invited guests.**

For instance, a person for some real or supposed injury or neglect from a friend, wishes to retaliate, to be revenged, and of course opens the way, and invites the spirit of jealousy to take possession; and the moment jealousy enters the breast, there is a per-

fect hell of happiness. No scheme that hell itself can devise to torment, perplex, harass, disturb, vex, or mar the peace of friend, wife, or husband, is left untouched, or unmoved; and by that time the breast of the harborer is open to all the evil spirits of Pandemonium—all have free access, and oh, what a world of glory dwells there!

And how shall that jealous spirit be removed? By the laying on of hands? The Lord deliver us from such an ordinance, in such a case. Why? That spirit was invited to take up its abode there, and while that spirit is made welcome by that person, what right have we to dispossess it? It would be abridging the agency of the individual who invited the spirit, for anyone to cause that spirit to depart, without the person's leave; and we choose that all should exercise their own agency and responsibility, and then they are subjects of accountability.

Other spirits, not particularly invited or desired gain an easy access to those who are careless, heedless, and but too indifferent to the statutes, ordinances and duties of God's kingdom; who neglect their prayers, their assembling together, and doing as they would be done unto; and from these spirits arise contention, strife, evil thinking, evil speaking, evil surmising, detraction, revenge, law-suits, and a host of such perplexing annoyances, sufficient to disturb a nation; but the man who is obedient to his God in all things—who knows no will of his own, only to do the will of his Father in the heavens, is free from these spirits; the devil has no power over him, for he resists him, and evil spirits are compelled to flee at his rebuke.

Some may ask, "How shall I know when I am operated upon by a false spirit?" There are many keys by which the door of knowledge is unlocked to the Saints in relation to spirits, as well as other things pertaining to the kingdom; but one may suffice at the present time, for we have not designed this brief notice to cover all or any considerable portion of the ground which the subject includes.

The spirit of heaven is a spirit of peace, joy, comfort, consolation, and knowledge to its possessor; and all Saints who have enjoyed this spirit and all Saints have more or less), may know, when this peaceful spirit dwelling within them is disturbed, that something is wrong, that some false spirit is lurking within or about them, striving to enter; and if they will resist the first impulse of their disturbed feelings, and command Satan, in the name of Jesus, to depart, peace will instantly be restored to their souls.

It is not the wrongdoings of others that destroy that peace within ourselves which the world can neither give nor take away; it is our own wrongs which cause that peaceful spirit to leave us; and would to God that this truth were indelibly imprinted on the heart and recollection of every Saint. **It is your own wrongs or evil spirits that destroy your peace, and not the wrongs of your friend or neighbor. Know ye, all ye Saints, if the peace of heaven and a foretaste of the blessings of the celestial world are not continually with you, there is something wrong within, some foul spirit has got possession of yourself, and the quicker you dispossess it the better.**

Carry out this principle, and what will be the result? Every Saint will live by his creed, and "mind his own business". Every dear wife will look with a zealous eye towards the happiness and welfare of her dear husband, and if she is tempted to think he is doing wrong, she will say, Get thee behind me, Satan; that is none of my business. I will do right, that is enough for me, and I shall have peace in my soul. And so continue to do, till he has done so wrong that forebearance is no longer a virtue, then

give him a divorce and do better if you can; but while you live with him, live in peace, and keep jealousy out of doors; if you don't you will always have hell within, and devils enough to carry it on. The moment you are jealous that your husband is wrong, that moment you are miserable; that misery is proof positive that you yourself are wrong, for it destroys your peace.

Jealous husbands are quite as bad, and a little less excusable (if there can be any excuse), than jealous wives. Husbands, if your wives do wrong, teach them better, if they are willing to be taught, and if they are not keep out of their way till they are willing and no quarrelling betwixt you. You need not fret your soul because your dear wife does wrong. Don't let the devil destroy your peace and cause the Holy Ghost to depart from you because your wife has given away to a bad spirit. Show yourself a man of God, be at peace with yourself, pray for her, and when she has been buffeted by the devil long enough she will get tired of him, leave him and return to you.

Some husbands are so mighty big because they are the head, that the wife has no room in the house; if she thinks, she thinks wrong; if she speaks she speaks wrong; if she acts, she acts wrong; she can't do a right thing for the life of her; and do what she will, no matter, she is as likely to get a cuffed ear as anything else, and a little more so. And if she should ask forgiveness, she would meet with the consoling retort from her dear lord, "Yes, and you will do the same thing again next minute." Why all this? Because the dear husband, the great lord of the house, has got so many devils in him, they make him so big there is not room for anybody else in that house.

The things of which we speak are but too common among the nations of Christendom; and too much of them have been brought together among the Saints; but it is time for Saints to stop such things. Husbands, love and cherish your wives, as you ought; give them their place, their rights, their dominion, that they may act upon their agency, as you do on yours; and quit your fretting, and snarling and quarrelling with them, if you ever did it. What! a man quarrel with himself? Yes, just as well as quarrel with his wife—'tis all the same.

If there is one solitary case, such as we have supposed, among the Saints, we would venture a prescription. What, are you a doctor? We make no such pretensions, but men may say that we are. Let the husband who wants a quarrel with his wife go to some deep, remote canyon, where no human voice was ever heard or foot trod, there strip and fight till you are tired of it, then come home and behave yourself.

Let the wife who wants to pick a quarrel with her husband, retire to some dark room or cellar, which contains nothing but bare walls, and total darkness, and there fight till you are tired of fighting, then return to your family and behave yourself; and when husband and wife have got through with their fights they will each be willing to acknowledge that they had had as many devils in them as Mary Magdalene, or they would not have been such fools as to fight themselves at such fearful odds; and if they don't we'll make another gratis prescription

Brethren and sisters, do not quarrel one with another; do not contend about water or anything of that kind. I tell you that the man who rather than quarrel with his neighbor, will say, "Take my water; I won't contend with you", that man will get a good deal more wheat than the one who fights and quarrels and goes to law about his water. He will be blessed of the Lord and justified before him.—Wilford Woodruff.

THE FIRST THING

"Seek ye first the kingdom of God, and His righteousness, and all other things shall be added unto you."—Jesus Christ.

If all those who are called by the name of Saint were to be individually asked whether it was the desire of their hearts to build up the kingdom of God and obtain salvation therein, we strongly suspect that every one would answer in the affirmative—yes, all would profess to have, for the primary object of their lives, the advancement of the purposes of Jehovah. But the way in which many attempts to advance those purposes appears to us rather peculiar, and certainly not the way we deem the best to bring about the result ostensibly aimed at. Many persons waste much time, labor, and money in the pursuit of objects that do not advance the kingdom of God one iota, but are rather a clog to it; yet all the while thinking, or professing to think, they are doing God the very best service.

One will engage with heart and soul in politics, persuading himself that he will bye and bye obtain an amount of influence thereby that will enable him to work wonders for the Kingdom. But, as time rolls on, the longed-for golden chances come not, the work of God rapidly advances (most extraordinary thing) independently of the aid of the politician Saint; he finds himself rather losing ground with the work, while his affections for it do not, somehow or other, seem quite so warm towards it as formerly, and he begins to suspect that something is wrong.

Another will be seized with a mania for great speculation in business, and all his time and means, and what of others he can obtain, will be invested in the concern, he also imagining that in the end some unheard-of benefit will accrue to himself, his friends, and the Church.

A third will invest his means, and persuade all others whom he can to join him, in some lumbering law suit, (that is to repay some time after Doomsday) ten or a hundred per cent for the money advanced. The gold must be paid down, and perhaps in a short time more added, and the whole affair entered into and carried on with true business promptitude and energy. No matter how the Church languishes for want of vital support, no matter how the Temple Offering and the Perpetual Emigrating Fund dwindles away—say nothing of them, yet a little while and the suit will be won, the hundred per cent obtained, and then won't the Church Funds rise, then won't something astonishingly splendid be done to roll on the wheels of Zion.

Delusive anticipation! What is the result? Say the suit is won, and the proceeds are duly paid to the adventurers—how then? Does the desire to be liberal in aiding the Church exist as strongly as before the matter began? Or are those who have been so recently enriching the law at the expense of the Gospel now willing to reverse this order of things. Or, now the hundred per cent is in hand, does it not look some how after all as though it really would not go so far, and accomplish such diverse objects, as was originally expected? Or does the money slip through the fingers, in some mysterious way, as if the blessing of God was not on it? Say the suit is lost, or a settlement indefinitely postponed—then what disappointment, what recrimination among friends, what waste of time and means.

Then, though all engaged may have been honest in the matter, how distrust supplants confidence, and then how do the spirit of mammon, and his kindred imps, triumph over souls which once were subject to the small still whisperings of the Holy Spirit of God. Then how are names, once

fair and high in the Church, and in honor among the Saints, sacrificed to folly. Then how are the eyes of the Saints open to the fact that "there is a way which seemeth right unto a man, but the end thereof are the ways of death."

We are not speaking of things altogether imaginative, things that have never occurred in the history of the Church. There have been Saints, Elders and Presidents even—men who have faithfully ministered to the Saints and to the world, **and previously done a great and good work, who have taken a course as unwise as described above, engaging, without the counsel of their superiors, in some wonderful undertaking APPARENTLY A LITTLE ASIDE from their obvious duties, yet which, they fondly anticipated, would be productive of surprising advantage to the work of God. And with what results? The undertaking has cried out continually—"Give, give"; and means and time and strength have been drained from the Church, while the object sought has either vexatiously eluded pursuit, or, if obtained, disappointed grievously the expectations and defeated the intentions of the pursuers.**

We might appeal to Elders who have adopted such a course, whether they have not pursued a phantom, a mere will-o'-the-wisp, or a supposed advantage which when obtained, was fleeting as the twilight, and was in reality a disadvantage and a curse. We might appeal to such Elders, whether they have not felt the Spirit of the Lord leaving them, whether they have not felt their strength gradually failing, while pursuing the object of their unadvised desires. Some have felt thus, whilst others have glorified in their natural wisdom and intellectual strength, until a knowledge of their real weakness has fallen upon them like a thunderclap, as Sampson discovered his when he arose from the lap of Delilah, and said, "I will go out as at other times before, and shake myself." Alas! "he wist not that the Lord had departed from him."

What effect have these things on the Saints? A blighting, deathly influence, destroying confidence in one another, and sowing the seeds of suspicion, unbelief, and apostasy.

How long will it take Saints and Elders to learn that the only path to salvation is to adhere strictly to the counsel of those whom God has appointed to give counsel! The first thing to be sought is the kingdom of God, and the righteousness thereof, and this can only be done effectually by seeking the counsel of those whom He has set in the Church for helps and for governments, and by abiding in the spirit of that counsel.

Many deceive themselves by imagining that they can do with impunity certain things which they have not been especially counseled to abstain from, and though in doing which they have not the full satisfaction of their own consciences. And some suppose they are doing nothing but what they may expect the blessings of the Lord upon, when they do not ask the counsel of their superiors upon the matter lest they should haply advise them not to, engage in it. Such courses bring disappointment, vexation, and sorrow, and such self-sufficiency, if persisted in, will lead to a fatal step that will bring irretrievable ruin.

Now there is one principle that it would be well for the Saints ever to remember and act upon, and that is, to engage in no undertaking that they think would not be permitted and sanctioned by those who are appointed to direct them. Some counsel is permissive—that is, the Saints are told they may do so and so. This counsel is generally given because it is greatly desired by the receiver, and not be-

cause it fully embodies the sentiments and desires of the giver. The perfect law of action, full of blessings, would be for one to say to his superior—"I wish to do not what you permit, but what you consider best."

Were such a course invariably adopted by Presidents, Elders and Saints, the work of salvation would roll on with delightful harmony, power and rapidity.

Finally we would say that enterprises which tend to draw the feelings, effections, desires, exertions, and means of the Saints from the great objects set before them by the authorities of the Church, should ever be strictly guarded against. Where the treasure is, there will the heart be. When people's hearts are unflinchingly set to build up the kingdom of God, their time, talent, property, money, and labor will be invested, as far as possible, in that kingdom, and not be thrown away upon any private speculation, that has no direct bearing upon its advancement.

It is lamentable to see the time, strength, means and affections of the Saints drained and wasted away upon unworthy schemes, which promise great things bye and bye in return, when there are actually existing, to accomplish the desired purpose, institutions dedicated by the Holy Spirit, and organized and conducted by the highest authorities of the Church. To "seek first the kingdom of God", is to seek to sustain every interest and institution thereof the first thing, and in especial preference to every side or individual interest, institution, or speculation.—Mill. Star, 17:241-243.

ABRAHAM'S TEST AND REWARD

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, harken unto her voice; for in Isaac shall thy seed be called. * * *

And it came to pass after these things, that God did try Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.—Gen. 22:1, 2.

And the angel of the Lord called upon Abraham out of the heaven the second time, and said, Thus saith the Lord, I have sworn by myself, because that thou hast done this thing, and hast not withheld thy son, thine only Isaac from me; that in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea-shore.

And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Id. 19-22. (I. V.)

THE MENTALLY SICK

Last week the Government prepared to tackle the problem of insanity. Congress had heeded Surgeon General Thomas Parran's testimony: "Of all the hospital beds in the U. S., more than one-half are occupied by patients with mental diseases. . . ."

Draft statistics showed that mental disorders had caused the rejection of 789,600 men, or 17.7 per cent of the 18-37 group.

The new National Mental Health Act, passed last week, authorizes: (1) grants totaling $10 million yearly to states, counties and cities to subsidize psychiatric services; (2) a National Institute of Mental Health to cost $7.5 million. The U. S. Health Service's probable first step: send out "circuit-riding" psychiatric teams to give refresher courses to U. S. hospital staffs.—TIME, July 8, 1946.

ELEGY WRITTEN IN A COUNTRY CHURCHYARD

By Thomas Gray

The curfew tolls the knell of parting day,
The lowing herd wind slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds:

Save that, from yonder ivy-mantled tower,
The moping owl does to the moon complain
Of such as, wandering near her secret bower,
Molest her ancient solitary reign.

(Hark! how the holy calm that breathes around
Bids every fierce tumultuous passion cease;
In still small accents whispering from the ground
The grateful earnest of eternal peace.)

Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a moldering heap.
Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.

The breezy call of incense-breathing morn,
The swallow twittering from the straw-built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed.

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.

Oft did the harvest to their sickle yield,
Their furrow oft the stubborn glebe has broke;
How jocund did they drive their team afield!
How bowed the woods beneath their sturdy stroke!

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour.
The paths of glory lead but to the grave.

Nor you, ye proud, impute to these the fault,
If Memory o'er their tomb no trophies raise,
Where, through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise.

Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have swayed,
Or waked to ecstasy the living lyre:

But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of the soul.

Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Some village Hampden, that, with dauntless breast,
The little tryant of his fields withstood,
Some mute, inglorious Milton here may rest,
Some Cromwell, guiltless of his country's blood.

Th' applause of listening senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read their history in a nation's eyes,

Their lot forbade: nor circumscribed alone
Their growing virtues, but their crimes confined;
Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind,

The struggling pangs of conscious truth to hide,
To quench the blushes of ingenuous shame,
Or heap the shrine of luxury and pride
With incense kindled at the muse's flame.

Far from the maddening crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They kept the noiseless tenor of their way.

Yet even these bones from insult to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture decked,
Implores the passing tribute of a sigh.

Their names, their years, spelt by th' unlettered muse,
The place of fame and elegy supply;
And many a holy text around she strews,
That teach the rustic moralist to die.

For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing lingering look behind?

On some fond breast the parting soul relies,
Some pious drops the closing eye requires;
E'en from the tomb the voice of Nature cries,
E'en in our ashes live their wonted fires.

For thee, who, mindful of th' unhonored dead,
Dost in these lines their artless tale relate,
If chance, by lonely contemplation led,
Some kindred spirit shall inquire thy fate,

Haply some hoary-headed swain may say,
"Oft have we seen him at the peep of dawn
Brushing with hasty steps the dews away,
To meet the sun upon the upland lawn.

"There at the foot of yonder noddling beech,
That wreathes its old, fantastic roots so high,
His listless length at noontide would he stretch,
And pore upon the brook that babbles by.

"Hard by yon wood, now smiling in scorn,
Muttering his wayward fancies he would rove;
Now drooping, woful-wan, like one forlorn,
Or crazed with care, or crossed in hopeless love.

"One morn I missed him on the customed hill,
Along the heath, and near his favorite tree;
Another came; nor yet beside the rill,
Nor up the lawn, nor at the wood was he;

"The next, with dirges due in sad array,
Slow through the church-way path we saw him borne.
Approach and read (for thou canst read) the lay
Graved on the stone beneath yon aged thorn."

The Epitaph

Here rests his head upon the lap of Earth
A youth to Fortune and to Fame unknown;
Fair Science frowned not on his humble birth,
And Melancholy marked him for her own.

Large was his bounty, and his soul sincere,
Heaven did a recompense as largely send;
He gave to Misery all he had, a tear,
He gained from Heaven ('t was all he wished) a friend.

No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose)
The bosom of his Father and his God.

MIND YOUR OWN BUSINESS

The substance of our query,
Simply stated, would be thus—
Is it anybody"s business
What another's business is?
If it is, or if it isn't,
We would really like to know,
For we're certain if it isn't
There are some who make it so.
If it is, we'll join the rabble,
And act the nobler part
Of the tattlers and defamers,
Who throng the public mart;
But if not, we'll act the teacher,
Until each meddler learns
It were better in the future,
To mind his own concerns.

—Deseret News.

TRIBULATIONS

We see nations rising against nations; we hear of the pestilence destroying its thousands in one place and its tens of thousands in another; the plague consuming all before it, and we witness this terror that reigns in the hearts of the wicked, and we are ready to exclaim, "The Lord is certainly about bringing the world to an account for its iniquity." Let us reflect, then, in the last days, that there was to be great tribulations; for the Savior says, nation shall rise against nation, kingdom against kingdom, and there shall be famine, pestilence, and earthquakes in divers places, and the prophets have declared that the valleys should rise; that the mountains should be laid low; that a great earthquake should be, in which the sun should become black as sackcloth of hair, and the moon turn into blood; yea the Eternal God hath declared that the great deep shall roll back into the north countries and that the land of Zion and the land of Jerusalem shall be joined together, as they were before they were divided in the days of Peleg. No wonder the mind starts at the sound of the last days.—Joseph Smith.

SHUN THE WORLD'S FOLLIES

BY JOSEPH F. SMITH

I want to quote you a passage of Scripture, the words of Jesus. Said He, "Except your righteousness exceeds the righteousness of the Scribes and Pharisees you can in no wise enter the kingdom of heaven." This passage applies right home to us; and unless our righteousness exceeds the righteousness of the Scribes and Pharisees of the day in which we live, we will come short of the kingdom of heaven as sure as we live.

We cannot expect anything better than what we see from men and women who profess to be Latter-day Saints, who will run after the follies and fashions of the world, and give up everything in the shape of honesty and integrity for the sake of accumulating wealth. If men and women will do this, I do not wonder at their children going at random on the Sabbath day. I am not surprised to hear them curse and swear and profane the name of God.

If men and women will run after the follies and the fashions of the world—if women will paint and bedizen themselves to attract the gaze of men, they have not the spirit of the gospel; God is not with them, truth will not abide with them; they will go to hell and be damned unless they repent.

You daughters of Israel, born of parents as true to the Gospel as men and women can be on the earth, who are dressing and painting to show yourselves, wasting your time and spending your father's means corruptly and wickedly in the sight of God, he will send a curse on you if you do not desist. I say it in the name of Jesus Christ. I say the same to mothers who encourage their daughters in this kind of conduct, for the responsibility rests more with them than their daughters. They should not allow it.

Says one, "I cannot help it." But I would help it. If a daughter of mine persisted in such a course, I would put a stop to it, or I would cut the tie between us and she should go her own road. She should not take my name, with my sanction before the world in that course, nor would I be less careful of a son.

"But", says one, "they will do it any how." If so, let the responsibility be on their own heads and not on the parents'. Let us do our duty to our children, train them in the way they should go, give them the benefit of our experience, teach them true principles and do all we can for them, and when they reach years of maturity, if they walk in evil ways, we may mourn and bewail their follies, but we shall be guiltless before god so far as they are concerned. Teach your children so that they may grow up knowing what "Mormonism"' is, and then if they do not like it, let them take what they can find. Let us, at least, discharge our duty to them by teaching them what it is.—Mill. Star, 14:287.

A REMARKABLE HEALING

When the Temple was enclosed, in a meeting of the brethren, called to consult about its completion, the Prophet desired that a hard finish be put on its outside walls. None of the masons who had worked on the building knew how to do it. Looking around on the brethren, his eyes rested upon me; he said, "Brother Lorenzo, I want you to take hold and get this finish on the walls. Will you do it?"

"Yet", I replied, "I will try:" * * * We soon had the materials and fixtures on hand to make the mortar. In a short time the finish was being put upon the walls. * * *

It was then the last of November, and the weather daily grew colder. A Brother Stillman assisted me a day

or two, but said that he could not stand the cold, and quit the work.

I continued day after day, determined, if possible, to complete the job. When I got badly chilled I went into my house, warmed myself and returned again to the work.

I completed the task in the fore part of December, but was sick the last two days. I had caught a bad cold, had a very severe cough, and in a few days was confined to my bed. My disease was pronounced to be the quick consumption. I sank rapidly for six or seven weeks. For two weeks I was unable to talk. Dr. Williams, one of the brethren, came to see me, and considering my case a bad one, came the next day and brought with him Dr. Seely, an old practicing physician, and another doctor whose name I have forgotten. They passed me through an examination. Dr. Seely asserted that I had not as much lungs left as would fill a tea saucer. He appeared a somewhat rough, irreligious man. Probably, with what he considered a good-natured fling at our belief in miracles, he said to my father as he left the house:

"Mr. Young, unless the Lord makes your son a new pair of lungs, there is no hope for him!" * * *

The next morning after the visit of the doctors, my father came to the door of my room to see how I was. I recollect his gazing earnestly at me with tears in his eyes. As I afterwards learned, he went from there to the Prophet Joseph, and said to him: "My son Lorenzo is dying; can there not be something done for him?"

The Prophet studied a little while, and replied, "Yes! Of necessity, I must go away to fulfill an appointment, which I cannot put off. But you go and get my brother Hyrum, and, with him, get together twelve or fifteen good, faithful brethren; go to the house of Brother Lorenzo, and all join in prayer. One be mouth and the others repeat after him in unison. After prayer, divide into quorums of three. Let the first quorum who administer, anoint Brother Young with oil; then lay hands on him, one being mouth and the other two repeating in unison after him. When all the quorums, have in succession, laid their hands on Brother Young and prayed for him, begin again with the first quorum, by anointing with oil as before, continuing the administration in this way until you receive a testimony that he will be restored."

My father came with the brethren, and these instructions were strictly followed. The administrations were continued until it came the turn of the first quorum the third time. Brother Hyrum Smith led. The spirit rested mightily upon him. He was full of blessing and prophecy. Among other things, he said that I should live to go with the saints into the bosom of the Rocky Mountains, to build up a place there, and that my cellar should overflow with wine and fatness.

At that time, I had not heard about the saints going to the Rocky Mountains; possibly Brother Smith had. After he had finished he seemed surprised at some things he had said, and wondered at the manifestations of the Spirit. I coughed no more after that administration, and rapidly recovered.

I had been pronounced by the best physicians in the country past all human aid, and I am a living witness of the power of God manifested in my behalf through the administration of the Elders.—Taken from "Fragments of Experience".

Rabbi Jonathan taught, Whosoever fulfills the Law of God in poverty, shall fulfill it finally in riches; and whosoever neglects the Law of God in riches, in the end shall neglect it in poverty.

COMMENT

Los Angeles, California

Editor, Truth Magazine,
2157 Lincoln Street,
Salt Lake City 6, Utah.

Dear Editor:

Anent Elder John A. Widtsoe's article, "Is the Gospel Changing", under the caption "Evidences and Reconciliations", December issue of the Improvement Era.

We are wondering if you have the perspicacity—which we do not—to determine just what Elder Widtsoe's objective could have been in writing this article. To us, he has used valuable space to prove what is so palpably evident that no one in his right senses would ever question it.

He starts out by projecting the postulates—which every Latter-day Saint accepts as axiomatic—that "definite principles and ordinances constitute the gospel of the Lord Jesus Christ" and that "they are absolutely unchanging". He then proceeds to quote from Joseph Smith, Brigham Young and others, to prove these self-evident truths. We certainly need neither evidence nor argument to convince us of these fundamentals which were established long before this little sphere was launched into space.

He then wanders off into the most subtle evasion of controversial issues we have ever read: We never heard of any Latter-day Saint questioning the efficacy of baptism because of the place where it was performed. We have never known a member of the Church being disgruntled over whether a temple had one or a dozen towers, even though Brigham Young, in a facetious mood, gave birth to the thought.

Throughout the entire article, the Doctor assiduously avoids contact with realities. In no place does he offer any explanation for positive CHANGES that have been made, both in ordinances and in doctrines. We do not believe that Elder Widtsoe can produce any literature written prior to the regime of Heber J. Grant where it states that Adam had his first mortality in the Garden of Eden, or that he was mortal when he was placed there, or that the fall consisted of any other principle or condition than a change from immortality to that of mortality. He avoids the very definite change in the ordination to the Priesthood. Changes made during the past two decades are too numerous to discuss here—all of which, the Doctor cleverly side-steps or covers with veneer.

In principle, Elder Widtsoe is correct. In practice, he is as far off the beam as the antipodes will admit.

Most sincerely,

A READER.

Mount Vernon, the estate of General George Washington is visited by many people. One day a somewhat snobbish and patronizing young Englishman remarked to Shep Wright, an old gardener employed on the estate, "I say, old man, Ah . . . I see that deah old George got this from England."

The old gardener was more than a match for him. Looking at the young man quizzically for about one minute, he said, "Yes, reckon he did. And that ain't all. He got this whole bloomin' country from England."

SPECIAL

Volume Twelve of TRUTH is completed. Those wishing their Magazines bound in heavy Library binding may mail or deliver their sets to the office of TRUTH PUBLISHING COMPANY, 2157 Lincoln St., Salt Lake City 6, Utah, when same will be given prompt attention. Price per binding, including return postage, $2.00 each. Two volumes may be bound in one at the same price.

TRUTH

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

VOL. 13. JULY, 1947 NO. 2.

The Coming Famines

SHORTLY after the Saints arrived in these mountain valleys their leaders began to advise them to store grain and other foodstuffs for a time when great need would come upon them. A seven-year supply was advised. The counsel was received with considerable indifference by the bulk of the Saints. Meantime they have witnessed many depressions and considerable suffering, which, but for Government relief during the past ten or twelve years, would have proved disastrous in numerous instances.

While the words of the Prophets regarding coming famines may be considered as lacking in complete fulfillment, God's words never fail and we are strongly impressed we may yet look for famines and distress, and that the need for individual economy and the wise storage of foodstuffs is rapidly pressing upon us.

God's time is not man's time. Speaking of future happenings the Lord said, "These are the things that ye must look for; and, speaking AFTER THE MANNER OF THE LORD, they are nigh at hand. * * * (D. & C., 63:53).

And again:

> **For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree.—Ib. 88:87.**

These things have not yet happened, but they will happen; and when they do the Saints, we fear, will be little prepared to receive them.

Sensing the seriousness of coming events we are publishing chapters on the "Coming Famines", prepared, in the main, for TRUTH, 1942, by Elder Arnold Boss:

The present hour is one of distress, of commotion, disorder and upheaval. Nations are at war, they are being broken up, peace has been taken from the world, multitudes are groping in distress, millions are on the verge of starvation in the war-torn countries.

"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."

The social, economic, religious and political order is rapidly gravitating toward dissolution. Unless some greater intelligence than is now in operation among mankind speaks and directs, the old order is at an end, and our civilization will not be able to survive.

The present calamities with which the nations are being involved and overtaken, have been portrayed by the ancient prophets. Modern revelation has attested the same thing. Nations are like individuals; they have their birth; they grow through youth and adulthood, become old, begin to decline and finally pass away.

From the many judgments which God has poured out upon the nations, upon his own covenant people, none have been more severe and devastating than famine. By it great multitudes have died through starvation, the proud and haughty, the rebellious and unrepentant, have been brought low. God's children, if we can judge from history, frequently have to sound the depths of humility before they will live righteously and raise their heads in adoration to the God of heaven and earth.

Famine is a judgment of God; it has visited the inhabitants of the earth many times. It may be said to be the consequent of drought, prolonged winters, cold summers, floods or plagues of locusts or rodents. The ravages of war and the devastation of rural regions during periods of upheaval may prevent adequate food production, and bring about the breakdown of the systems of distribution which are dependent upon the importation of food.

From information available concerning famines since the Christian era, the following:

*** * * The rapidity of modern communication and transport has made severe famine almost impossible in Western or Central Europe or North America. In Ireland famines more or less serious have at various times prevailed owing to failure of the potato crop. In 1846 the death was so great that 10,000,000 lbs. sterling were voted by Parliament for relief of the sufferers.**

India has long been subject to great famines, and the goverment's budget makes annual provision against such need. Under the rule of the English, the population has greatly increased, and as the majority of people live from hand to mouth in ordinary times, the slightest failure in the rice crop causes the famine point to be immediately reached. In 1769-70 as many as 3,000,000 perished; in 1865-66 about 1,500,000, and in 1877 about 500,000. The authorities grappled very successfully with the famines of 1896-7 and 1899-1901 which extended over large areas, yet there was great loss of life. The recent famine in India cost the government in 1900-01 $250,000,000, of which amount $50,000,000 was expended in direct relief. Much help was sent from other countries, including very large contributions from the United States.

In 1870-72 Persia lost 1,500,000 inhabitants, a quarter of the whole population. In China 9,500,000 are said to have perished in 1877-78 from famine. In the northern provinces of Shensi, Shansi and Honan, with a population of 56,000,000, during the years following 1877 it was reckoned that between 4,000,000 and 6,000,000 people perished, and famine visited the empire in 1903. In the famine of 1891-92 in Russia it was estimated that in 18 provinces 27,000,000 of inhabitants were affected, etc.— The Encyclopedia Americana, Vol. II, pp. 8-9.

And this:

Russia was scourged by major famines eleven times between 1845 and 1922. Although drought was the immediate cause of these crop failures, the steadily increasing population and progressively smaller farms contributed. * * *

Although the data are sadly incomplete, the greatest death toll has probably been that the widespread famines in India, China and Russia. Imperial Russia and India suffered famine nearly every year; from 108 B. C. to 1911 there were 1828 famines in China. The ten famines in India between 1860 and 1900 are estimated to have resulted in 15,000,000 deaths, and 9,000,000 fatalities were caused by the famine in north China from 1876 to 1879. Little is known of the mortality of the approximately 600 recorded famines in Europe from 6 A. D. to 1855. * * *

During the war and post-war years famine conditions developed in Poland, Armenia, the Ukraine and Russia, and the governments of those countries were unable to render adequate relief. American agencies led in relief efforts, although considerable sums of money were expended by governments and societies in other countries, etc.—The Encyclopaedia of the Social Sciences, Vol. 6, pp. 85-7.

These historic references to famine in the old world and their frequency should make us grateful for the many material blessings which we have so abundantly shared on this continent of North America, but even this land, in generations past, has been visited by the scourge of famine. Ours is the fourth mighty civilization which has inhabited this continent. Sacred history tells us this. The Jaredite and Nephite civilizations because of their apostasies from the gospel plan and their wickedness, were visited with famine. We read of this in Ether 9:28-35; 11:7. And Nephite prophets foretold of its coming in 2 Nephi 1:18; 6:15; 10:6; and the fulfillment is recorded in Mosiah 9:3; Helaman 10:6; 11:4.

With the establishment of the gospel through Joseph Smith, the prophet, nearly every nation, kindred, tongue and people, have been called to repentance. The warning voice was **"to come out of Babylon that ye partake not of her plagues"**. One of the great latter-day judgments the prophets portray is famine. When the Angel Moroni appeared to the Prophet Joseph Smith September 21, 1832, at his second appearance, he said: **"He informed me of great judgments which were coming upon the earth, with great desolations by FAMINE, sword, and pestilence; and that these grievous judgments would come on the earth in this generation."** (His. of Church, 1:14.)

The following prophecy was made by Joseph Smith, January 4, 1833, to Mr. N. E. Seaton, an editor residing at Rochester, New York:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, FAMINE, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country, etc.—His. of Church, 1:315.

Here is a definite promise that before the Ten Tribes can return to this continent our land will be visited with famine, and a time when the "United States shall present such a scene of bloodshed as has not a parallel in the history of our nation". These declarations portray a condition of the future which to say the least, will be frightful.

With the founding of the great latter-day work there came great persecution upon the people of God's church. It culminated in the death of Joseph and Hyrum Smith, and hundreds of other men, women and children. Hatred became so general, so vicious, that the newly organized church was forced to flee from United States soil. No state in the Union would offer an asylum to the outraged and persecuted people, and the Federal government made no attempt to protect its citizens. The great migration to the Rocky Mountains is well known. The pioneer leaders taught the people God had led them here into the chambers of the mountains until His indignation shall have passed upon the wicked and ungodly.

Here the Saints were taught how to lay the foundation for self-government, for economic and religious independence. They were taught how to become self-sustaining in everything that affected their well being. It was necessary, they said, to take this course in consequence of that which was coming over the new world. One of the outstanding declarations made after the pioneers' entrance into the valleys was that of storing grain. They

were told a day of economic chaos and financial distress was coming, a day when wheat would be sought after and foodstuffs would be scarce, a day when FAMINE would stalk forth in the land.

The counsel given concerning this matter is here treated. A new generation is now living in these mountains, who have never heard those teachings: nor have they had access to the printed matter of those early days which was sent forth among the people.

Prophecies of Famine, Want and Distress

*** * * The first season that we came here I recollect that Brother Brigham proclaimed the policy of our laying up grain, and told us to lay up a SEVEN YEARS SUPPLY, and prepare for a famine.—Heber C. Kimball, June 10, 1855; The Deseret News, 6:38.**

As for this people knowing their true position before God in the midst of the nations of the earth, it is certain they have not yet learned it. Shall we ever learn it? We shall. And further, we shall be obliged to learn it; and further still,—we shall be compelled to learn it. How? By flattery? By blessings? By the kind smiles of Providence? By the beautiful fulness of the invisible hand of our Heavenly Father bestowing every blessing upon us? Now some of us are ready to say, this will not bring us to an understanding of our true position, and prepare us for what is before us. If the mercies and blessings of our kind, and indulgent heavenly parent will not produce the desired effects upon his people, He will certainly chasten them, and make them know by what they suffer, how to govern and sanctify themselves before Him.—Pres. Brigham Young, Tabernacle, Dec. 18, 1853; J. of D., 2:130-1.

August, 1853, President Kimball said:

There are a few things I want to say. One is, take care of your grain; for it is of more worth to you than gold and silver. I know you will see harder times before another harvest than you have seen this season. There is enough, and we need never want bread, but if we do not take the right course we are sure to see sorrow, and the greatest you have ever seen.—Life of H. C. Kimball, p. 411.

One year later he said:

Will the time ever be that we can make our clothing? We nearly can at this time. I would like to see the people take a course to make their own clothing, make their own machinery, their own knives and their own forks, and everything else we need, for the day will come when we will be under the necessity of doing it, for trouble and perplexity, war and FAMINE, bloodshed and fire, and thunder and lightning will roll upon the nations of the earth, insomuch that WE CANNOT GET TO THEM, NOR THEY TO US.—Ib.

The year 1848 was known as the cricket year. It was looked upon as a plague. Myriads of these destructive pests, an army of famine and despair, rolled in black legions down the mountain sides attacking the growing fields of grain. The terrors of that time have been often told with starvation appearing before the saints. The salvation which came to them was a miracle. It need not be further recounted here.

In 1855 distress again came upon the Saints. Another famine was making its approach and was in full force in the year 1856. The people had not taken seriously instructions given and the predictions made of famine coming and of other distresses which they were warned of. They were now away from mobs, no tyrants were discomfiting them, no one was plundering their possessions as had been done in the East. The causes of that condition was narrated in the editorial section of the Deseret News of March 12, 1856, in these words:

Little by little, as prosperity dawned upon them, as gentle peace surrounded them and the smart of the scorpion lash of mobs ceased to be writhed under, they neglected first one duty and then another, until their vision passed from the twilight caused by minor errors into deep darkness induced by gross transgression. Then they are prepared to put error for truth and truth for error. They cannot even see through a glass darkly, slight the counsels of their best friends, set at naught or get angry at the rebukes of the priesthood, and discern not the hand-dealing and kind providences

of the Almighty in adversity as well as in prosperity. * * *

After deliverance from oppression, after years of prosperity and the enjoyment of the rich blessings of heaven and earth, the Lord in his wisdom sent the drouth, the devourer, the cold and the deep snow. Before their touch green fields were turned to dreary wastes, the expectations of hus bandman were cut off, the grain became exhausted from the store-house, and the animals perished through lack of food, etc.

In the Bowery, Sept. 21. President Young said:

I tell you that this people will not be suffered to walk as they have walked, to do as they have done, to live as they have lived. God will have a reckoning with us ere long, and we must refrain from our evils and turn to the Lord our God, or he will come out in judgment against us. I refer to the doctrine and the teachings that have been laid before this people, and I will say that it would take me weeks and months to tell you what has been already told you. But it passes into your ears and out again, and is no more remembered * * *

You may say, with shame-facedness, that there is hardly a man in this congregation that can righteously manage even earthly things. Just as quick as you are prospered you are lost to the Lord, you are filled with darkness.—The Deseret News, Oct. 1, 1856.

Earlier in this same year President Kimball said:

* * * There will not many calamities come upon the nations of the earth, until this people first feel their effects, and when hard times commence they will begin at the House of God, and if there is any house of God on the earth where is it? It is here, is it not? It is where the people have assembled together according to the commandments of the Almighty. We got to feel the effects of these things, and if we do so patiently it will be good for us. No serious loss or injury will arise from calamities, if we do as we are told, etc.—March 2, 1856, The Deseret News, Vol. 6, p. 3.

At the general conference, October 5, 1856, President Young observed:

The time is approaching that the Saints must be Saints, or the curse of God will be upon them and will follow them, and they will find it out. Destruction will be upon them and they will waste away, and their wives and their children and their substance, and they will be forgotten. "Mormonism" is not to be trifled with; the gospel of our salvation is not to be trifled with. You who have on the armour of righteousness, keep it bright and wear it day and night; never lay it off, not for a moment.—Bowery, The Deseret News, Vol. 6, p. 256.

The leaders were teaching of a time coming when tens and hundreds of thousands of the more righteous would flee their homes and come to these valleys of the mountains for life and security. They would come seeking bread; it was in part the coming national emergency why the leaders were commanding the Saints to lay away grain. To quote again:

* * * Lay up enough for seven years, at a calculation for from five to ten in each family; and then calculate that there will be in your families from five to ten persons where you now have one, because you are on the increase. * * * When the famines begin upon the earth, we shall be very apt to feel them first.

If judgments must needs begin at the House of God, and if the righteous scarcely are saved, how will it be with the wicked? Am I looking for famines? Yes, the most terrible and severe that have ever come upon the nations of the earth. * * *

Be wise, listen to counsel, and obey the voice of the head and you will prosper and never want for bread, but as the Lord liveth you will feel it, if you do not continue in the line of duty. (Pres. Young: "That is true".) Yes, it is as true as it is that God ever spake to this generation. * * *

I will advise every man in every settlement to build a store house; and if one cannot do so alone, let two or three build one between them. Store up and preserve your grain, and then you will be safe. But if the famine should come upon us in our present condition, what could we do? If we do not do as we are told in this thing, the displeasure of the Lord will be upon us and he will not continue to bless us as he is now doing.—H. C. Kimball, Bowery, April 6, 1857; Deseret News, April 22, 1857.

President Young tells what stayed further distress among the people at this time:

All that saved us this year (1857) from hunger was renewing our covenants, keeping the commandments of God and walking humbly before Him. That is what causes the wheat to be here, whether you believe it or not.—June 14, 1857; Deseret News, June 24, 1857.

Multitudes will come to the Rocky Mountains:

The day will come when the people of the United States will come lugging their bundles under their arms, coming to us for bread to eat. Every prophet has spoken of this from the early ages of the world. Already we begin to see sickness, trouble, death, famine and pestilence, and more yet awaits the nations of the wicked. * * *—Des. News, July 15, 1857.

The Saints Were Taught to Establish Industries

Reference should also be made to teachings given the Saints to become organized by establishing every necessary industry. The people were taught that a time would come when the channels of transportation would be stilled; when the mountain people could not get to them for their needs, nor could they come to us and have it transported to them. A few of such teachings will be reproduced. They, too, are instructions the new generation never hears of more. Apostle Erastus Snow is here quoted:

We have had so many sermons here upon home manufactures, upon producing in our midst the articles of wearing apparel, the implements of husbandry and mechanism, and all things necessary for our happiness and comfort without being beholden to the Gentile world.

Few, comparatively, of this people have seemed to comprehend the importance of these things, and consequently many have taken a course to throw obstacles in the way, even good men through selfishness and ignorance have suffered themselves and their means to be used in a way calculated to work against these very things instead of encouraging them, and they are thus retarding the progress of this people, and cause them to retain their Gentile customs, habits and fashions. But the whole tenor of the gospel to us has been to the contrary, and it should be the study of our lives to prepare for sustaining ourselves, and becoming a united people. If we do not become independent in relation to our manufactures, our fashions and habits, our trade and everything else, we shall suffer with them in their calamities, in the scourges that are poured out upon them from day to day.

Every Latter-day Saint that encourages and helps to keep up this trading, helps to make this people contributors to their enemies; it is making them pay three prices for foreign manufactured goods, and those who do this are not willing to submit to be slaves to the Gentile world, but they are, to all intents and purposes acting in direct opposition to our calling as Latter-day Saints.

Now it matters not who this effects, how much my own experience and past conduct have taught me in regard to these things, nor how much others may feel that it directly comes home to them I have not a single word to call back or qualify. Ye Elders of Israel, such connections and associations do not compare with the spirit of our calling, and the labors that God has laid out for us to perform. If Gentiles come here to carry on their trade and commerce, and wish us to buy their calicoes and ribbons it is enough to submit to it so long as we cannot remedy it.—October 20, 1861; The Deseret News, April 23, 1862.

President Young said:

Sixteen years ago, when we were camped upon this temple block, I told the people that there existed in the elements around us in these mountain regions, wheat, corn rye, oats, barley, flax, hemp, silk and every element for producing the necessary articles used by man for food, raiment and shelter. We breathe it in the atmosphere, drink it in the water, dig it when we dig in the earth, and walk over it when we walk. Here are the elements for every cereal, vegetable and fruit, and for every textile material that grows in the same latitude and altitude in any part of the world. No country in the world will yield more and a greater variety of the products of life than will portions of this mountain country. We have proven all this to be true. * * *

From the beginning I have striven with my might to get men to bring machinery into the country, to get them to raise sheep and wool, have the wool made into cloth and then wear it. Who has followed my example in this? Instead of bringing in machinery and in every way within my power encouraging home production, suppose I had brought large quantities of goods from abroad, encouraged gold mining, trading, trafficking, speculating, erecting whisky palaces and gambling saloons, I should have

been hailed as a great prophet, a wise leader, and a great financier by those who love to swim in such waters, and hundreds would have been with me heart and hand.—June 7, 1863; The Deseret News, June 17, 1863, Vol. 12, p. 401-2.

Another quotation from President Young:

This people have got to be self-sustaining if they believe in the revelations given to them. You will find bye and bye that this same Babylon which the Saints of God are required to leave, will fall. Will there be anybody left on the face of the earth? Yes, probably millions. Who will they be? Why the servants and handmaidens of the Almighty, those who love and serve Him.

Now, I will ask the question, suppose this is true concerning the gathering out of the Saints, and that Babylon, or a confused and wicked world, will cease its operations as they are now going on, and the time spoken of shall have come, when the merchants will mourn and weep because there is no one to buy their merchandise, will the inhabitants of Zion go down to buy their silks and satins, and keep up this trade? No. Bye and bye there will be a gulf between the righteous and the wicked so that they cannot trade with each other, and natural intercourse will cease. It is not so now, they can pass from one to the other with ease. But if this is the kingdom of God, and if we are the Saints of God—I leave you all to judge for yourselves about this—are we not required to sustain ourselves and to manufacture that which we consume, to cease our bartering, trading, mingling, drinking, smoking, chewing and joining with all the filth of Babylon? You may judge for yourselves in relation to this. But I can say that we have been striving for twenty-one years in these valleys, and before we came here, to bring this people to this point.

When we look at ladies and gentlemen we can see that their wants are many; but their real necessities are very few. Now let the Latter-day Saints see that their necessities are supplied and omit their wants for the present and, until we can manufacture what we need. We want you henceforth to be a self-sustaining people. Hear it, O Israel! Hear it, neighbors, friends and enemies, this is what the Lord requires of this people, etc.—October 8, 1868; The Deseret Evening News, Oct. 16, 1868.

The reader can judge to what extent our people have followed out the instructions given in this matter of importing machinery, of developing home industries, of building up ourselves instead of our enemies. Are not Utah's source industries today largely in the hands of those who scoff and sneer at the revelations of God? In closing this part of this historic review of priesthood teachings of former years, let us make further reference to counsels on the storing of wheat:

You have the finest climate there is anywhere in these mountains, therefore be encouraged, and take the advise so often given, to prepare for a day of want. If we will be faithful to our covenants, we may be sure that the Lord will give us seed time and harvest; and we will not suffer famine, unless we forsake the Priesthood of the Lord our God.—Pres. Brigham Young, Kaysville, Utah, June 10, 1863; Deseret News, Vol. 13, p. 318.

At Provo, Utah, the President again said:

He wanted the brethren to store up their grain, year by year to lay up wheat until they had SEVEN YEARS BREAD ON HAND, for this the Latter-day Saints have got to do. The time will come when those that will not obey counsel in temporal things as well as spiritual will be dealt with according to the law of the church.—July 12, 1863; Deseret News.

At the Conference, October 9, 1867. Apostle George A. Smith said:

I wish to call the attention of the conference to the text of President Young in relation to storing our wheat. This is a question of vast importance. A few years ago, President Young gave counsel to the people of the Territory—most of whom agreed to it—to lay by SEVEN YEARS PROVISIONS. * * * How faithful the people have been in keeping this counsel I am not prepared to say; but I am afraid that few men in Israel, even among those who have raised breadstuffs and have had the power to control considerable quantities of it had three years bread laid aside, when the grasshoppers made their descent this season and swept off half the grains, vegetables and fruit raised in the Territory, and were prepared, if the whole had been swept off, to live for the next three years, without laying in more bread. * * *—The Deseret Evening News, Feb. 28, 1868.

During the year 1868 another tragedy came upon the Saints. Myriads of crickets again swept down upon growing fields, fruit orchards and verdure, sweeping everything before them. But with all such reminders the people were very slow to learn. President Young in speaking before the Mill Creek Ward Saints, Sunday, July 26, 1868, said:

> **Many seem to act upon the faith that God will sustain us instead of our trying to sustain ourselves. We are frightened at seeing the grasshoppers coming and destroying our crops. We pray to the Lord and try to exercise faith that he may remove these devouring insects. We got along very well in the first part of the season, and our crops looked beautiful. But how has it been for the past few days? I can understand your feelings by my own.**
>
> **A week ago yesterday I went through here on my way to Provo, and everything looked promising. Yesterday, when I returned, fields were stripped, young orchards were stripped of the leaves, and the evidences of destruction were to be seen around. Some try to exercise faith and ask the Lord to remove this destructive power.**
>
> **I remember saying in the school of the Prophets, that I would rather the people would exercise a little more sense and save means to provide for themselves, instead of squandering it away and asking the Lord to feed them. In my reflections I have carried this matter a considerable length. I have paid attention to the counsel that has been given to me. For years past it has been sounded in my ears, year after year, to lay up grain, so that we might have an abundance in the day of want. Perhaps the Lord would bring a partial famine on us: perhaps a famine would come upon our neighbors. I have been told that he might bring such a time as we are now having. But suppose I had taken no heed to this counsel, and had not regarded the coming time, what would have been my condition today? * * ***
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> **We have had our fields laden with grain for years; and if we had been so disposed, our bins might have been filled to overflowing, and with SEVEN YEARS PROVISIONS ON HAND we might have disregarded the ravages of these insects. * * * If we had obeyed counsel we might have had granaries today, and they would have been full of grain; and we would have had wheat and oats and barley for ourselves and for our animals, to last us for years. * * ***
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> **Just as sure as the Lord lives we are going to see times when our neighbors around us will be in want. But some may say, here have ten years, twenty years, thirty years gone, and the sayings of Joseph and the Apostles have not all come to pass. If they have not all been fulfilled, they all will be fufilled. When we saw the flaming sword unsheathed in the terrible war between the North and the South, we could see in it the fulfillment in part of the prophecies of Joseph. But when peace comes for a short time we forget all about it, like a person who comes into the Church because of seeing a miracle. * * * Let peace continue for a few years, and the prediction of Joseph spoken of would be forgotten by all but a few. So it is with us, comparatively. Let crickets, or grasshoppers, or frosts, or anything else come and destroy our crops, and we feel it then; but just as soon as prosperity comes we forget what has happened. * * ***
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> **Twelve years from now will tell whether we have been instructed today or not. If the grasshoppers come again we can then find out who has grain in their bins, etc.—Deseret Evening News, August 14, 1868.**

Many other citations might be added to those already given. Not only did President Young and his counselors labor to get these truths before the Saints, but many other of the general authorities of that time. The counsel went unheeded. The Saints never learned the importance of what was taught. With all their spiritual light they claimed to be in possession of, yet these teachings seemed as idle tales. Only when distress came upon them, then they would revert to the instructions which had been given. At the dedication of the basement of the Logan Tabernacle, January 28, 1877, this subject was spoken upon with vigor. Speaking on remarks made by Apostle Lorenzo Snow, the Deseret News reporter, said:

> **Elder Lorenzo Snow referred to the inspiration which led Joseph in Egypt to counsel the storing up of grain against the famine which was coming upon the land. He read the account from the Book of Genesis, and made an application of the subject to our present time. He spoke of the prediction of the servants of God that**

wheat would be worth its weight in gold. He asked what preparation had been made for that time. He would say that as the Elders would not hearken to this matter, let them help the sisters do it. When this nation became disrupted by civil strife, thousands would flock here and we should have to feed them. It was no small thing to despise the word of the Lord. Yet the Elders had treated this thing lightly, and now the sisters took hold of it. AS SURE AS THERE WAS A GOD IN ISRAEL, THE FAMINE PREDICTED WOULD COME TO PASS.—Deseret Evening News, January 31, 1877.

(To be continued)

THE ALMIGHTY IS SCOURGING THE NATIONS

For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness. Until all shall know me, WHO REMAIN, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song.—D. & C., 84:96-98.

CAUTION TO MISSIONARIES

Speaking in the October Conference, 1912, President Joseph F. Smith, referring to the drowning of two of the brethren, one in Georgia and one in West Virginia, stated:

I am sorry to say it, but if these two boys, recently drowned, had kept away from those rivers, where they had no special duty, or calling, they would not have been drowned as they were. I would like it to be understood by the presidents of missions, and by the elders that are out in the world, that it is not a good thing, neither is it at all wise for our elders to go out on excursions, on dangerous lakes, or streams, or bodies of water, just for fun. They had better keep away. The Lord will protect them in the discharge of their duty; and if they are more careful of their health, there will not be so many of them become a prey to disease.

We know of some of the incidents that were the cause of the death of some of our brethren who have passed away in the mission field. They lacked caution. They did not exercise the best wisdom and judgment. They went too far for their strength, and were not as careful of themselves as they ought to have been.

I do not speak of this to blame these brethren. I have not the least doubt but that they have done according to the best wisdom they possessed; but there is such a thing as overdoing. A man may fast and pray till he kills himself; and there isn't any necessity for it; nor wisdom in it.

I say to my brethren, when they are fasting, and praying for the sick, and for those that need faith and prayer, do not go beyond what is wise and prudent in fasting and prayer. The Lord can hear a simple prayer, offered in faith, in half a dozen words, and he will recognize fasting that may not continue more than twenty-four hours, just as readily and as effectively as he will answer a prayer of a thousand words and fasting for a month. Now, remember it.

I have in mind elders now on missions, anxious to excell their associates, each wants to get the most "red marks" of credit, and so he will exert himself beyond his strength; and it is unwise to do it. The Lord will accept that which is enough, with a good deal more pleasure and satisfaction than that which is too much and unnecessary.

It is good to be earnest, good to be diligent, to persevere, and to be faithful all the time, but we may go to extremes in these things when we do not need to.

The Word of Wisdom dictates that when we become weary we should stop and rest. When we are threatened with exhaustion, through overexertion, wisdom would caution us to wait, to stop; not to take a stimulant to

urge us on to greater extremes, go where we can retire and rest and recuperate according to the laws of nature. That is the best way to do.—Conference Report, October, 1912, pp. 133-4.

INSTRUCTIONS TO MISSIONARIES

"Freely ye have received, freely give."

"The wider open you pull your floodgates of truth to impart knowledge, in wisdom, to the Saints, the more will God tap the fountains of truth from which you can freely drink."—Elias S. Kimball.

THE BEAR AND THE LION

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 the time the Prophet Joseph Smith 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 empahsis, "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 fulfillment.—Juvenile Instructor 25:162; TRUTH 4:54.

DATES

Some people are strong on dates. A correspondent presents the following dates upon which to do some prognosticating:

April 12, 1945—Franklin Delano Roosevelt, President of the United States, died.

April 27, 1945—Benito Mussolini, the Dictator of Italy, with his mistress, was shot to death.

April 30, 1945—Adolph Hitler is reported to have died with his mistress.

May 7, 1945—Germany unconditionally surrendered to the Allies.

May 12, 1945—Fifteen so-called Fundamentalists were placed in the County jail, having been convicted of Unlawful Cohabitation. Heber J. Grant, the President of the Church that initiated the proceedings, had stated over his signature that he would rejoice when some of these (polygamists) were placed in the County jail or the State penitentiary.

May 14, 1945—President Heber J. Grant died. He had two days of **pleasure**, as he had termed it. He was, as we are informed, in a state of coma, hence he could not get much joy from the incarceration of these men.

What has been happeing since this 33 day "spree of death", and what is in the offing?

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.

TRUTH

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stated editorially, speaking of the burning and destroying of crops and livestock:

> **It requires no great stretch of imagination to visualize the future federal control of the baby crop. In fact the human "birth control" advocates are daily growing in number and power. * * * That is the spirit of the age. Surgical abortion (except when necessary to save life), has long been regarded a crime, and punished as such. But now law is invoked compelling abortions in all its destructive phases. To unnecessarily abort nature of useful increase in any form is displeasing to the Almighty. "Multiply and replenish the earth and subdue it", is still a living, throbbing, vital commandment; then to prevent the earth from bringing forth its strength for the joy and progress of man, is akin to preventing women from responding to nature's call to bring forth man. Both are crimes and the horrible penalty is already being felt. The land is cursed. It no longer yields its strength. Many deadly blights destroy plant life and man is not**

THE COMING FAMINES

The Saints have been slow in heeding the counsels of their file leaders. Indeed, Ephraim, described as "Wild and uncultivated, unruly, ungovernable", of whom the Latter-day Saints chiefly are, has always been hard to control. From their inception into the valleys of the mountains the Saints were taught the law of conservation of foodstuffs. The counsel was, "Don't waste your grain or sell it for luxuries, but conserve it for times of need."

Brigham Young said:

> **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 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. * * * The sea will heave itself bevond 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.—J. D., 8:123.**

Of what import is time when the Lord is accomplishing his purposes? [illegible] children of Israel [illegible]

The first aspect of this mountain section was indeed gloomy. It came from such men as Jim Bridger, the trapper, who claimed that an ear of corn could not be ripened in these valleys. The climate was cold and forbidding, with killing frosts in almost every month of the year.

After its dedication for the gathering of Israel, the curse was lifted from the land and bounteous crops began to follow. In times of plenty the Saints turned deaf ears to the admonitions of their leaders. Drouth, grasshoppers, locusts, and other destructive

elements served for a time to remind the people of the counsel given them; for surely they must look forward and prepare for a famine, for God, through his Prophets, had warned them of such a calamity, and the word of God never fails. True, with reference to the Saints locally, Brigham Young made this promise:

> **So this people, if they will take the counsels which the Lord gives to them through His servants with regard to their grain, and prepare for all contingencies to which they are subject in this mountainous country, we shall never see a famine; but if we neglect this counsel, refusing to harken to good advice, we shall, by taking this course, bring distress upon ourselves and upon all who depend upon us for subsistence.—J. D., 12: 121.**

Heber C. Kimball, as positively showed another side of the picture. Said he (in 1856), speaking of his intention to build granaries for his own grain:

> **Follow the example if you think it a good one, and lay up stores of grain against the time of need; for you will see the time when there will not be a kernel raised, and when thousands and millions will come to this people for bread.—Ib. 3:253.**

Famine will not come to this people "if they will take the counsels which the Lord gives them through His servants, with regard to their grain, etc.", for if they conserve their grain and other foodstuffs as they are counseled to do, they will have a seven year supply on hand with which not only to feed themselves but also the "thousands and millions" who "will come to this people for bread". The promises are clear and definite, and they will be realized as sure as the servants of God uttered them.

"But", asks the reader, "these predictions and promises were made near a hundred years ago; we have now become a prosperous people, have met and survived many depressions and some major wars; time was when we were being persecuted by the Government but now we are at peace with all mankind, why should the Saints now expect famines and other dire calamities?" Answer: **Because the Lord has promised them and has not withdrawn that promise.**

As to the appointed time, He has never revealed this fact to His children further than to remind them that when certain conditions prevail, then "we may know that summer is nigh and those things are about to be fulfilled."

As we have before stated, God's time is not man's time. The picture is placed before the people, but there is a sufficient reason for not revealing the time for its final execution. The Saints are expected to be ready for every eventuality. They cannot go on in their lax and careless manner, expecting to repent at the last moment—sectarian fashion—and be saved in the Celestial kingdom of God. They must always have oil in their lamps and be prepared to meet their Lord when the cry is sounded, "Lo, the Bridegroom cometh, go ye out to meet him."

Again, what greater evidence could be desired of coming famines than the actual famine now converging upon Europe, and much of China, Japan, India and Africa? Thousands are dying daily for want of food, while whole nations are threatened with starvation. That this condition has not yet fastened its teeth upon the American people is no evidence that it will not, for when the time comes that "not a kernel of wheat will be raised", as President Kimball predicted, we will evidence greater want than now exists in the Eastern Hemisphere, especially among that people who have not stored their foodstuffs.

Our nation has yet to pay the penalty for plowing under their wheat and other crops, burning wheat stacks and growing crops in the field, and destroying large quantities of sheep, swine, and beef, in order to raise the price

of foodstuffs to a point where the poor could not reach it. Joseph in Egypt spent seven years conserving the foods of the nation, preparing for a seven year season of want; and his efforts saved not only his own family—Israel—but also the Egyptians, while our Government has spent its strength and statesmanship destroying the very elements which the Lord inspired Joseph to store against coming want. When true statesmanship ceases in the nation, the nation is doomed. Ample warning of coming events have been given the American nation. In the October, 1935, number of TRUTH we stated editorially, speaking of the burning and destroying of crops and livestock:

> **It requires no great stretch of imagination to visualize the future federal control of the baby crop. In fact the human "birth control" advocates are daily growing in number and power. * * * That is the spirit of the age. Surgical abortion (except when necessary to save life), has long been regarded a crime, and punished as such. But now law is invoked compelling abortions in all its destructive phases. To unnecessarily abort nature of useful increase in any form is displeasing to the Almighty. "Multiply and replenish the earth and subdue it", is still a living, throbbing, vital commandment; then to prevent the earth from bringing forth its strength for the joy and progress of man, is akin to preventing women from responding to nature's call to bring forth man. Both are crimes and the horrible penalty is already being felt. The land is cursed. It no longer yields its strength. Many deadly blights destroy plant life and man is not able to cope with the situation.**

These warnings have gone unheeded until the rejection of the Gospel of Jesus Christ, except by a handful of faithful Saints, is complete, and it would seem that the national doom is sealed. Speaking of the evil days, Brigham Young said:

> **I have heard Joseph say, you will see the sorrows and misery of the world, and the misery that will be upon this land, until you will turn away and pray that your eyes may not be obliged to look upon it. Said he, "There are men in this council that will live to see the afflictions that will come upon this nation, until their hearts sink within them." He did not live here to see it, though he will see it. Can you endure the sight of it? No. (J. of D., 8:325.)**

The Lord told the Prophet:

> **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.—Doc. & Cov., 87:6.**

Contemplating the present situation, Brigham Young said:

> **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 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. * * * The sea will heave itself bevond 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.—J. D., 8:123.**

Of what import is time when the Lord is accomplishing his purposes? The children of Israel were forty years in the wilderness traveling to the promised land but a few miles distant. They needed time for preparation. The Jews have been driven and buffeted for nearly two thousand years for their crime in crucifying the savior; and Ephraim, in this day, have been wandering in the wilderness of desolation now considerably more than one hundred years, preparatory to returning to Zion and there building the New Jerusalem. When shall they reach their objective? When they learn to live the law of Consecration, the Order

of Enoch; when they learn to take direction from the Priesthood of God, "walking in obedience to the commandments"; in fine, when they subject themselves in all respects to the Celestial law.

Meantime, the Saints are again urged to accumulate and store foodstuffs. Raise or purchase and store grain; can and bottle fruits, vegetables, meats, etc., and where this is impracticable to those residing in cities, purchase such foods that will keep longest, and while consuming it replace the older stocks by the new, working up to, as near as possible, a seven year supply to have on hand. Communities can join in building granaries, also in purchasing and operating small canning units, running them cooperatively; and those who must buy might join with their neighbors, buying in quantity at wholesale. A strictly cooperative plan operating in the spirit of brotherly love and on a strictly business basis as to accounting, will accomplish wonders. The blessings of the Lord will attend those conforming to this advice.

PRESENT GENERATION WOULD CRUCIFY CHRIST

By Joseph Smith, the Prophet

I prophesy, in the name of the Lord God of Israel anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this GENERATION, UNTIL THEY ARE VISITED WITH UTTER DESOLATION. THIS GENERATION IS AS CORRUPT AS THE GENERATION OF THE JEWS THAT CRUCIFIED CHRIST; AND IF HE WERE HERE TODAY, AND SHOULD PREACH THE SAME DOCTRINE HE DID THEN, THEY WOULD PUT HIM TO DEATH. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.—Doc. His. Church, 6:58.

ETERNAL PROGRESSION

In a communication of Elder Joseph Fielding Smith, refuting the doctrine of eternal progression, as taught by the early leaders of the Church, Elder Smith attempts to show that the early teachings to the effect that God is progressive; that He is perfect in knowledge and power only in a relative sense, and that He will grow and increase in knowledge eternally, is false.

We herewith present the communication of Elder Smith with comments on the numbered paragraphs:

Eternal Progression and What Is Meant by It

Answering your question about the "eternal progression" of our Father in Heaven, I have this to say:

It seems very strange to me that members of the Church will hold to such a doctrine as that. "God increases in knowledge as time goes on." And that other thought which accompanies this: "If he knew all things, and all knowledge was at his command, or, as I have it before me right now in an article recently published: "If absolute perfection were attainable, there would eventually come a time when those who had chosen the better way would reach the ultimate; and if the ultimate could be gained progression would cease. This cannot be, for as before specified nothing in Nature remains at a standstill. When progression abdicates the throne, retrogression is the degrading successor."

But, how does anyone know? Where has the Lord ever revealed to us that he is lacking in knowledge? That he is still learning new truth; discovering new laws that are unknown to him? I think this kind of doctrine is very dangerous. I don't know where the Lord has ever declared such a thing. It is not contained in any revelation that I have read. Man's opinion un-

aided by the revelations of the Lord does not make it so.

It is true that I spoke in Ogden in 1923, and there declared that I believed that God knows all things and that his understanding is perfect, not "relative". I have never seen or heard of any revealed fact to the contrary. I believe that our heavenly Father and his Son Jesus Christ, are **perfect.** I offer no excuse for the simplicity of my Faith.

(1) Who dare say that the quality of "virtue" is limited with our Father and His Son? Is their truthfulness only "relative?" Could they be more truthful, more honorable, more virtuous or loving? How foolish such questions are, and how much more foolish would be the answer if we said "yes", the Lord is limited in his truthfulness, honor, virtue, etc.? Well, if he is absolute in these qualities, is he on the road of retrogression in them? According to the argument this must be so if the absolute is reached. Then why should we say that his knowledge is limited and that hidden law and truths abound which he has not discovered. Who made those laws and where do they come from?

I believe literally what is written in the Scriptures, especially where the Lord has spoken himself. Let me give you some passages.

(2) "O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it."—2 Nephi 9:20.

(3) "Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made:

"The same which knoweth all things, for all things are present before mine eyes."—D. & C., 38:1-2.

(4) "And now, verily I say unto you I was in the beginning with the Father, and am the firstborn: * * *"

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying—He received a fulness of truth, yea even all truth.—Sec. 93:21-26.

(5) "Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful being, even unto salvation, to those who will repent and believe on his name."—Alma 26:35.

"Praise ye the Lord, it is good to sing praises unto our God; for it is pleasant; and praise is comely. * * *

(6) "Great is our Lord, and of great power; his understanding is infinite."—Psalms 147:1-5.

(7) "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."—D. & C., 88:41.

(8) The next verse (42) is very significant in revealing to us something regarding the laws:

(9) "And again, verily I say unto you, **he hath given** a law unto all things, by which they move in their times and their seasons."

"It is not because the Lord is ignorant of law and truth that he is able to progress, but **because** of his knowledge and wisdom. The Lord is constantly using his knowledge in his work. And his great work is in bringing to pass the immortality and eternal life of

man. By the creation of worlds and peopling them, by building and extending he progresses, but **not** because the fulness of truth is not understood by him.

"It is, however, hard, to correct deep rooted notions when they take hold of the minds of the people."

No. 2: Here the Prophet Nephi is speaking of Jesus Christ, our Redeemer, (to be born in mortality) who, when he has finished his work of redemption, will be our God, "For he knoweth all things, and there is not anything save he knows it". This statement, "There is not anything save he knows it", must be received in a relative sense. True, Jesus shall arise to the possession of all knowledge and power "in heaven and in earth", (his heaven and earth, Matt. 28:18). Jesus had already testified, speaking of certain anticipated happenings, "But of that day and hour knoweth no man, no not the angels in heaven, but my Father only." (Matt. 24:36). If no man knew it and his Father was the only one that did know it, Jesus himself did not know it, then, at that time. he had not come to a fulness of knowledge. Christ has not yet finished his work. Brigham Young said:

> **Do we believe that this man Christ has received his inheritance; has he finished the work which he came into the world and was manifested in the flesh to accomplish? I will answer for all Christians, and say he has not, as yet, finished his work or received the kingdom. As for the proof of this you can go to the Bible and all the other revelations that we have in our possession, and you will find it there.—Journal of Discourses, 17:115. (See also Ib. 8:118).**

No. 3: To sustain his position that there is nothing more for God to learn, Elder Smith quotes from Doctrine and Covenants as follows:

> **Thus saith the Lord your God, even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;**
>
> **The same which knoweth all things, for all things are present before mine eyes.**

Here the Lord describes himself as "Jesus Christ, the Great I Am, Alpha and Omega, etc." Obviously it was the office of Christ or Jehovah Christ talking, for Jesus Christ, son of Mary, could hardly claim to be the "Great I AM, Alpha and Omega, the beginning and the end." The office of Christ, the Creator, could make such a claim, but Jesus, whose work of redemption is yet unfinished could scarcely answer to that title. The same personage dictated Section 29 of the revelations, in which 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.**

This could not be Jesus Christ, son of Mary, talking. He did not create Adam, for Adam was his father (See Journal of Discourses, 1:50), and was created on another planet ages before Jesus was born. The revelation further states:

> **But, behold, I say unto you that I, the Lord God (Adam's God) gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine ONLY BEGOTTEN SON.**

Whoever has heard of Jesus Christ, son of Mary, having an Only Begotten Son? God has such a son—that Son is Jesus Christ. He was God's Only Begotten Son in the flesh, after He returned to immortality. We cannot see that this quotation of Elder Smith's has any application whatever to the subject at hand. Neither Jesus Christ or his Father Adam—Michael, sought to convey the thought that they were perfect in knowledge beyond their own sphere of existence.

No. 4: "And now, verily I say unto you I was in the beginning with the

Father, and am the firstborn''; (or, in other words, ''in the beginning of my spirit existence, I was with the Father, being His firstborn.'')

''The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me saying, He received a fulness of truth, yea even all truth.''—Ib. Sec. 93:21-26.

We see nothing in the statement that corroborates Elder Smith's contention. Certainly the ''Spirit of truth is of God, and Christ received a fulness of truth, yea all truth'', pertaining to his existence here and the planet over which he is to become king; but there is nothing in the quotation that indicates he had mastered all the truths of the eternities.

No. 5: Here the Prophet Alma testifies that God has ''all power, all wisdom and all understanding; he comprehendeth all things, and he is a merciful being, even unto salvation, to those who will repent and believe on his name.'' The Prophet was evidently speaking relatively with reference to God's power, wisdom and understanding; and that He ''comprehendeth all things'' pertaining to the planetary system over which He presides, but his knowledge cannot embrace all the eternities.

Nos. 6 to 9 are sufficiently answered in the above comments.

Discussing No. 1 of Elder Smith's letter, we quote approvingly from ''Lectures on Faith'', Lecture Third:

> **From the foregoing testimonies we learn the following things respecting the character of God:**
>
> **First, that he was God before the world was created, and the same God that he was after it was created.**
>
> **Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.**
>
> **Thirdly, that he changes not, neither is their variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, today and forever; and that his course is one eternal round, without variation.**
>
> **Fourthly, that he is a God of truth and cannot lie.**
>
> **Fifthly, that he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.**
>
> **Sixthly, that he is love.**
>
> **An acquaintance with these attributes in the divine character is essentially necessary, in order that the faith of any rational being can center in him for life and salvation.**

Yes, ''God is the same from everlasting to everlasting and his course is one eternal round'', in this sense: He is governed by law, and he never announces a higher law that in any way conflicts with laws already on His statute books. As he progresses in knowledge doubtless new heights are attained, advanced laws are revealed to Him. These He may pass on to His children as they are ready to receive them, but in no instance does the one conflict with the other. Hence there is no change in Him, ''being the same yesterday, today and forever.''

We apprehend that Elder Smith's confusion is rendered the more embarrassing because he fails to account for the difference between the individual and the office held by the individual. We quote from ''Michael, Our Father and Our God'', pages 39, 39:

> **"God" is a title, an office—a principle; and yet the being who occupies this office of God is an exalted man. The office of God has always existed and always will exist. It, the office, is without the "beginning of days or end of years". Those now occupying the office of "God", whether to this or other planets, are not in their organized capacities, "without beginning of days or end of years". Their creation, as organized entities had a beginning, and their existence, in their mortal state will have an end. "Christ", "Redeemer", "Savior", "Messiah", etc., are also offices and titles. The office of "Christ" is co-existent with that of "God". One is the complement of the oth-**

**er; the two work conjointly, and each is necessary to the other. * * *

And so it is with the titles "Caesar", "Emperor", "King", "Czar", "President", etc.; it was the "President" of the United States who sent an army against the Saints in Utah, and it was also the "President" who befriended the Mormons, granting them amnesty, returning their escheated property, and another using his influence against unseating a Mormon Senator in the U. S. Senate. It was the "President" of the United States who did this and yet the acts mentioned involved the acts of three separate individuals, each occupying the office of "President", but at different times.

A proper understanding of the difference between the individual and the office which he may occupy will clarify many of the revelations of the Lord and explain the progressive natures of the Gods. On this subject of progression, Brigham Young said:

Brother Orson Pratt has in theory, bounded the capacity of God. According to his theory God can progress no further in knowledge and power; but the God that I serve is progressing eternally, and so are his children: they will increase to all eternity, if they are faithful. But there are some of our brethren who know just so much, and they seem to be able to learn no more.—Journal of Discourses, 11:286.

On the point of relative perfection. We contend that when the Lord said, "Be ye perfect as your Father in heaven is perfect", he meant "Be ye perfect in your sphere or generation as our Heavenly Father is in his". It is a relative perfection. Not only mortals but Gods also are continuously increasing in knowledge and power. We will quote a few items on this point from Brigham Young, who but echoed the teachings of the Prophet Joseph Smith:

We are now, or may be, as perfect in our sphere as God and angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.—Journal of Discourses, 1:93.

You will be no more perfect in your sphere, when you are exalted to thrones, principalities, and powers, than you are required to be and are capable of being in your sphere today. The man that may be called a perfect man is perfect in every calling and sphere, as the Father, the Son and Holy Ghost are in theirs, and as the angels are in theirs, which makes a perfect order from first to last—from beginning to end.—Ib. 6:99.

To finite capacity there is much which appears mysterious in the plan of salvation, and there is an eternity of mystery to be unfolded to us; and when we have lived millions of years in the presence of God and angels, and have associated with heavenly beings, shall we then cease learning? No, or eternity ceases. There is no end. We go from grace to grace, from light to light, from truth to truth.—Ib. 344.

John Taylor said:

But I believe, furthermore, that there are eternal grades of progression, which will continue worlds without end, and to an infinity of enjoyment, expansion, glory, progression, and of everything calculated to ennoble and exalt mankind.

This is one of our first estates, or it is our second estate, if you please, and so we move on from state to state, with a knowledge of the true principles of the eternal world revealed to us, which principles are eternal —eternal truth, eternal life, eternal intelligence, leading us on to the possession of celestial kingdoms of God.—Ib. 1:159.

Article 9 of our Articles of Faith, indicates eternal advancement: "We believe all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." And as we expect such revelations from our God, is it inconsistent for Him to expect the same from His God?

However, we agree with Elder Smith, "It is, however, hard to correct deep-rooted notions when they take hold of the minds of the people." No one should realize this better than Elder Smith, who has proven himself obdurate in opposing reason and light.

Most men will proclaim every one his own goodness: but a faithful man who can find?—Proverbs 20:6.

HEAVEN ON EARTH

Speaking on the above subject with relation to the future of the world, David Lawrence, Editor of the United States News and the noted columnist, hits upon fundamental truths in outlining the pathway, which, if followed, will assure world peace. He pits practice against theory, setting forth the doctrine that since God created man in His own image, the rights of men must be accordingly respected. Man must learn to live and let live, observing the Golden Rule of doing to others as they would like to be done by. Says Mr. Lawrence:

With our finite minds we can only imagine that in heaven men and women do not quarrel with one another, do not grab each other's property, do not endeavor to exploit helpless persons for material gain. If there, why not here?

We preach these ideals of peaceful conduct as desirable principles of human behavior. The Catholic, moreover, who berates the Protestant, and the Protestant who berates the Catholic, and the Christian who berates the Jew and vice versa, will concede in the privacy of his thoughts that in an ideal life there is no just basis for such friction. But the friction continues.

So also with friction as between persons of different color. We know it arises out of considerations of convenience and habit which our spiritual conscience tells us could not exist in heaven.

In these frictions it can easily be seen how far apart the minds of men are, and how seemingly impossible it is to come together. And yet the friction will not exist in people who are honest and have the courage to assert their honesty in positive acts.

Mr. Lawrence says:

There can never be much progress toward the elimination of friction between groups, between organizations, between parties and factions until individuals are themselves willing to apply, in their every day lives, truth and common honesty.

Most of the friction on the labor-management front would disappear if individuals on both sides were really honest—if they had the courage to be honest. For honesty consists not merely in admitting facts but in respecting facts when once they are established as facts before reasonable men.

Most of the friction between races would be eliminated if we all had the courage to admit that no group of men owns absolutely, but merely serves as trustees for the particular portion of the earth temporarily occupied by the group. If we accept the fact that God created man in His image, we should be courageous enough to look upon all God's creatures as entitled to move about freely on this earth to get their means of sustenance or livelihood.

Mr. Lawrence has the key to the situation. He breathes the true spirit of Christianity; and before substantial progress towards world peace can be made, mankind must learn this divine lesson and incorporate it in their private and public lives. Greed, selfishness, jealousy, doubt, distrust, suspicion, with all their concomitants must be subdued and overcome. There can be no contention, rivalry or impurities in heaven where God is.

COST OF FIGHTING

According to the United States News, Washington, D. C., the cost of World War II amounted to $1,094,500,000,000, distributed as follows (in billions):

United States	330
Germany	272
Russia	192
Britain	120
Italy	94
Japan	56
Canada	15½
France	15

This is, of course, the lesser part of the expense of the great conflict, the greater part in loss of lives and property being incalculable. Yet there are those that are talking of World War III and advocating preparations for it! Truly the Spirit of the Lord is withdrawn from the earth and it is designed that the "wicked shall slay the wicked", and there shall be but few men left.

RETURN OF THOMAS B. MARSH TO THE CHURCH

Editor's note: Thomas B. Marsh, one time president of the Quorum of Twelve, apostatized and left the Church in the days of the Prophet Joseph Smith. After wandering in the wilderness of sorrow and disappointment, he finally (in 1857) followed the Saints to Utah, confessed his sins and was received back into the Church by unanimous vote of the Saints present. Brother Marsh had been baptized at Florence on his way to the West. Following is his introduction to the Saints by President Brigham Young and the remarks by Brother Marsh, (See Journal of Discourses, 5:206):

By Brigham Young: Brother Thomas B. Marsh, formerly the President of the Quorum of the Twelve Apostles, has now come to us, after an absence of nearly nineteen years. He is on the stand today, and wishes to make a few remarks to the congregation.

You will comprehend the purport of the remarks he wishes to make, by my relating a part of his conversation with me yesterday. He came into my office and wished to know whether I could be reconciled to him, and whether there could be a reconciliation between himself and the Church of the living God. He reflected for a moment and said, I am reconciled to the Church, but I want to know whether the Church can be reconciled to me.

He is here, and I want him to say what he may wish to. (Brother Marsh then arose, and the President continued): Brethren and sisters, I now introduce to you Brother Thomas B. Marsh. When the Quorum of Twelve was first organized, he was appointed to be their President.

Remarks by Thomas B. Marsh:

I do not know that I can make all this vast congregation hear and understand me. My voice never was very strong. But it has been very much weakened of late years by the afflicting rod of Jehovah. He loved me too much to let me go without whipping. I have seen the hand of the Lord in the chastisement which I have received. I have seen and known that it has proved he loved me; for if he had not cared anything about me, he would not have taken me by the arm and given me such a shaking.

If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping, if you are such as the Lord loves. But if you will take my advice, you will stand by the authorities; but if you go away and the Lord loves you as much as he did me, he will whip you back again.

Many have said to me, "How is it that a man like you, who understood so much of the revelations of God as recorded in the Book of Doctrine and Covenants, should fall away?" I told them not to feel too secure, but to take heed lest they also should fall: for I had no scruples in my mind as to the possibility of men falling away.

I can say in reference to the Quorum of Twelve, to which I belonged, that I did not consider myself a whit behind any of them, and I suppose that others had the same opinion; but let no one feel too secure; for, before you think of it, your steps will slide. You will not then think nor feel for a moment as you did before you lost the Spirit of Christ: for when men apostatize, they are left to grovel in the dark.

I have sought diligently to know the Spirit of Christ since I turned my face Zionward, and I believe I have obtained it. I have frequently wanted to know how my apostasy began, and I have come to the conclusion that I must have lost the Spirit of the Lord out of my heart.

The next question is, "How and when did you lose the Spirit?" I became jealous of the Prophet, and then I saw double, and overlooked everything that was right, and spent all my

time looking for the evil; and then, when the Devil began to lead me, it was easy for the carnal mind to rise up, which is anger, jealousy and wrath. I could feel it within me; I felt angry and wrathful; and the Spirit of the Lord being gone, as the Scriptures say, I was blinded and I thought I saw a beam in Brother Joseph's eye, but it was nothing but a mote, and my own eye was filled with the beam; but I thought I saw a beam in his and wanted to get it out; and, as Brother Heber says, I got mad and wanted everybody else to be mad. I talked with Brother Brigham and Brother Heber, and wanted them to be mad like myself; and I saw they were not mad, and I got madder still because they were not. Brother Brigham, with a cautious look, said, "Are you the leader of the Church, Brother Thomas?" I answered, "No". "Well then", said he, "Why do you not let that alone?"

Well, this is about the amount of my hypocrisy — I meddled with that which was not my business. But let me tell you, my brethren and friends, if you do not want to suffer in body and mind, as I have done,—if there are any of you that have the seeds of apostasy in you, do not let them make their appearance, but nip that spirit in the bud; for it is misery and affliction in this world, and destruction in the world to come. I know that I was a very stiff-necked man, and I felt for the first four or five years especially, that I would never return to the Church; but towards the latter part of the time, I began to wake up and to be sensible that I was being chastised by the Almighty; and I felt to realize the language of Jeremiah concerning Ephraim in the last days where he says, "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy on him, saith the Lord."

Thinks I, this language suits my condition. I then thought I will go back and see if the Lord will heal me, for I am the seed of Ephraim, and I felt troubled from that day, and my soul was vexed with the filthy conversation of those Sodomites.

After forming this resolution, I tried to get an outfit, and I kept trying for two or three years; for I did not want to come here sick, lame, decrepit, and dependent; and therefore I kept on trying; but instead of gaining I was like the man that undertook to climb a tree—I slipt down further than I got up. I then thought to myself, I am getting old, and every year makes me older and weaker; and if I do not start, I shall soon die, and then whose fault will it be? I concluded it would be my own fault if I stayed. I therefore said, "I will go now." That was last January. I looked around a few days to see what I could raise, and I raised five dollars and ten cents, and I said, "Lord, if you will help me, I will go." I felt that he would: therefore I started with but five dollars and ten cents, from Harrison County, Missouri, to come all the way to this valley. I knew that I could not come here with that small sum, and I did not see how I was to get any more; but before I got out of the State, the Lord had changed my fortune, and I had $55.05. I then concluded within myself that the Lord was with me; but still I had some hardships; for I traveled on foot in some severely cold weather, and I found that my chastisement was not over, nothwithstanding the favor of the Lord in helping me to some means. I remarked that I had fifty-five dollars when I left the State, and that, too, obtained honestly, without any speculation, trading, swapping, or stealing: but I earned what I got, and left a good name behind me.

I have given you some items of my apostasy. I will now relate some of my recent experiences.

When I got to Florence or Winter Quarters, where I had to stay, waiting for an opportunity to cross the Plains. I read many of the publications and works of the Church, and became strengthened and informed in regard to the Priesthood of the Son of God. Although I knew something about the Priesthood before, so far as the theory was concerned, yet I discovered that I had never properly understood it; and hence I feel that my faith is greatly strengthened. I wanted to get posted up and see what the "Mormon" had learned since I left them; and I learned very much by reading the discourses that had been preached here. * * * Had I known as much of the Church of Jesus Christ and its doctrines before I apostatized as I now know I think I could not have backslidden.

I have come here to get good society—to get your fellowship; I want your fellowship; I want your God to be my God, and I want to live with you forever, in time and eternity. I never want to forsake the people of God any more. I want to have your confidence, and I want to be one in the house of God. I have learned to understand what David said when he exclaimed, "I would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness." I have not come here to seek for any office, except to be a doorkeeper or a deacon; no, I am neither worthy nor fit; but I want a place among you as a humble servant of the Lord.

I did say once, when coming along inadvertantly, They may think that I am coming to get office, but if they offer it to me I will not have it, and that will show them I do not want any; but I took a second thought and said, I will say, The will of the Lord be done.

I have now got a better understanding of the Presidency of the Church than I formerly had. I used to ask myself, What is the difference between the President of our Church and a Pope? True, he is not called a Pope, but names do not altar realities, and therefore he is a Pope. God is at the head of this kingdom, and he has sustained it. I was along in the start of it and then Joseph was the little one; but, as the Scriptures say, "The little one shall become a thousand, and the small one a strong nation"; and Joseph lived to become a thousand, and this people are fast becoming a strong nation.

I am just as confident as I can be in the truth of those things that Brother Heber has spoken of; for I see in my meditations how the Priesthood has been restored, when the Lord had taken it from the earth by the death of the Apostles, and how the authority to administer in the name of Jesus Christ was also taken, and that, when the authority went, miracles were taken away and the power of God ceased to be manifested through men during the long period of the rule of antichrist and anarchy.

I see the propriety of God's vesting the authority in one man, and in having a head or something tangible to see, hear, and understand the mind and will of God. When I saw this I said, It is consistent: Christ is the great head of the Church. Christ is the head of his Church in the same relationship as every head is to the body to which it belongs. For every head must have eyes to see, a mouth to speak, and ears to hear. Well, Jesus Christ is the head of the Church, and he has got a man to represent him on the earth—viz.. President Brigham Young. Jesus Christ is still the head of the Church; and his will to man on the earth is known by means of the mouthpiece of God, the Prophet, and Seer.

When I came to these conclusions. I said, Now I will go there among them; for I have found out how I may learn wisdom from God. I want to

learn wisdom, and not to be ruled by my own imaginations.

God has given me reasoning powers, and I will use them, so far as I am capable, in the acquirement of knowledge. But how will I get wisdom from God? The answer is plain. He speaks through his mouthpiece, therefore I will go and place my ears close to his mouth—for I am not good of hearing, —and I will pray to God in secret; and to such he has said he will answer them openly. I will pray for the thing that I want; and the chief desire of my heart before God is that I may know that he accepts me.

Well, where shall I go, was the next question, to get a response to this desire? The answer was, Go to the President of the Church — to the mouthpiece of God, and then you can be taught, and there will be no difficulty in learning the mind and will of God.

I thank God that he has brought me back here, where I can receive such instructions, and with a prospect of seeing, notwithstanding my advanced age, the glory of God. Many of you that are young will live, as has been said, to see the glory of God manifested upon the earth. Amen.

Further remarks by President Brigham Young:

A portion of the congregation have heard what Brother Marsh has said; but he spoke so low that you could not all hear. He wants to know whether this people are willing to receive him into full fellowship. When he came to Florence, he applied to Brother Cunningham, who was then presiding there, for baptism. Brother Cunningham at first refused to baptise him, probably thinking it would be better for him to wait till he came to this place; but he afterwards gave his consent to Brother Marsh's being baptised. Brother Marsh now wishes to be received in full fellowship, and to again be baptised here.

There are many here who have formerly been acquainted with him—with his moral character, and they can judge as well as myself. Those who are not acquainted with him will be willing to coincide with the judgment of those who once knew him.

I shall call a vote, to ascertain whether the people are willing that he should be baptised into the Church of Jesus Christ of Latter-day Saints, and be acknowledged a member in full fellowship. I wish those who are willing to receive Brother Marsh into full fellowship as a member in this Church and Kingdom to manifest it by the uplifted hand. (All hands appeared to be raised). If there are any who are not willing, they now have the privilege of manifesting it by the uplifted hand. (Not a hand was raised). Brother Marsh, I think that will be satisfactory to you.

Brother Marsh: "It is, and I thank God for it."

APOSTLESHIP

Said Brigham Young:

"I am the President of the Quorum of the Twelve Apostles on the earth, and the only one that the Lord has ever acknoweledged. It is true that Thomas B. Marsh was once President, but the Lord never acknowledged any man by revelation as President of that quorum but myself. At the death of Joseph I stepped out from that position in the advance, according to the organization of the Church, for the sake of preserving the flock of God, but not according to my wishes nor the desires of my heart, but it was my duty. * * * BECAUSE A MAN IS ORDAINED AN APOSTLE IT DOES NOT PROVE THAT HE BELONGS TO THE QUORUM OF THE APOSTLES. I just mention this that you may understand it."—Speech Aug. 31, 1875, Des. News, Sept. 18, 1875.

TWO PARABLES

Behold a parable! There was a certain rich man who had an exceedingly large farm. He desired that it should

be cultivated, and that he might enjoy the fruits thereof; therefore he hired many laborers and sent them upon the land.

To each laborer was given a portion of the ground to till. Some were put upon the more rich and fruitful places, while others were apportioned to parts that were more barren, requiring much hard work to yield any fruit at all, some even being so hard and stony as to give no increase whatever. The greater number of those who were placed to labor in the more fruitful places worked with great energy and had much joy in the production of an abundance of luscious fruit for their master.

Some, however, who were placed in equally good places, were indifferent to their employer's interest, and spent their time in idleness. The consequence was the ground did not yield of its strength, and those laborers were not glad hearted because they knew their master would be disappointed.

Some of those who were placed upon the hard, unfruitful ground, labored with great energy and faithfulness, and not withstanding they could not see much result from their patient work, they were filled with much joy, because they knew it was no fault of theirs, the evil being in the ground.

Others who were placed upon ground that was hard and stony grew faint-hearted, and after laboring a little while desisted, believing they could not accomplish the bringing forth of any fruit.

After a while the master came to reward every man according to his works. To the first who had labored diligently upon the good land, he said, "Well done. You have caused my land to yield an abundance of good fruit; therefore your reward shall be great."

But he reproved those who had been upon the fruitful land and yet had not been industrious, saying, "You have not only failed to cause the ground to give forth much good fruit, which it was capable of yielding, but you have been in the way; for if you had not been there I should have hired more profitable servants; therefore your reward shall be exceedingly small."

To those who had not worked upon the goodly land, but upon that which was hard and stony, and yet had been diligent the master spoke encouragingly. His countenance beamed upon them pleasantly. He said, "You have been good servants indeed; for notwithstanding your field was very hard to cultivate, you put forth the more energy. True, there is not much fruit, and in some places not any, yet not only are you justified but you are all the more deserving, because you had not much result to stimulate you in your work. Your reward shall not be less than that of any of my laborers, for with you I am well pleased."

But to him who had been upon the poor ground and had not been diligent, the master said, "You are not justified, because I rejoice much in diligence of my laborers, whether they bring forth fruit or not. It was your duty to prove the ground, that I might know whether or not it could be put to any use whatever. Yet, because your field was exceedingly hard, it shall be tolerable with you. Your reward shall not be so small as that which shall be given to those servants who were upon good ground and yet did nothing."

The laborers are the elders in the Lord's vineyard, who are sent to cultivate the ground for the last time, and to gather the fruit before the land shall be cleared by the burning of the remaining unfruitful trees.

There was also a rich man who hired certain workmen, gave to each a portion of the ground, and instructed him to build thereon a house, saying, "Here are the materials for the building."

These were mostly wise men and desired to do the bidding of their Lord; therefore when they saw that much of the material was not good, they felt sorrowful. But the more prudent among them were not disheartened. They said in their hearts, "We know there is much of this material that is weak and broken, but we will make the best of it. So they selected all the most powerful timbers and put them into those parts of the structure that needed the most strength, because upon those portions there rested the greatest weight. So they did with the stones and the pieces of iron. In those places that were not exposed to the wind and rain, and that needed not to be very strong, they put the weaker pieces, and to their surprise and joy they found a suitable place for all the material the Lord had placed in their hands. So were they also filled with great astonishment and pleasure when they beheld that the building they had reared was much stronger and more handsome than they had anticipated.

There were a few of those workmen who were discouraged from the first, saying in their hearts, "Who can do anything with such materials as these? We cannot see that they are any manner of use", and the substance with which they were expected to rear a building was left strewn upon the ground, in confusion, without either strength or beauty. It had no strength because the parts were not brought together and united, and there was no beauty because of the absence of form and shape.

When the master came he commended the first workmen for their wisdom and industry, and, as a reward, gave each of them the house he had built for a possession, that he might have pleasure and comfort. And he said, "I give you a promise that you shall only dwell in that house while you shall be engaged in building another which will be much larger and more beautiful than this, and this ye shall do with much finer and stronger material with which I shall supply you. And so on shall ye build and inhabit until you come to the fulness of joy, and your habitation shall be all that your heart could desire."

He reproved those who had become dispirited and failed to comply with his wishes, saying, "Because of your negligence to make the best of the materials I gave you, you are without habitation in which to dwell, and therefore you are comfortless. You must be more diligent, because if I find you still slothful when I come again, I shall take away your portions altogether and give them to others."

The workmen are the elders who, whether assigned to preside over branches, districts or conferences, are required to make the very best possible use of the materials placed in their hands, considering none who are worthy of a standing in the Church as entirely useless.—William Budge, Mill. Star, 42:72.

COMMENT

Editor TRUTH:

I was very impressed with the article in the June issue of TRUTH entitled "Seven Reasons Why a Scientist Believes in God". Heretofore most published statements of scientists and —from rumors we hear—many students in our colleges and universities allege that science can disprove the existence of a Supreme Being.

Your article should have much weight in overcoming such assertions.

Another proof to bolster faith in the the Almighty, if bolstering is necesary, is the testimony of great people whose lives were guided by their faith in God's Book and was no little contribution to their accomplishments in the world. They lived with the Bible close at hand and left their names inerasable on the pages of history.

Abraham Lincoln—I believe the Bible is the best gift God has ever given to man. All

the good from the Savior of the world is communicated to us through this book.

George Washington—It is impossible to rightly govern the world without God and the Bible.

Napoleon—The Bible is no mere book, but a Living Creature, with a power that conquers all that oppose it.

Queen Victoria—That book accounts for the supremacy of England.

John Ruskin—Whatever merit there is in anything that I have written is simply due to the fact that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart.

John Quincy Adams—So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. I have for many years made it a practice to read through the Bible once every year.

Immanuel Kant—The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity.

Daniel Webster—If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profund obscurity.

A READER.

WOODROW WILSON

"A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Scriptures. It is very difficult indeed for a man or for a boy who knows the Bible, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life."

It is far better to die in a good cause than to live in a bad one; it is better to die doing good than to live doing evil.—Brigham Young.

LINES FROM LOWELL

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our fathers' day were best,
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.
We cannot bring Utopia by force;
But better, almost, be at work in sin
Than in brute inaction browse and sleep.

The time is ripe, and rotten-ripe for change;
Then let it come; I have no dread of what
Is called for by the instincts of mankind;
Nor think I that God's world will fall apart
Because we tear a parchment more or less.

Let us speak plain; there is more force in names
Than most men dream of, and a lie may keep
Its throne a whole age longer if it sulk
Behind the shield of some fair-seeming name.
Let us call tyrants TYRANTS, and maintain
That only freedom comes by grace of God,
And all that comes not by His grace shall fall,
For men in earnest have no time to waste
In patching fig leaves for the naked truth.

RESIGNATION

By Henry Van Dyke

With eager heart and will on fire,
I fought to win my great desire.
"Peace shall be mine", I said; but life
Grew bitter in the endless strife.

My soul was weary, and my pride
Was wounded deep: to Heaven I cried,
"God grant me peace or I must die";
The dumb stars glittered no reply.

Broken at last, I bowed my head,
Forgetting all myself, and said,
"Whatever comes, His will be done";
And in that moment peace was one.

IF

If you can leave your home and friends and children
To do the Higher will, defending Right;
If you can be to all the earth a brother,
And carry hope to all—a child of Light;
If you can bless mankind with joy and gladness—
If to the stricken world you can bring peace
"Yours is the earth and everything that's in it"
And now, for you, the war and strife shall cease.

—Bessie B. Decker.

The fire you kindle for your enemy often burns yourself more than him.—Chinese Proverb.

TESTIMONY OF ORSON PRATT

And I now bear my humble testimony to all the nations of the earth who shall read this series of pamphlets, that the Book of Mormon is a divine revelation, for the voice of the Lord hath declared it unto me. And having been commanded of the Lord, in his name, I humbly warn all mankind to repent of all their sins, to turn away from all their false doctrines, and to forsake the precepts of uninspired men.

Yea, come forth with meek, and humble, and contrite hearts, and be immersed in water for the remission of your sins, and you shall receive the Holy Ghost by the laying on of the hands of the Apostles or Elders of the Church; and signs shall follow them that believe, as they did the believers in times of old; and all people, nations, and tongues, who will not do this, shall be damned, and shall in no wise enter into the kingdom of God, for this message shall condemn them at the last day. Repent, therefore, all ye ends of the earth, for the great day of the Lord is at hand; the sword of the justice of the Eternal God will soon fall upon you except ye repent.

Repent, O ye Kings and Queens of the earth, for the day of the Lord's controversy with the nations has come; and thrones shall be cast down, and your kingdom shall be rent asunder, and there shall be no safety for you, unless you repent.

Let the lords, and nobles, and all those in high places, repent, for calamity shall come from all quarters like a whirlwind; fear and terror shall encompass you round about, and there shall be no place of refuge for you in the day of the Lord's fierce vengeance upon Babylon.

Woe unto you, ye rich men, who trade and traffic among the nations, and who have heaped up gold and silver as the dust, for except you repent, your riches shall be despoiled, your trade and traffic shall cease, and ye shall howl for the miseries that shall come upon you; repent, therefore, and gather up your riches, and flee out from among the nations, and carry your gold and your silver with you unto the place of the name of the Lord of hosts, the Mount Zion, and make use of your riches as the Lord shall direct to beautify the place of the Lord's sanctuary, otherwise ye shall perish with your riches. Let all the bishops, and clergy, and priests of every denomination, repent and cease to preach false doctrines, and let them be baptised and come into the Church of Christ, and seek no more to fight against the Lord's work, for unless they do this, the Lord shall visit them in swift judgment, and they shall perish quickly out of the earth; for they are the ones that have corrupted the earth with their false, and vain, and foolish, and powerless doctrines; they are the ones who have blinded the eyes and hardened the hearts of the people against the Lord's great and last message; therefore, except they repent, there is in reserve for them a heavier judgment, and they shall gnaw their tongues for pain.

Repent, all ye inhabitants of the earth, lest the Lord shall smite you with the rod of his mouth, and with the breath of his lips consume you as stubble. Let all Israel repent, and turn unto the Lord, and gather themselves together, for the time of the fulfillment of the covenant made with your fathers, is at hand—the time when all things are to be restored that have been spoken by the mouth of all the holy prophets since the world began—the time when the kingdom is to be restored to Israel, and the Lord God of their fathers is to reign over them in power, and might, and majesty, and in great glory from thenceforth even for evermore.

—Divine Authenticity of the Book of Mormon, No. 6, p. 96, Liverpool, England, 1851-2.

A REG'LAR FIRST-CLASS GUY

When you meet a fine young fellow,
Just a robust, careless boy,
And he greets you with a "Hello!"
That just thrills your heart with joy,
If to him your friendship's priceless—
Something money cannot buy,
Then you're what he's pleased to label:
"That's a reg'lar first-class guy!"

It has caused me some reflection,
And I've often wondered why
This acme of deep affection:
"That's a reg'lar first-class guy."
Guys fulfill a useful mission;
Guys support, and guys sustain;
Keep erect, maintain position—
Take up slack, and take off strain.

That's the kind of guys we should be;
Guys that steady and sustain;
Guys that serve, support and strengthen—
Ease the slack, and take the strain.
You have gained the highest title,
When the boys you're passing by
Turn and say to one another:
"There's a reg'lar first-class guy!"

Be a Guy to some fine fellow;
Show him how to play the game;
Buck him up and keep him level—
Brace him when he's under strain.
Be to him a real companion—
Not too good, and not too wise—
Just a Pal, and then YOU'RE LISTED
With his "First Class Reg'lar Guys."

—David Elton.

A CHIP OFF A LIVELY BLOCK

Little Johnny brought home his report card, and with it was a note from the teacher.

"Dear Mrs. Blank", said the note, "Johnny is a bright boy, but he spends all his time with the girls. I'm trying to think up some way to cure him."

The mother studied the note, then wrote the teacher as follows: "Dear Miss Scruff,—If you find some way to cure him, please let me know. I'm having the same trouble with his old man!"

LOVES "NO GOOD" HUSBAND

Asking police in Miami, Fla., to find her husband and send him home, a Columbus (O.) woman wrote:

"He will drink any kind of liquor and has a nasty bad temper and is a good liar. He won't keep a job and won't do right by anything and anybody and will steal anything."

The appeal concluded: "But I love him, and I'm worried to death. Please find him."

HE WILL APPEAR

(By Virginia Lindsay Thomander)

The time is fast approaching when our Savior will appear;
I wonder if He'll find us all prepared to greet Him here.
Will all our lamps be found well filled, and shine with polish bright,
Or will some wait till darkness comes—then grope around for light?

This is a glorious time to live, we must not fear or dread;
'Tis true that trials 'wait us—but think what lies ahead!
I cannot picture grander things than all this Day does hold,
In watching come to pass the words God's prophets have foretold.

Have we the courage and the strength to hold our heads up high,
And see above the faults of men, and keep a watchful eye?
Have we, the chosen ones of God, the faith to carry on
Until the storms and trouble break to usher in the dawn?

His words divine—they do not change. God has a perfect plan;
So watch, and be not led astray by false ideas of man.
Keep step with faith and join the ranks which stand for truth and right—
Then, when the sky grows dark, we'll know that just beyond is light.

—Copied from God's Covenant Race.—Anderson.

Anybody can find fault. The grumbling business is the one business that requires no talent, no self-denial, no brains, or no character.

COOPERATIVE FUNERALS LESSEN COST

The world's largest cooperative, the Scottish Cooperative Wholesale Society, reports that its funeral division handles 200 funerals a week, 10,000 a year, in cooperation with 50 of its member societies. They manufacture everything needed for funerals, even the tombstones and grow the flowers. Under their system the average funeral costs $75 to $80 and is as good as the average $350 funeral in this country. That $75 to $80 covers everything and even buys the tombstone. It is done through cooperative insurance which is so low that it can be taken out of the people's cooperative dividends as they are earned. That's what cooperation will do, over there and everywhere, if put into practice.—From Progressive Opinion.

TRUTH

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

VOL. 13. AUGUST, 1947 NO. 3.

The Order of Enoch

By Brigham Young
October 9, 1872

Suppose we should examine a city in a Stake of Zion conducted after the order of Enoch! We would like to look for a few moments upon the facts as they would exist. If a people were gathered together, were they many or few, who would follow out the instructions given them in the Bible and in the other revelations that we have, they would have to be very obedient, and probably many would feel to say, "I wish to manage my own affairs, I wish to dictate myself, I wish to govern and control my labor, I cannot submit to have somebody else dictate me. This is servitude and is nothing more or less than slavery!" I suppose there are some who would feel thus.

When I look at the Latter-day Saints I think how independent they are. They have been very independent, there is no question of it. When they have heard the Gospel, though, perhaps, in the flood of persecution, and the finger of scorn pointed towards them, they have said, "The Gospel is true, and if my friends will not believe it, it makes no difference to me, I am independent enough to embrace the truth, and to gather out from the midst of Babylon and to make my home with the Saints. There are plenty of such people here in this house—men and women, old and young. There are young people here who have left their parents and everything they had on the face of the earth for the sake of the Gospel. Middle-aged men have left their wives and their children, saying, "I am going to live according to the plan that has been laid down in the Scriptures for the salvation of the human family."

This certainly exhibits as much independence as mortal beings can manifest, and yet we have said we will yield strict obedience to these requirements, prparatory to enjoying the glory that that Lord has for the Saints. I will ask, Is there liberty in this obedience? Yes, and the only plan on the face of the earth for the people to gain real liberty is to yield obedience to these simple principles.

"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."

Not but that we should find a great many who do not exactly understand how to yield obedience strictly, to the requirements of heaven for their own salvation and exaltation; but no person can be exalted in the kingdom of heaven without first submitting himself to the rules, regulations, laws and ordinances of that kingdom, and being perfectly subject to them in every respect. Is this the fact? It is even so. Consequently, no person is fit to be a ruler until he can be ruled; no one is fit to be the Lord of all until he has submitted himself to be servant of all. Does this give the people liberty? It is the only thing in the heavens or on earth that can do so.

Obedience Necessary

Where is the liberty in subjecting ourselves strictly to the requirements of heaven and becoming one in all our operations to build up the kingdom of God upon the earth? By strict obedience to these requirements we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all the rules and regulations which give life eternal, he then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven.

Now suppose we had a little society organized on the plan I mentioned at the commencement of my remarks—after the Order of Enoch—would we build our houses all alike? No. How should we live? I will tell you how I would arrange for a little family, say about a thousand persons. I would build houses expressly for their convenience in cooking, washing and every part of their domestic arrangements. Instead of having every woman getting up in the morning and fussing around a cookstove or over the fire, cooking a little food for two or three or half a dozen persons or a dozen, as the case may be, she would have nothing to do but to go to work. Let me have my arrangement here, a hall in which I can seat five hundred persons to eat, and I have my cooking apparatus—ranges and ovens—all prepared. And suppose we had a hall a hundred feet long with our cooking room attached to this hall; and there is a person at the farther end of the table, and he should telegraph that he wanted a warm beefsteak, and this is conveyed to him by a little railway, perhaps under the table and he or she may take her beefsteak. "What do you want to take with it?" A cup of tea, a cup of coffee, a cup of milk, a piece of toast, or something or other, no matter what they call for, it is conveyed to them and they take it, and we can seat five hundred at once and serve them all in a very few minutes. And when they have all eaten, the dishes are piled together slipped under the table, and ran back to the ones who wash them. We could have a few Chinamen to do that if we did not want to do it ourselves.

Under such a system the women could go to work making their bonnets, hats and clothing, or in the factories. I have not time to map it out before you as I wish to. But here is our dining room, and adjoining this is our prayer-room where we would assemble perhaps five hundred persons at one time, and have our prayers in the evening and in the morning. When we have had our prayers and our breakfast, then each and every one to his business. But the inquiry is in a moment, How areyou going to get them together? Build your houses just the size you want them, whether a hundred feet, fifty feet or five, and have them so arranged that you can walk directly from work to dinner.

"Would you build the houses all alike?" Oh, no, if there is any one

person who has better taste in building than others, and can get up more tasteful houses, make your plans and we will put them up and have the greatest variety we can imagine.

Everyone Works

What will we do through the day? Each one go to his work. Here are the herdsmen—here are those who look after the sheep—here are those who make the butter and the cheese, all at their work by themselves. Some for the Canyon, perhaps or for the plow or harvest, no difference what, each and every class is organized, and all labor and perform their part.

Will we have the cows in the city? No. Will we have the pig pens in the city? No. Will we have any of our outhouses in the city? No. We will have our railways to convey the food to the pig pens, and somebody to take care of them. Somebody to gather up the scraps at the table, and take them away. Somebody to take the feed and feed the cows, and take care of them out of the city. Allow any nuisance in the city? No, not any, but everything kept as clean and as nice as it is in this tabernacle. Gravel our streets, pave our walks, water them and keep them clean and nicely swept, and everything neat, nice and sweet. Our houses built high, sleep up stairs, have large lodging rooms, keep everybody in fresh air, pure and healthy.

Work through the day, and when comes evening, instead of going to a theatre, walking the streets, riding or reading novels—these falsehoods got up expressly to excite the mind of youth—repair to our room, and have our historians and our different teachers to teach classes of old and young, to read the Scriptures to them; to teach them history, arithmetic, reading, writing and painting; and have the best teachers that can be got to teach our day schools. Half the labor necessary to make a people moderately comfortable now, would make them independently rich under such a system.

Now we toil and work and labor, and some of us are so anxious that we are sure to start after a load of wood on Saturday so as to occupy Sunday in getting home. This would be stopped in our community, and when Sunday morning came every child would be required to go to the school room, and parents to go to meeting or Sunday school; and not to get into their carriages, or on the railroads, or lounge around reading novels; they would be required to go to meeting, to read the Scriptures, to pray and cultivate their minds. The youth would have a good education, they would receive all the learning that could be given to mortal beings; and after they had studied the best books that could be got hold of, they would still have the advantage of the rest of the world, for they would be taught in and have a knowledge of the things of God.

Avoid Waste

Bring up our children in this way and they would be trained to love the truth. Teach them honesty, virtue and prudence, and we should not see the waste around that now is witnessed. The Latter-day Saints waste enough to make a poor people comfortable.

* * *

If we could see such a society organized as I have mentioned you would see none of this waste. You would see a people all attending to their business, having the most improved machinery for making cloth, and doing every kind of housework, farming, all mechanical operations, in our factories, dairies, orchards and vineyards; and possessing every comfort and convenience of life. A society like this would never have to buy anything. They would make and raise all they would eat, drink and wear ,and always have something to sell and bring money to help to increase their comfort and independence.

"Well, but", one would say, "I shall never have the privilege of riding again in a carriage in my life." Oh, what a pity! Did you ever ride in one when you had your own way? No, you never thought of such a thing. Thousands and thousands of Latter-day Saints never expect to own a carriage or to ride in one. Would we ride in carriages? Yes, we would; we would have them suitable for the community, and give them their proper exercise; and if I were with you, I would be willing to give others just as much as I have myself. And if we have sick, would they want a carriage to ride in? Yes, and they would have it, too; we would have nice ones to carry out the sick, aged and infirm, and give them exercise, and give them a good place to sleep in, good food to eat, good company to be with them and take care of them.

Would not this be hard? Yes, I should hope so. If I had the privilege and the power, I would not introduce a system for my brethren and myself to live under unless it would try our faith. I do not want to live without having my faith and patience tried. * * *

Become Useful

Do you think we shall want any lawyers in our society? No, I think not. Do you not think they will howl around? Yes, you will hear their howls going up morning and evening, bewailing one another. They will howl, "We can get no law suits here; we cannot find anybody that will quarrel with his neighbor. What shall we do?" I feel about them as Peter of Russia is said to have felt when he was in England. He saw and heard the lawyers pleading a great deal there and he was asked his opinion concerning them. He replied that he had two lawyers in his empire, and when he got home he intended to hang one of them. That is about the love I have for some lawyers who are always stirring up strife. Not but that lawyers are good in their place; * * * I cannot see the least use on the face of the earth for those wicked lawyers who stir up strife. If they would turn merchants, cattle breeders, farmers or mechanics, or would build factories, they would be useful; but to stir up strife and quarrels, to alienate the feelings of neighbors, and to destroy the peace of communities, seems to be their only business.

For a man to understand the law is very excellent, but who is there that understands it? They that do are peacemakers, they are legitimate lawyers. There are many lawyers who are very excellent men. What is the advice of an honorable gentleman in the profession of the law? "Do not go to law with your neighbor; do not be coaxed into a lawsuit, for you will not be benefited by it. If you do go to law, you will hate your neighbor, and you will finally have to pick some of your neighbors who hoe potatoes and corn, who work in the cabinet shop, at the carpenter's bench, or at the blacksmith's forge, to settle it for you. You will have to pick ten, twelve, eighteen or twenty-four of them, as the case may be, to act as a jury, and your case goes before them to decide. They are not lawyers, but they understand truth and justice, and they have got to judge the case at last." Why not do this at first and say we will arbitrate this case, and we will have no law suit and no difficulty with our neighbor, to alienate our feelings one from another? This is the way we should do as a community.

Would we want doctors? Yes, to set bones. We should want a good surgeon for that, or to cut off a limb. But do you want doctors for not much of anything else; let me tell you, only the traditions of the people lead them to think so; and here is a growing evil in our midst. It will be so in a little time that not a woman in all Israel will dare have a baby unless she can

have a doctor by her. I will tell you what to do, you ladies, when you find you are going to have an increase, go off into some country where you cannot call for a doctor, and see if you can keep it. I guess you will have it, and I guess it will be all right, too. * * *

Nature Best Doctor

Let the sick do without eating, take a little of something to cleanse the stomach, bowels and blood, and wait patiently, and let Nature have time to gain the advantage over the disease. * * * Who is the real doctor? That man who knows by the spirit of revelation what ails an individual, and by the same Spirit knows what medicine to administer. That is the real doctor, the others are quacks.

But to the text. We want to see a community organized in which every person will be industrious, faithful and prudent. What will you do with the children? We will bring them up until they are of legal age, then say, "Go where you please. We have given you a splendid education, the advantage of all the learning of the day, and if you do not wish to stay with the Saints, go where you please."

What will you do with those who apostatize after having entered into covenant and agreement with others that their property shall be one, and be in the hands of trustees, and shall never be taken out? If any of these parties apostatize, and say we wish to withdraw from this community, what will you do with them? We will say to them, "Go, and welcome", and if we are disposed to give them anything, it is all right.

Where are we going to find the greatest difficulty and obstruction in regard to this organization? In the purse of the rich? No, not by any means. I have got some brethren who are just as close, tight and penurious as I am myself, but I would rather take any moneyed man in this community, and undertake to manage him, than some men who are not worth a dollar in the world. Some of this class are too independent. They would say, "I'll go a fishing", or "I guess I'll go a riding, where I please." * * * But if such a community could be organized to show the Latter-day Saints how to build up the kingdom of heaven on the earth I would be glad to see it—would not you?

If this could be done I want to say to the Latter-day Saints, that I have a splendid place, large enough for about five hundred or a thousand persons to settle upon, and I would like to be the one to make a donation of it, with a good deal more, to start the business, to see if we can actually accomplish the affair, and show the Latter-day Saints how to build Zion. Not to make a mock of it. Not go and preach the Gospel without purse and scrip, and gather up the poor and needy, and have them bring Babylon with them. Leave Babylon out of the question. Make our own clothing, but do not put seventeen or twenty-one years in a single dress, neither be attired so as to look like a camel. It is not comely, it does not belong to sensible people, not to any people who wish to carry themselves justly and correctly, before the heavens and intelligent men. * * *

Make Lives Useful

Where are your cows? Have you taken care of them? If you see a community organized as they should be, they will take care of their calves; they will have something to feed them on in the winter; and they will take care of their stock and not let it perish. What a sin it is to the Latter-day Saints, if they did but know it, to abuse their stock—their cattle, milch cows and horses!. Through the summer they will work and use them, and in the winter turn them out to live or die as they can, taking no care of that which God has given them. Were it not for the ignorance of the people, the Lord would curse them for such things.

We ought to learn some of these facts and try and shape our lives so as to be useful. Let the men make their lives useful. Let the women make their lives useful. Mothers, teach your daughters how to keep house, and not how to spend everything they can get hold of. I will just say a few words on this subject. **We have hundreds of young men here who dare not take girls for wives. Why? Because the very first thing, they want a horse and buggy, and a piano; they want somebody to come every day to give them lessons on the piano; they want two hired girls and a mansion, so that they can entertain company, and the boys are afraid to marry them.**

Now, mothers, teach your girls better things than these. What are the facts in the case? If you had been brought up to know what property—fine furniture, carpets, and so on, was worth, you would take care of it, and be prudent in the use of it, and teach your girls to take care instead of wasting it. Do you believe it? This does not hit at all, but too many. I wish you would harken to these things. * * *

Take Inventory

We had better reckon with ourselves and look over our accounts, and see how we stand before the Lord. See if we are doing good, if we are bestowing our substance on the poor, that they may have food to eat and habitation to dwell in, and be made comfortable: see if we are sending our means for the poor in foreign lands, and aiding to send the Elders to preach to the nations and gather up the people and make them happy and comfortable. Instead of doing this I fear that many are wandering away from the commandments of the Lord. "O fools, and slow of heart to believe!" **We can get rich a great deal quicker by serving God than by serving ourselves, do a great deal better, and do a great deal more good. The earth is the Lord's and the fullness thereof. He is anxious and is waiting, with extended arms and hands, comparatively, to pour the wealth of the world into the laps of the Latter-day Saints, if they will not give it away to their enemies.**

But now * * * I say, let the Lord keep us poor rather than forsake our religion and turn away from it! Why cannot man serve God with his pockets full of greenbacks, and not lust after them one particle? If he cannot do it, he is lacking in wisdom, faith and knowledge, and does not understand God and his ways. The heavens and the earth are full of blessings for the people. To whom do they belong? To our Father in heaven, and he wishes to bestow them upon his children when they can receive and dispose of them to his name's glory. * * *.—Journal of Discourses, 15:220 et seq.

BE NOT EASILY SATISFIED

Don't be satisfied with small things; we beg of you let your thoughts and hopes in the work of the Lord be as expansive as eternity. If you are satisfied with light records, you will always have them to submit; if you are willing to hang on to the dog's tail you will always be found hanging there.—Elias S. Kimball to his missionaries.

FOR THE GOSPEL'S SAKE

(Selected)

Perhaps one of the most heartrending experiences of our early missionaries was that Rudger Clawson had at the martyrdom of Elder Joseph Standing, in the State of Georgia. Although the incident is past and the saints have forgotten, as they also have forgotten the martyrdom of Joseph and Hyrum Smith, the fact remains—that men were once willing to give their lives in an effort to forward the work of God.

The following excerpts cannot do justice to the pitiful and trying experiences of Brother Clawson in his humble effort to care for his dead companion. They will remind the Saints of this day, however, that the

way to perfection has not always been lined with the peace and goodwill of the world. The history of the rise of this Church has been penned with the blood of the faithful, who believed that their lives were not too much to give, for what we now lightly call "The Gospel's sake".

* * * When the inquest was concluded, a momentious question was broached by the coroner, he said: "What is to be done with the body?" Not a soul responded, and an unbroken silence pervaded the party for several minutes. No one appeared willing to take the risk of becoming by the performance of a humane and friendly act a probable victim of anti-"Mormon" hate and vengeance. It was a trying and critical moment for poor Rudger, who stood apparently alone and friendless in a strange country, under circumstances of a most perplexing as well as sorrowful character. Of course, he could say nothing.

There was one man who had stood by him thus far. Had his friendship faded? As this reflection passed through Rudger's mind that same person—the noble and generous hearted Holston—broke the stillness and said: "Take the body to my house".

A large, wide plank was procured from an adjacent deserted cabin. Upon this the corpse was laid. Four pieces of wood were placed under the board, so that eight men could carry the inanimate burden. Rudger, the coroner and Mr. Holston were among the pallbearers who carried this rude, extemporized bier. The others were promiscuous persons who had gathered to the spot from curiosity.

By the time the sad procession was ready to march through the woods it was dark. They had moved but a short distance until the gloom was impenetrable. There was no symptom of a breeze, not even enough to stir a leaf. Nothing was heard but the dull tramp, tramp of the bier bearers, and the resounding echo of their footfalls, which were necessarily regular to maintain the balance of the burden. The somber nature of the whole incident was painful in the extreme, and especially so to him who was helping to bear the body of his murdered friend, brother and companion.

This monotonous gloom was suddenly relieved by the human voice. The coroner addressed Rudger: "What disposition do you propose to make of the corpse?"

"I intend to take it home to Utah."

"I think such an idea is preposterous. I do not believe you could find a railway company who would give you transportation for it, and even if you did they would probably throw it off somewhere on the road. It appears to me the better way would be to bury the body here, and then, in the course of two or three years, the bones could be taken up and removed to any point that might be desired."

"I view the matter quite differently", was the resolute response. "I feel that the spirit of Elder Standing would never be satisfied to have his body buried where he was murdered. He would prefer it to be laid away in the land where his friends and kindred dwell. I should feel so if I were in his place, and I intend doing in regard to him as I would wish should be done by me under similar circumstances."

This ended the conversation, and the bearers of the body soon reached Mr. Holston's house.

A rude support was constructed in the front yard of the premises, and on this the plank upon which the body lay was placed.

At this juncture a new difficulty presented itself—no person present knew anything about preparing a corpse for the casket. In this dilemma Rudger, who had never had the slight-

est experience in that line, was under the necessity of undertaking the task.

A tallow candle was procured and placed near the head of the body. A vessel of warm water was brought and with these materials and some cloths, Rudger proceeded with the melancholy and distressing work before him. It was a difficult duty, as the blood that had flowed from the wounds was spread over the head, face and neck of the corpse and had dried into a thick crust, the hair being all clogged and matted. This labor of love and friendship occupied a full hour, the operator receiving no assistance or aid from the group of curious onlookers, who stood around and gazed upon the weird spectacle.

The scene must be largely left to the imagination of the reader. Its constituents were unique as well as solemn. The deepest silence prevailed, the intense darkness was only relieved by the dull rays of a tallow candle, whose dim flicker revealed the ghastly face of the dead, and the sad and earnest countenance and form of the young man who was performing some of the last offices of affection for his deceased friend. The awe-stricken spectators who were thrown into partial relief by the subdued light of the sickly dip. The huge trees, though scarcely perceptible, formed a fitting frame to the gloomy picture. Added to this were the furtive and fearful glances cast by the people into the dense darkness beyond, as if they anticipated that at any moment the quiet of the place might be suddenly interrupted by an incursion of blood-thirsty anti-"Mormon" mobocrats.

Finally Rudger's dreary task was finished, the body being washed, and clothed in clean garments. A sheet was thrown over the corpse and all retired into the house.

There is quite "enough in the world for everybody's need but never enough for everybody's greed."—David Lawrence.

CONFERRING THE PRIESTHOOD

The revelation in Section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21, clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the conferring of the Priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it is authoritatively conferred upon him.

Take, for instance, the office of a deacon: the person ordained should have the Aaronic Priesthood conferred upon him in connection with his ordination. He cannot receive a portion or fragment of the Aaronic Priesthood, because that would be acting on the idea that either or both of the (Melchizedek and Aaronic) Priesthoods were subject to subdivision, which is contrary to the revelation.

In ordaining those who have not yet received the Aaronic Priesthood, to any office therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. They are:

"Upon you, my fellow servants (servant), in the name of Messiah, I confer the Priesthood of Aaron."

Of course it would not necessarily follow that these exact words should be used, but the language should be consistent with the act of conferring the Aaronic Priesthood. — Improvement Era, Vol. 4, p. 394, March, 1901. Also "Gospel Doctrine, Sermons and Writings of President Joseph F. Smith, p. 169.

Mormonism embraces all truth that is revealed, whether religious, political, scientific or philosophical.—Brigham Young.

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

PARENTS of the wilful and the wayward! Do not give them up. Do not cast them off. They are not utterly lost. They have but strayed in ignorance from the Path of Right, and God is very merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow, finite minds can comprehend.

The wandering sheep will be found. The eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the Fold. Either in this world or the world to come, they will return. They must pay their debt to justice, must suffer for their sins, and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving Father's heart and home, the painful experiences will not have been in vain.—Orson F. Whitney.

THE CHURCH OF THE FIRSTBORN

Who are the Church of the Firstborn?

When was it organized?

Is the Church of Jesus Christ of Latter-day Saints that Church?

What preparations are being made for membership in the Church of the Firstborn?

These are most obsorbing questions that but a few of the Saints, as we understand it, are conversant with; yet we regard them as most vital as pertaining to the great plan of salvation. We treat the questions categorically:

1st. In the "Vision" (D. & C., 76), we are informed that those who come forth in the "resurrection of the just", are the Church of the Firstborn.

> **They are they, says the revelation, who receive the testimony of Jesus, and believe on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given— * * ***
>
> **And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. * * ***

They are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fulness, and of his glory; and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. * * *

These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn. These are they whose names are written in heaven, where God and Christ are the judge of all. * * *

They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; * * *

Answering the question, by revelation, "What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?" The answer is given, "We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer in the everlasting Gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.—Ib. 77:11.

The advantage of this asociation with the church of the Firtborn is shown in the following scripture:

The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.—Ib. 107:18, 19.

To attempt to elaborate upon the qualifications for and the great blessings derived from a membership in the church of the Firstborn, would be tantamount to an attempt to "paint the lily" or improve upon God.

2nd. When and where was the church of the Firstborn organized? As published in July TRUTH, p. 39, it was organized in Kirtland, Ohio, probably at the time of the dedication of the Temple; at any rate, after Brigham Young and Heber C. Kimball had accepted the Gospel in 1832, for they were present at the organization. President Heber C. Kimball said:

It is the first church that ever was raised up upon this earth; that is, the first born church. When our Father organized that church, he organized it just as his Father organized the church on the earth where he dwelt; and that same order is organized here in the city of Great Salt Lake; and it is that order that Joseph Smith, the Prophet of God, organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself and others were present when that was done. * * *—J. of D., 5:129.

3rd. Is the Church of Jesus Christ of Latter-day Saints that church? No. It is a corporate body organized under the laws of the State of New York. It was organized April 6, 1830, while the church of the Firstborn is a celestial body organized after the pattern of heaven. The Church of Jesus Christ of Latter-day Saints is a church body in which **"all things are to be done by common consent"** of its members (D. & C., Sec. 26), while the Church of the Firstborn is a pure Theocracy. A church that is operated by the common consent of its members cannot be stronger or better than its members. The vote of the least faithful in the church has the same force and power as the vote of the most faithful—it is a quasi-Democracy; while a Theocracy is of God and is controlled wholly and completely by Him. Elder Joseph Fielding Smith, Church Historian and a member of the Quorum of Twelve, says:

Those who enter into the Celestial kingdom are those who are of the Church of the Firstborn, in other words, those who keep all the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn, spoken of in the great revelation called the vision (D. & C., Sec. 76).—Truth 5:210; 9:92.

4th. What preparations are being made for membership in the Church of the Firstborn?

In a revelation to Joseph Smith, whom the Lord addresses as Enoch (March 1832), he sets forth the principles for a fuller organization of the Saints for the regulation of their temporal affairs, **"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. * * ***

Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the Church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion.—D. & C., 78:5-7, 20-21.

To become a member of the Church of the Firstborn one must be begotten into the faith through Christ our Lord. —Ib. 93:22.

We quote from Mill. Star (Vol. 42: 584), 1880:

Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a CHOICE PEOPLE, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. Such a body will evolve from those called Latter-day Saints. * * * Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the nucleus or foundation from which will spring the RIGHTEOUS MILLENNIAL POPULATION of our globe.

This would suggest a people who had reached a membership in the Church of the Firstborn. On this point President Brigham Young stated:

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.

The testimony of Heber C. Kimball along the same line is:

But the time will come when the Lord will choose a people OUT OF THIS PEOPLE, upon whom he will bestow his choicest blessings.—Des. News, Nov. 9, 1865.

And ten years later, President Daniel H. Wells, a member of the First Presidency of the Church, sounded a similar warning. He said:

Many will doubtless make shipwreck of their faith and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another, BUT A PEOPLE WILL COME FORTH FROM AMONG US, who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in his ways, and who will walk in his paths.—Des. News, Nov. 6, 1875.

And seven years later President Wells repeated this warning in the following language:

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.—Oct. Conference 1882; Deseret News, Dec. 9, 1882.

On this point Bishop Orson F. Whitney spoke thus:

> **Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, IN THE HEART'S CORE OF THIS PEOPLE, that will arise in their majesty in a day that is near at hand, and PUSH SPIRITUAL THINGS TO THE FRONT; a people who will stand up for God, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.—Des. News Weekly, Aug. 11, 1889; TRUTH 4:233.**

These scriptures clearly indicate a period of preparation—a people living, or at least trying to live, the fundamental principles of the Gospel; a people who are and have been braving prison bars, who are ostracized by society, and who have been driven out of the Church for non-compliance with its modern and changed doctrines. This people, while recognizing their weaknesses and their too evident limitations, is earnestly endeavoring to qualify as members of the Church of the Firstborn.

Connected with this Church of the Firstborn is the kingdom of God, also organized at Kirtland. It, according to the testimony of Heber C. Kimball, was "organized after the Order of of God and after the Order the Church of the Firstborn", the one being the ecclesiastical body and the other the political body that will rule on earth under Divine direction.

> **He that loveth father or mother more than me is not worthy of me: he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me.—Jesus.**

THE LORD'S SABBATH

One day in seven is a rest day. The Lord so decreed it. He organized the earth in six days, or periods, and rested from His labors on the seventh. This is a holy day and should be observed as such. Not only is man to observe the Sabbath, but his work animals are also to be permitted to rest—not only human and animal life are given a Sabbath but the earth is also awarded a year of rest, one year in seven. (Lev., Sec. 25). To Israel the Lord said:

> **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 (periods) the Lord made heaven and earth, and sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.—Exodus 20:8-11.**

Aside from any religious consideration the observance of this period of rest is a wise economy. It is demonstrated that both man and beast will accomplish as much, and even more, working six days and resting on the seventh, year in and year out, as if they worked straight through the seven days, with no rest period. They work with greater contentment and to a more purposeful end.

All Christian nations are taught to observe the sabbath day. Quite recently Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, is reported to have visited the Russian zone of Germany, and there found "certain hopeful signs" that "men and women might be allowed to worship God after their own fashion and according to his law". We quote from TIME (Jan. 6, 1947):

> **In a certain town, people had been made to work on their farms on the Sabbath day, and thus had been unable to attend church. When their pastor protested to the local commandant that good Christians were required to observe the Sabbath according to the Ten Commandments, the Russian officer asked what these might be. Thereupon the pastor recited to him the Com-**

mandment as it had been given by the Lord to Moses, (and as given above).

Whereupon the Russian replied: "This is indeed outstanding and should be preached everywhere." And thereafter in that town none were asked to work on the sabbath day.

This is a hopeful sign. To the present generation the Lord has given the following instructions:

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.—D. & C., 59:8-13.

The present Christian world trend is to use the Sabbath day as a day for recreation — fishing, hunting, game playing, sleeping, drinking, etc. These habits wholly miss the mark. To fully reap the benefits of the Sabbath one should concentrate on the spiritual requirements of life, **paying "devotion unto the Most High."**

Surely as an expression of gratitude unto the Lord for His generous blessings—of life and being, food and clothing, homes and comforts, and domestic tranquility—it is not too much to devote one day in the week exclusively to His worship; and especially so when such worship means so much to the good of the individual.

However, men should not lean over backwards. We frequently hear the remark that so and so is too religious Such a statement cannot be true. Men cannot be too religious—cannot be too earnest in the worship of their Lord though they may simulate piety to the point of hypocrisy—they may be too sanctimonious. Jesus was taken to task by the over pious Pharisees because his disciples plucked corn and ate it on the Sabbath day. They were doubtless hungry and perhaps had been refused food by the overzealous and hypocritical Pharisees; as they traveled through a corn (or grain) field they plucked and ate. For this the Master was condemned. But, defending their act, Jesus said:

The Sabbath was made for man, and not man for the Sabbath. Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat. For the Son of Man made the Sabbath day, therefore the Son of Man is Lord also of the Sabbath. (Mark 2:25-27 Ins. T.)

The Lord told the children of Israel, "Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deut. 14:2).

This is the lot of such Latter-day Saints as observe the commandments of God, to not only love God with all their hearts, but also love their neighbors as themselves. Holy, because they worship Him with a oneness of heart, and a "peculiar people unto Himself", because they eschew the world and elect to live as true Saints.

While crossing the plains on their way to Utah, Brigham Young and his brave army made it a rule to rest on the Sabbath, devoting the day to a contemplation of their blessings and worshiping God with a simple and sincere devotion. Thus also their animals were given a rest and a chance to recoup the strength the six days had robbed them of.

Latter-day Saints will do well to take inventory, and return to their fundamental teachings, observing the Sabbath day and keeping it holy.

HEALTH AND SICKNESS

The world is sick. Its ailments are severe. Both in accidents and disease a deplorable situation prevails. The nearly 170,000 physicians and surgeons in the United States alone speak volumes in regard to the health situation. These doctors, according to the U. S. Department of Commerce, are annually drawing down nearly a billion dollars in fees. Hospitalization and nursing come extra.

It is little wonder, under the gigantic strain, that people are reaching out in every direction for help. Jesus of Nazareth was continually besieged by the sick seeking his blessings. He healed disease, cast out devils and raised the dead. Faith healers now abound in large numbers. Some of them are doubtless sincere while others are less than commercial charlatans.

Recently, Avak, an Iranian "faith healer", who was induced to come to the United States by a wealthy father to work upon his paralytic son, has received considerable press notoriety. What success has attended the mystic is not yet known; but, according to press dispatches, Avak recently attended Communion services of the Armenian Apostolic Holy Cross church. **"The crush was so great around the mystic who reputedly has healing powers, that an ambulance carried away Mrs. L. Lamanda, who had fainted in the church. A police escort was needed to get Avak from the church after the services, and many of those standing on church benches cried sorrowfully and asked his blessing."**

The pleading of the unfortunates was more or less heartrending, but apparently their pleadings were in vain. From time immemorial the destitute in health have sought relief through mesmeric and other occult means. But the true science of healing lies in the Priesthood of God, Faith being the foundation principle. Jesus Christ healed many, but he did not heal all the sick, for there were many who, while in distress, had not the faith to seek relief from the Master, nor had they, as a rule, a sufficient meekness in life to insure them that faith.

By faith people were healed from a distance, while many contacted the Master personally. He raised the dead unto life, caused the blind to see, the deaf to hear, the dumb to speak, the lame to walk, and he cast out devils. He fed the hungry, turned water into wine, stilled the storm, walked upon the water, and performed many other acts considered by the human mind as miraculous.

This was all done through the exercise of faith and in the authority of the Holy Priesthood. The element of faith entered into the organization of earth. True, many who know little or nothing concerning the Priesthood, through their faith either to heal or to be healed, are beneficiaries of this principle of healing; while many who profess the healing gift do not in any sense possess it.

The prescription of the Lord in matters of healing is very clear:

> **Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayers of FAITH shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him.—James 5:14-15.**

In the present dispensation the Lord has said:

> **And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy.**
>
> **And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me. * * ***
>
> **And again, it shall come to pass that he that hath faith in me to be healed, and is**

not appointed unto death, shall be healed. He who hath faith to see shall see. He who hath faith to hear shall hear. The lame who hath faith to leap shall leap.—D. & C., 42-43-44; 48-51.

The Elders who go into the world to preach the Gospel are told these signs shall follow the believer:

In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them, and the poison of a serpent shall not have power to harm them.—Ib. 84:66-72.

These signs are now following the true believers to a liberal degree, and doubtless would be manifest to a much greater degree if the Saints and Priesthood were more faithful in keeping the commandments of the Lord.

It must be admitted that the medical profession, where practiced in sincerity and honesty, is accomplishing wonders in alleviating pain and correcting physical disorders; the science of surgery is especially noted for its achievements; and proper credit should be accorded the profession. **But how much more expeditious, more desirable from every viewpoint, and more in keeping with the pocketbooks of the poor, was the treatment given by Peter and John to a "certain man, upwards of 40 years of age, lame from his mother's womb", who had to be carried daily to the gate of the Temple to beg alms. Peter, the physician operating under license from the Lord, said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise and walk." (Acts 3:7-8). And he immediately walked.**

That was the practical operation of a perfect faith; as when Apostle Paul was shipwrecked on the isle of Melita, while gathering sticks for a fire, a poisonous reptile fastened on his hand. He shook it off and continued his labors without harm, while those observing the incident expected him to topple over dead any moment: "And the poison of a serpent shall not have power to harm thee.'

When God is the physician a perfect recovery, either into mortality or immortality may always be expected.

TITHING

"Tithing was a moral and not a ceremonial law. Jesus did not cancel the moral law; he confirmed it. He did not destroy it; he defended it. He did not tone it down, but up. He did not lower the obligations, but heightened them. He did not ask for less; but more. HE DID NOT ABOLISH TITHING; BUT COMMENDED IT. Tithing is not the COMPLETION of the Christian's duty, but BEGINNING. Tithing is the expression of HONESTY, not necessarily LIBERALITY. Tithing is a matter of minimum obligation, not necessarily SUPREME CONSECRATION."

FAMINES

Anent the famine situation now converging upon the world, spreading disease and death among the nations, the turn of events are appalling. Time was in the settlement of America that tobacco was one of the standards of values. A recurrence of this standard is now being evidenced in the "Black market" transactions in Germany. We read in the "World Dispatch" (February 18, 1947):

American cigarettes now have become more valuable than the U. S. dollar as a medium of exchange in Germany. A cigarette is worth more than it was during the war.

What is true in Germany is becoming true in other nations of Europe. The cigarette's value as a currency is increasing so steadily that, on the average, it goes through ten transactions in trade before it is smoked.

A package of cigarettes is a standard medium of exchange for buying scarce necessities and the few luxuries that are available.

Some of the values of cigarettes as listed:

100 stubs, one loaf of bread.

1 pack, one table lamp.

4 packs, one small stove.

5 packs, one radio.

10 packs, three pounds of butter.

20 packs, one precision camera.

50 cartons (500 packages or 10,000 cigarettes), one automobile.

Reporting on conditions in the American zone of Germany, ex-President Herbert Hoover proposes that $475,000,000 be used there during the next eighteen months to feed the people and get them on a self-supporting basis. The suffering in the English, French and Russian zones, especially the latter, is described as particularly acute.

While, of course, this great suffering is largely chargeable to the foolish wars in which most all the nations participated, yet we are convinced that had the American nation, for instance, displayed greater wisdom and statesmanship, much of the present distress could have been avoided.

The Latter-day Saints should take note of these situations and take steps to correct the economic defects insofar as their immediate interests are concerned. A wise economy must be adopted; unnecessary spending avoided; cut down on amusements; budget the income and expenditures, and live strictly to the budget arrangement.

Wheat and other foodstuffs should either be raised or purchased, where possible, and so much thereof not actually needed for present consumption should be stored for hard times, which are bound to come. As near as possible a seven year supply, in accordance with the counsel of the early leaders, should be the goal.

It may not be too late yet to attain this economy. A strict budgetary management of the home will, in time, accomplish wonders. A dollar or two a week soon amounts to a sizeable sum, and it is surprising what may result from a sincere and honest endeavor. Remember the Prophets of God have told us that not a kernel of grain will be raised when the distress of famines comes upon us. How many will then be able to tide over and care for their charges? The Lord said:

O, ye nations of the earth, how oft would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of FAMINES and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!—D. & C., 43:24-25.

Latter-day Saints, there is little time remaining.

NO FAMINE HERE

Berwick, Pa., Nov. 18 (AP)—After Mrs. James Camolocci, 49, Berwick, gave birth to a girl Monday, she told hospital authorities it was her 19th child.

Later, after thinking it over mathematically, she informed them it was her 20th. Nineteen, including two sets of twins, are living.

Covington, Ky., Dec. 27 (AP)—A 43-year-old Fleming county, Kentucky, woman gave birth to her 20th child, a 7-lb. 14-oz. boy, here Friday.

THE COMING FAMINES

(Continued from page 37)

Having given the word of the Lord and counsels as given through the Lord's servants in the matter of storing up grain for the coming days of want, distress, commercial decay and stagnation, and the passing of much that belongs to our civilization, we will now turn to another phase of teachings and counsels given.

The Saints had been plead with throughout the stakes of Zion to build on that foundation which alone would remain intact when Babylon should fall. This was a time which would consist of chaos. The counsels which had been given by President Young and his associates in the priesthood largely went unheeded. In the main, only a small portion of the Saints heeded his warning voice. With the passing of President Young in August, 1877, just thirty years had passed since pioneer entrance to the valleys, and a feeling of contentment had arisen among the Saints so that to most of them warning of coming hunger and famine seemed unwarranted and fantastic. They now were living in the midst of plenty and did not want to be disturbed. President Heber C. Kimball's prophecy found little lodgment in the minds of the Saints of that time, and those living today know nothing concerning it. He said:

> *** * * When the famines begin upon the earth, we shall be very apt to feel them first.**
>
> **If judgments must needs BEGIN AT THE HOUSE OF GOD, and if the righteous are scarcely saved, how will it be with the wicked? Am I looking for famines? Yes, the most terrible and severe that have ever come upon the nations of the earth. * * ***
>
> **Be wise, listen to counsel, and obey the voice of the head and you will prosper and never want for bread, but as THE LORD LIVETH YOU WILL FEEL IT, IF YOU DO NOT CONTINUE IN THE LINE OF DUTY. (President Brigham Young: "THAT IS TRUE." Yes, it is true as it is that God ever spoke to this generation. * * *—Deseret News, April 22, 1857.**

It was the brethren of the priesthood scattered throughout the sheepfolds of the Church who were charged with the mission to store up grain for the awful days coming. The command went unheeded and all manner of excuses were offered for their neglect. The following statement is proof: **"God saw that you would not listen to the words of His servants, but you listened to your own words and you did not have confidence to lay up stores; there is not one man to a hundred that ever did it and that is proof sufficient that you did not believe what was said."** To again refresh our reader's mind with President Young's teachings and how the brethren had defaulted, it was said: **"He has spoken and reiterated these things in your ears till he is ashamed."**

To meet the condition seen approaching another line of reasoning was undertaken. President Young and his associates in authority were determined if the Saints should fall victims to the disaster, at least one thing would be left upon record for the truth to be told, the Saints had been warned and forewarned. The burden of this great task was now to be placed upon the mothers and daughters in Israel. The matter had been fully considered in Council meetings.

A new leader was sought to pioneer the endeavor. A leader who could, and who would, inspire her sisters to action in accomplishing what the brethren had failed to do. The choice fell upon Sister Emmaline B. Wells, then a young lady—but full of faith—one who, with many other sisters, had not been ashamed of the patriarchal order of marriage. She was living in those relations. Her call to this responsible assignment she had narrated many times, and once again at the October Conference of the Relief Society Sisters in 1914, now old, gray and enfeebled, upon request she rehearsed anew some of the facts a part of that

history. Her story told in simplicity follows:

At this present time in the history of the world and in the history of our people, it seems necessary to talk about temporal wants, including the saving of grain; and I have been asked before this conference commenced, to speak of the mission given to me in this work. First of all, I want to say that when I was quite a young woman, I was at one time very ill, and Sister Eliza R. Snow came to me. * * * Sister Eliza was secretary of the First (Relief) Society; and when she administered to me, she gave me a blessing which I wrote down at the time, and she said: "YOU WILL LIVE TO DO A WORK THAT HAS NEVER BEEN DONE BY ANY WOMAN, SINCE THE CREATION." These were her words.

Well, one day toward the end of September, 1876, President Young sent for me to come over to his office. Brother George Reynolds, his private secretary, brought the message. The Exponent office at that time was on the corner where the Alta Club is now, so that I had only a little way to go. When I went over, the President said:

"I want to give you a mission; and it is to save grain. The brethren tell me, that the sisters want them to sell the grain to buy bonnets and other finery * * *. I want the sisters to save the grain, and I want to give you a mission. I want you to begin by writing the strongest editorial that you can possibly write upon this subject."

I felt pretty timid, and was just about trembling, when I went to talk the matter over with President Wells. He was sitting on the porch of his own home where hundreds of you have seen him, where the Templeton now stands. I told him what President Young had said, and added: "You will have to help me."

He replied, "I am not going to help you; you can do it yourself."

I will say, though, that I went first to Sister Eliza R. Snow; and she said she couldn't help me,—it was given to me to do. Finally President Wells consented that after I wrote the editorial, he would look over it. And this is the way the grain movement started among the Relief Societies.

We began that very year, and though we were laughed at, we did buy grain,—the Relief Society did; I did not do it myself—the Relief Society gave money, and grain was bought that year, and stored in President Wells' barn, where the Co-op is now, back of the old home on the corner. We had quite a quantity stored that year; and the sisters also began in the several Stakes of Zion that had begun to be organized. I think there were fourteen Stakes organized, previous to President Young's death. In all these Stakes the sisters began, and that work has been kept up until the present time. Yet we have been ridiculed more over this than over any other thing in the Relief Society.

I think that you can all realize that President Young had the gift of prophecy, that he knew what he was doing, that he knew what he was advising. Further than that, whether or not it was known to him, it was known to the Lord that I would live to the old age I have. At any rate, I have lived to this day to tell you this story about the beginning of the saving of grain, and to counsel you to be diligent this year, not only in saving of wheat, but in the saving of everything else that can be saved and preserved in the way of provisions * * *.

Now, whether this was the peculiar mission to which Sister Eliza referred in blessing me—that I should live to do a work that had never been done by any woman since the creation—I may leave you to say.

In any event, the work that has been done in the saving of grain is unusual and unique for women. Joseph in Egypt was the only one that saved and stored grain for a great people. So it may be said that Sister Eliza's prophecy has come to pass, as have many other prophecies that she uttered.—The Relief Society Magazine, Vol. 2, pp. 47-9.

Such, then, was the testimony of Emmaline B. Wells. Let us now reproduce portions from some of those "strong editorials" she was counseled to write. It is possible through these to be impressed by the spirit which actuated the writer and helped to infuse the sisters with it in the grain-storing movement. The first editorial appeared October 15, 1876. From it these words:

SISTER, BE IN EARNEST

At the suggestion of President Brigham Young we would call the attention of the women of this territory to the subject of saving grain. It is one important item which President Young has labored diligently to impress upon this people ever since their residence in these valleys. His advice has ever been to the brethren to cultivate the soil and let the mines, and mining speculations alone, for the grain was of more consequence than gold or silver. And these people are witnesses to that fact; practically

having experienced the scarcity of provisions and especially of breadstuffs in the earlier settlements of this country * * *.

The Relief Societies and Co-operative organizations in which some of the women of this territory are interested, have funds at their disposal from time to time, which can be made available to carry out President Young's wishes in regard to buying and taking care of the grain.

It is no doubt the best investment of means that could possibly be made, for if the prophecies of the scriptures, both ancient and modern, and of Joseph Smith are to be fulfilled, which the Latter-day Saints profess to believe, **THERE WILL BE A DESOLATING FAMINE IN THE LAND;** and if the women of this territory will be wise, and hearken to the counsel given to them now, there is no doubt that the result will be an eminent success. If the means now on hand in the Societies and Women's Associations can be turned into grain, and such measures taken to store it and preserve it from damp and all other things that would damage or destroy it, as can be made practicable according to circumstances and advantages, then one point will be gained towards the temporal salvation of this people in case of emergency. * * *

The women of this territory are capable of carrying out President Young's counsel in this matter; and if they do not they will be left without excuse; **HE HAS CALLED UPON THE BRETHREN UNTIL HE HAS BECOME WORRIED, AND NOW HE APPEALS TO THE SISTERS.** Is not this proof of his confidence in their desire to listen to counsel? The sisters will have ample opportunity now to prove their ability in financiering; and it is greatly to be hoped that they will manifest such earnestness in this matter as cannot fail to accomplish the desired object.

President Young further advises the sisters, that they enter into such arrangments as are applicable to their circumstances in their various districts and settlements, to build store houses for the storing of their grain in the sections of country as they shall divide off, or apportion to certain localities; also that they solicit donations from their husbands and the brethren to assist them in carrying out this enterprise, both for the building of the store-houses and also in obtaining grain to fill them and preserve it for future needs, etc.—Woman"s Exponent, October 15, 1876.

The reader should ever keep in mind that the Saints were warned "**A desolating famine would be in the land**". That granaries should be built to house wheat in, and "**He (President Young) has called upon the brethren until he has become worried, and now he appeals to the sisters**". President Heber C. Kimball had portrayed the coming chaos in these words:

* * * The time will come when we will be obliged to depend upon our own resources, for the time is not far distant when the **CURTAIN WILL BE DROPPED BETWEEN US AND THE UNITED STATES.** —Deseret News, July 5, 1857, Vol. 7, p. 147.

On November 1, 1876, the following lines appeared as an editorial. The words made their impress upon the readers in all of Utah valleys and adjacent territories:

To the women of this Territory we make this appeal in all sincerity and after most serious thought, on storing away grain while it is within their reach. We wish if it were possible, the subject might be agitated in public and private until every mother and every sister should feel the necessity of immediate action.

Is it not presumption in the Latter-day Saints to say they believe in the inspiration of the work of the last days now commenced, and that this people receive divine revelation for guidance, and then pay no attention whatever to the instruction given through the servants of God who hold the keys of power upon the earth * * *.

What is there that will so effectually appeal to human nature as want—want of bread? Surely if there is a spark of true fire in the hearts of the women of this Territory, after the request President Young has made of them reposing such confidence in their ability and exertions, they will arouse all their dormant energies to earnest, decisive and immediate action. Should the time come (and it will) when there will be a scarcity of bread, what will women care then for a little sarcasm? It seems too trivial to call forth the slightest notice in comparison with the momentous subject in contemplation.

It would seem that this people's privations in times past would have so thoroughly taught them the necessity of economy and wisdom in obeying counsel, that it would only be necessary to ask them to do a thing which is so palpable, and they would understand it. The hundredth part of the suffering among, even this small remnant of people, here in these valleys in the times of scarcity, has never yet been told; it is something too deep for empty words; **then only to picture a scarcity all over the land as has been predicted, and the scene is too horrible to bear looking upon** * * *.—Woman's Exponent, Nov. 1, 1876.

Two weeks later another editorial appeared. From it these words:

> **This people were driven out beyond the boundaries of civilization by the hands of their enemies, but God works in a mysterious manner, and who knows, but even as Joseph was sold into Egypt by wicked and false brethren, yet eventually it proved their salvation, and he their temporal Savior, to preserve them and all their father's household from starvation by famine; even so, perhaps, may the Lord prove His watchcare over this people, by giving to them the opportunity of heaping coals of fire on the heads of those who sought to betray them into the power of savages and wild beasts.**
>
> **It has been prophesied, SCORES OF TIMES, to different ones of the Latter-day Saints that their relatives and friends who cast them out and scorned them, should yet come begging for bread; then be wise, and prepare yourselves with bread in abundance to feed the hungry. It is something that will always be marketable and there is little danger of its becoming a drug in the market even should there be plentiful harvests in the future for seven years to come; surely there is as much faith and confidence in the word of the Lord now, as there was in the days of the Egyptains, etc.—Woman's Exponent, Nov. 15, 1876.**

From quotations appearing in the editorial sections the following words of President Daniel H. Wells, delivered at the dedication of the Kaysville Relief Society House, November 12, 1876, will also help to impress the reader with the necessity of the sisters attempting to consummate what the brethren had failed to do.

> *** * * In saving and storing up grain the men have been tried for years, but they have continued to let the grain go; now we want to see if the sisters will be more successful in storing the grain.—Woman's Exponent, March 1, 1877.**

So much from editorials which were printed from time to time. They were the means of creating interest; they set into motion an undertaking which culminated into a fixed program. At the closing years of President Young's ministry there were still many thousands remaining in the valleys who had been on the verge of starvation in times past; these knew what hunger was and none knew it better than the mothers who had been unable to provide food for the hungry mouths around them. Conditions had changed since then. Now food was abundant and most all were enjoying the comforts of life. Mobs had ceased to pillage and drive the Saints and in this environment it was not easy to visualize even greater want, destitution and stagnation that had been portrayed was ahead in the land, but there were sisters who had faith and these went forth to obey counsel. The steps taken are gleaned from further quotations.

On the 17th of November, 1876, a meeting was called summoning the Central and Ward grain committees to Salt Lake City from various localities. The program arranged to be carried out was there submitted to the sisters. The principles there taught were carried into the various Stakes of Zion. It was commencing with this date the grain movement began to assert life, and strange as it may seem, yet it is nevertheless a historical truth, polygamous ladies stood at the head of this movement and inspired their monogamous sisters to enter the program. Before the Central and Ward grain Committees Eliza R. Snow, wife of Joseph the Prophet, in her remarks said:

It is a very important occasion that has called us together, probably such as never occurred on the earth before. The Lord, through his prophet, has called the mothers of Israel to PREPARE FOR A FAMINE, which makes the subject we are called on to discuss a grave one. We are well assured that the time is fast approaching when the Lord will pour out his indignation on the nations, and although we should escape, we will feel the effects in a national capacity. Our hearts must be hard indeed if we will not feel for those who may come to us for help. The Lord showed his servant Joseph that such things would come, and it was of such a nature and so distressing and revolting to humanity to witness, that he asked the Lord to close it up. We see from what has passed that the predictions of the servant of God have been fulfilled to the letter. The prophet of today has now called on the women of Zion to purchase and take care of wheat, and I hope we may act with wisdom that the blessing of God may rest upon our labors.—Woman's Exponent, Dec. 1, 1876.

After one year had passed, another meeting was held Nov. 17, 1877, with the Central and Ward grain committees. They met to review what had transpired and take note of the accomplishments made. President Young had since passed away. In this meeting President John Taylor met with the sisters. He was asked to speak. He commended the sisters for what they had done in so short a time. From his remarks these words are reproduced:

I consider this gathering and storing of wheat as of great importance. I am pleased to find that you have succeeded as well as you have, yet you have not a great deal, considering the size of the Territory, but you will increase. It puts me in mind of the history of Joseph. It took seven years in that day to prepare for the seven years that were to come. We have not any definite time, but we will have to keep pace with our families, which you know are increasing rapidly. If you sisters can help us and succeed in saving wheat for a case of emergency, IT WILL BE ONE OF THE GREATEST ACTS OF STATEMANSHIP THAT COULD OCCUR. We have been careless, we did not save our wheat as we should have done, and now if the sisters take heed to these things the men will find out that their wives have been wise in doing this thing according to counsel. I am pleased to see that the young ladies are taking an active part in the work. * * *.—The Relief Society Magazine, Vol. 2, p. 55.

The grain movement was now launched and growing. Golden kernels were garnered through various activities. Wheat was purchased with money made available. Labor was exchanged for it. Women and children were taken into the wheat fields after crops were harvested and field edges and corners were gleaned. Eggs and butter were sold and from the money so obtained, more wheat was purchased.

Midwives exchanged their skilled services in maternity cases for wheat, and then turned the equivalent over to grain committees. Mothers and daughters were found in fields cutting or pulling weeds in exchange for wheat that would be harvested in the fall seasons. Livtstock owned by sisters was sold or exchanged for wheat. Frequently volunteer groups arranged to go in companies into fields after sacrament services were over setting a future week day apart to gather kernels they were notified were available. The process was slow and humble, and except to the scoffers, was looked upon as a work of dignity. The same thing was repeated year after year, and grain-storing became an established institution—it was a business.

News of what the Mormon sisters were doing in the Rocky Mountains reached the ears of converts in the nation, the islands of the seas, and the nations abroad. In these distant places the poor contributed their mites to the cause. At home granaries were now being set up as wheat accumulated in Stakes and Wards. Losses were sustained for the want of proper knowledge of grain storage, but wisdom and experience taught how to overcome what training had never given. There were many unbelieving sisters as there had been unbelieving brethren and not infrequently those who gleaned and garnered were belittled and taunted. Plenty was in evidence every-

where and years had come and gone and since prophecies had been made concerning hard times and the coming famine, and nothing had come yet.

When Emmaline B. Wells said, "**We have been ridiculed more over this than over any other one thing in the Relief Society**", it was revealing the blind unbelief manifest so generally. To many the prophecies made and the counsels given were interpreted as idle remarks or wild declarations. The earth was producing everywhere, and the rich valleys of Ephraim were bringing forth in their strength. Peace existed in our nation and abroad in the world, science and inventions had come, and a greater flood of it all was still coming, revolutionizing the past and making life more desirable. The civilization of the time was looked upon as being permanent by the masses which was being supported by an era of great prosperity, the like of which the Saints had never experienced or dreamed about. This continued on under the administrations of Presidents Young, Taylor, Woodruff, Snow, and may be said to have reached its climax under the presidency of Joseph F. Smith.

Through these years grain was being garnered slowly. In the midst of plenty it was difficult to visualize a time of want, distress and chaos. In this condition not infrequently brethern of the priesthood would help the believing sisters to sound the prophet-warning, but many, yes, tens of thousands, looked upon these utterances as wild and fanatical. Before large congregations Wilford Woodruff would be heard saying:

> **There is another Word of The Lord unto me, and which has been like fire shut up in my bosom for the last three months; that is, to call upon all the inhabitants of these mountains as far as I have an opportunity, to go to and lay up their grain, that they may have bread. For the last three months I have not felt as if I could answer my own feelings, unless, at every meeting I have attended, I called upon the farmers to lay up their grain. "Oh, yes", say some, 'Heber C. Kimball cried, famine, famine' for years and it has not come yet." Well, bless your soul, there is more room for it to come. "Who am I, saith the Lord, that I promise and do not fulfill?" THE DAY WILL COME WHEN IF THIS PEOPLE DO NOT LAY UP THEIR BREAD THEY WILL BE SORRY FOR IT. The Lord has felt after us in days past and gone by the visitations of crickets and grasshoppers time after time, and had it not been for his mercy we should have had famine upon our hands before this. It is the duty of the farmers in these mountains not to sell their bread, or to throw it away for a song, but to lay it up, or you will find that the day is not A GREAT WAY OFF WHEN YOU WILL NEED IT. THAT IS THE VOICE OF THE LORD TO ME, and it is the way I have felt for a good while, and I believe it is the same to my brethren.—J. of D., Vol. 18, p. 127.**

Back in the year 1883, President George Q. Cannon said:

> **I do not think there is any feature that is so much disliked and so much found fault with as that peculiar feature of our religion which requires us to listen to the counsels of the priesthood * * *. I can readily understand why this doctrine is so much disliked, and why men find so much fault with it; because if that peculiarity were to disappear from among us, and we ceased to listen to the voice of God, as we believe it to be manifested through those whom he has chosen to be His servants, this great Latter-day work would amount to nothing in the earth; IT WOULD SOON MELT AWAY AND BE LIKE THE SECTARIAN SYSTEMS from whence these Latter-day Saints have been gathered out.—Deseret Evening News, Sept. 1, 1883.**

At a subsequent date the same leader placed himself on record as saying he noticed "**a disposition to feel ashamed of the priesthood and ashamed of seeking counsel at the hands of the priesthood, as though it were a forbidden thing, as though it were something that we did wrong in practicing**".—The Deseret Weekly, Vol. 39, p. 592.)

The quotations given will suffice in portraying the condition of the minds of the people and the lack of unbelief so evident. But in spite of all, the believing and faithful sisters continued accumulating grain and building granaries during the 80's, 90's and on down to the breaking out of the first world

war. In this painstaking effort every problem and difficulty incident to grain-storage caused by mice, weevil, mold, etc., was encountered. The wheat so accumulated was never needed in our nation, nor in the valleys of Ephraim, because of famine, but was at times made use of in helpful ways.

During the Church Jubilee year, in 1880, at President Taylor's request, the sisters voted to lend their entire store to Ward Bishops for the poor, for which they were to give receipts with the understanding and promise to return the same subsequently. Receipts were not always given for grain tendered, and the hardworking and faithful sisters became losers to the amount of several thousands of bushels. From time to time wheat was sold, or loaned, yearly for planting. It proved many a blessing to those who were not self-sustaining and helped to put them on a footing to become independent. **"Many communities were aided during drought either through loans or gifts." "A carload of flour was sent to San Francisco at the time of the earthquake and fire of 1906; and a similar amount was sent China a year later for sufferers from famine."**

The twentieth century was like a golden age. Prosperity was everywhere. Nearly all became intoxicated with it, and the Saints in the Rocky Mountains were not exceptions. A new generation was now living, a generation that heard little or nothing of past prophecies in connection with the coming time of stress, privations, the breaking up of civilization, and famine. The Church itself was flourishing. More beautiful temples were added to those already in existence.

Meeting houses and tabernacles were being erected everywhere. Farms were mortgaagd with clear titles to buy more farms. Money was plentiful and easily obtained. Saints speculated, they plunged into various endeavors and had high hopes of fortunes, independence and ease. In the midst of this condition as a bolt of lightning from a clear sky World War I burst upon the nations. Soon America became involved along with foreign nations, and experiences new to the lives of all came.

By October, 1914, the sisters had gathered 157,000 bushels of wheat. As the war proceeded and the need for foodstuffs mounted, the government asked for 100,000 bushels of the wheat the Mormon sisters had accumulated. After the war was consummated, all of the wheat saved over some 43 years was converted into cash. "It was decided by the Relief Society, with the approval of the First Presidency, to centralize the fund which amounted to $412,000, at the Presiding Bishop's Office, to be held there as a sacred trust fund until the need might come to again invest the money in the purchase of wheat."

When World War I ended governments had been overthrown, new ones arose, prices fell, commodities dropped, and a somewhat new economic order was talked about, but was gradually again built upon and after the old one. Readjustments in our nation ruined many. Some were successful in making only a partial recovery, millions never did. The Mormon people, as the people in the nation, were affected by the disruptions and transitions, but many held to the belief that things would adjust themselves and proceeded onward much as before. They could not see that Babylon was receiving wounds from which she would never fully recover, and that events now taking place were in part what the early Mormon leaders warned the Saints would come.

Those of the older generation who had faith in the teachings of their leaders remained out of debt, and taught others to do the same thing. Those who did not, many among that group, lost much and all of what they had. But that was just the beginning

of disappointments. Soon other things followed, distress, blasted hopes and humiliation.

A greater economic upheaval followed in the wake of a short period of great prosperity. It commenced in the fall of 1929. Its great strangulating effects reached the Rocky Mountains by the early year of 1931, and a withering blight rested upon all the valleys and settlements of Ephraim. Ten years of continued financial distress, of ruin, economic chaos, suspense and great humiliation has humbled tens of thousands of Mormon people.

President Heber C. Kimball had said:

> **There will not many calamities come upon the nations of the earth, UNTIL THIS PEOPLE FIRST FEEL THEIR EFFECTS, AND WHEN HARD TIMES COMMENCE THEY WILL BEGIN AT THE HOUSE OF GOD, AND IF THERE IS ANY HOUSE OF GOD ON THE EARTH WHERE IS IT? IT IS HERE, IS IT NOT?—Deseret News, March 2, 1856, Vol. 5, p. 3.**

> **You will also see the day that you will wish you had laid up your grain, if you do not do it now; for YOU WILL SEE THE DAY, IF YOU DO NOT TAKE CARE OF THE BLESSINGS GOD HAS GIVEN TO YOU, THAT YOU WILL BECOME SERVANTS, the same as the world will.**

> **We have told you of this before; you have been exhorted year after year to PREPARE FOR HARD TIMES, you have been told of this often enough, etc.—July 5, 1857; Deseret News, July 15, 1857.**

The records carrying those early prophecies have long since passed from view. The prophecies they contained have had no mention in the lifetime of the present generation. A generation now lives who has never heard "**Thus saith the Lord**", nor have they heard much, if any, of prophecy and other gifts of the spirit. How those predictions have gone into fulfillment at least in part without any of the leaders mentioning them, or the people of the Church knowing concerning them, will be briefly referred to. One prominent Church official said:

> **Many of you, my brethren and sisters, are passing through very sore trials. These days are humbling SOME OF US TO THE VERY DUST, for disappointments have come, and the daily lives of many of us are filled with bitterness and sorrow. These are the days of depression and oftimes tragedy. * * * We have become an unchecked, self-exulting people, THE CHILDREN OF GOD HAVE FORGOTTEN GOD. This is our trouble, etc.—L. D. S. Conference Report, October, 1932, p. 57.**

Another prominent church official said:

> **I have had a limited opportunity to observe at a rather close range, some of the operations of the great relief program which our government is seeking to carry out. There are phases of it which give cause for much concern. * * * The expenditures for relief, both direct and indirect are enormous, and THE NUMBERS OF RECIPIENTS ALMOST BEYOND THE BELIEVABLE. In our own state, according to the latest figures obtainable 21.99% of the ENTIRE STATE POPULATION is on relief rolls and in some counties the proportion of the population receiving relief runs as high as 46%. Where those figures prevail it means that nearly ONE-HALF OF ALL THE PEOPLE have demonstrated to the satisfaction of those in charge that they are fit subjects for relief and are actually in receipt of the charities bestowed. I have not included in these statements VAST NUMBERS OF PEOPLE who have been beneficiaries under certain governmental emergency measures which have been calculated to save the owners, homes and properties by the extension of extraordinary facilities, I am limiting the number only to those who are on the relief rolls of the counties and municipalities. * * ***

> **I do not see how any thoughtful person can contemplate this situation without grave concern. I feel that concern very deeply, because this astonishing information indicates such a large measure of WANT, FAILURE, SUFFERING AND DISTRESS among the people, etc.—Elder Stephen L. Richards, Conference Report, October, 1934, pp. 33-4.**

From one in the Presiding Bishopric, these words:

"In the State of Utah 26,000 families have been on relief, numbering in all 112,000 people, almost the population of Salt Lake City; 22% of the families of the State. They received

$27.00 per family per month approximately; $10,000,000 of government money during the last twelve months, and about $2,000,000 from sales tax of the State of Utah.

"Idaho has 17,000 families on relief, numbering 62,000 individuals, 14 per cent of her population, and they have received $24.00 per family per month, or nearly $2,000,000 for the third quarter. I haven't the record for the year.

"Arizona has 26,000 families on relief, numbering approximately 103,000 individuals, 24 per cent of the population, and they have received $20.00 per month per family, nearly $8,000,000 a year. * * *

"Besides this we have had surplus commodities which were distributed, beef, pork, butter, lard, rice, beans, cereals, cotton in all forms, ready for clothing, for ticking; and mattresses have been made and distributed to the poor.

"126,000 of our cattle in the State of Utah have been slaughtered, and approximately 35,000 of them were destroyed as being unfit for food. The balance was canned and distributed for food as fresh meat, etc."—Bishop David A. Smith, Conference Report, April, 1935, p. 77.

The figures given for the States of Idaho and Arizona are reproduced for the reason that in those States, too, there were many thousands of Mormon people—vast numbers of whom were brought into destitute circumstances like in the State of Utah. For a more comprehensive picture, which portrayed the sorrowful condition existing within the Church itself, is taken from a fact finding survey made, printed and read before the April conference by the First Presidency in 1936. Only a portion of that report is here inserted.

To the Presidents of Stakes and Bishoprics of the Church:

Dear Brethren:

Pursuant to the statements made at the special Priesthood meeting of the Semi-annual Conference last October, the First Presidency through the Presiding Bishopric, made a survey of the relief conditions in the Church as of last September.

Among the several distressing disclosures of that survey, the following may be mentioned:

That 17.9 per cent of the entire Church membership received relief, or a total of 88,460 persons; that 80,247 persons (16.3) received relief from the county and 8,213 (11.6%) received relief from Church funds:

That 13,455 were on relief due to unemployment;

That approximately 11,500 to 16,500 persons received relief, who either did not need it or who had farms that might, if farmed, have kept them off relief, etc.—The Deseret News, April 7, 1936.

With such an appalling condition existing some plan had to be devised to stem further disaster, to alleviate distress, want and privation existing in all the Stakes of Zion. A Church security program, a welfare plan, was set up. Its aim was to help provide for and offer sustenance to those receiving relief from the Church, counties and nation. It was a tremendous task, a worthy endeavor. Since that time the Church has labored to provide necessities and supply urgent wants through self-help organizations to keep members from hunger and starvation. From time to time the press in Salt Lake City would release information as follows:

Needy persons in Utah received 2171 tons of food during the nine month period from December 1, 1935, through August 31, 1936. * * * In pounds, the food distributed came to 4,353,032.—Salt Lake Tribune, October 16, 1936.

Those who were victims of the suffering, want and hunger, resulting from lack of employment in the main, know what the pen cannot describe. In addition the loss of properties through foreclosures, the closing of banks and other types of investment

institutions, helped to magnify the experiences and sufferings. Utah's economic condition, the relief situation improved little until America declared war for the second time and started to build and establish war industries in this State, but the withering effects were noticeable in other ways. A spiritual blight had come over the people. Some of this is reflected in remarks made by President J. Reuben Clark at the October Conference, 1940. His words were:

> **I can remember, and so can all of you older brethren and sisters, when our lands were in the heyday of their productivity. We can remember when the snow drifted deep in the mountain gorges, when the run-offs of the springtime made our streams rushing torrents that watered our lands and spread out upon them the rich fertilizing sediments from the mountains, when our farmers and stockmen were prosperous, when we merited the symbol adopted for the State—beehive of industry, when our homes and fences and barns and corrals were in repair, when our farmers' words were as good as their bonds, and both were A-1.**
>
> **The old-time snows have not been falling in the mountains for many years. Our farms are running down, many acres of them are idle, our fences and barns and corrals are falling down, our homes are unpainted, the roofs leak, our streets are full of weeds, too many of our meeting houses are shabby, we look too much like idling ne'er-do-wells. Another fifty years of this will almost return us to the desert, etc.—The Deseret Evening News, October 5, 1940.**

Governor Herbert B. Maw in his inaugural address of January 6, 1941, mirrored Utah's picture in these revealing words:

> **One of the most difficult matters for me to understand is how a condition could develop wherein a people could have so much and yet be so poor as are the citizens of Utah. IT IS WITH HUMILIATION THAT I REALIZE THAT THE REST OF THE NATION REFERS TO US AS "UTAH, THE POOR LITTLE RICH STATE". * * ***
>
> **Yet, with almost limitless opportunities to advance, what a plight we find ourselves in today. The average income of Utah citizens—we who live in the midst of endless opportunities—is much lower than the national average. THE PERCENTAGE OF US WHO ARE ON RELIEF IS MUCH GREATER THAN IN OTHER STATES. The condition of our farmers is dangerously bad. I am told that the average family income of farmers IN WHOLE COUNTIES OF OUR STATE IS LESS THAN $250 PER YEAR. Many of us are mentally whipped—reconciled to the belief that hope has gone, converted to the thought that society should support us. We see our sons and daughters leave our State—leave at the rate of 3000 per year because they cannot find adequate employment at home—and do nothing about it. We see our personal debts mount, our living standards lowered, and merely curse fate for our lot. * * ***
>
> **As I have traveled from county to county and visited among my fellow men, seeing their unpainted homes, the broken fences, and the dilapidated barns of so many of them; as I have heard their demands that the State give them this and relieve them of that; as I have heard the pleas of representatives of industries asking the State to furnish all of the revenues for service beneficial to them ;and as I have listened to the requests of all groups that the burden of taxation be taken from them and shifted to others; I have become impressed with the feeling that too many of us have forgotten that lesson taught us by our pioneer ancestors—that no society can be happy and prosperous when it ceases to help itself; that life cannot mean much to us if we expect to receive everything and give nothing. I wonder if too many of us, on finding that it is difficult to develop the industries of a pioneer State, have not stopped fighting. Is it not possible that we have permitted discouragement to reconcile us to defeat. Could it not be true that a part of our depressive condition today is due to the unwillingness of many of us to try to solve our own problems?**
>
> **Ladies and gentlement, the people of Utah are in great need of State assistance and cooperation. But we need more than State aid—a mental declaration of our own independence. More important to us than a reduction of taxes, or additional relief, of increased capital investments at this time is the type of courage and vision that enabled those before us to overcome odds far greater than we face as they built towns and developed our valleys, etc.—The Deseret News, January 6, 1941.**

Since the Mormon people took steps to officially **abandon the fulness of the Gospel** through the years 1887 and

1890, and have continued so to the present — considering it a yoke upon them—from that day to this God's blessings have gradually departed. Spiritual judgments, physical judgments and economic judgments are in evidence everywhere. Compare the beautiful portrayal of affairs in the early 80's as depicted by words used by President George Q. Cannon to what has just been pictured by previous quotations.

> **He (Satan) would destroy us if he could. See what is being done all over the Territory. See the agencies that are at work. See how men are being used by the adverstary of souls to accomplish his purposes in regard to this people—a people unexampled for sobriety, for temperance, for industry, for frugality, for kindness, for good order, for all the virtues that men revere. Where can you find a people like them? There is no place upon the face of the earth where these virtues are better exemplified in the lives of the people than they are in Utah Territory. What woman cries aloud in our streets because of being defiled? What woman cries in vain for protection in all our land, from east to west, from north to south? Has the cry of distress gone up? Has the cry of the poor and the oppressed ascended from these valleys unto God unheard by the people? Do orphans and widows mourn and weep because of the circumstances which surround them? No, not in any part of our land. Not a beggar to be seen throughout all our settlements. No cry of distress either from man or beast. Virtue is upheld. Women are shielded as safely as they were when they were infants in their mothers' bosoms — shielded from harm, shielded from the seducer, from those who would wreck their happiness. THIS IS THE CASE THROUGHOUT ALL OUR SOCIETY. Do drunkards flourish among us? Are they encouraged? We know they are not. Are persons encouraged in litigation and quarreling? No; nowhere in the land is there anything of the kind. Peace prevails, and good order prevails; quarrelings are seldom heard; virtue is protected and encouraged. Marriage is encouraged everywhere. Yet on this land we are threatened as a people because of these things. Our liberty is jeopardized. All kinds of machinery are put into operation to destroy us or to entrap and ensnare us and deprive us of liberty.—Ogden Tabernacle, Oct. 18, 1884. The Deseret Evening News, June 27, 1885.**

And now, how truly prophetic, and how literally have they come to pass, these words uttered by President Brigham Young in 1852. If he were living now, could he have chosen words to more literally describe present conditions? They live forever. Said he:

> *** * * I will say still further upon this subject; (he was counseling the Saints to store up wheat) if this community does not appreciate the blessings of the Lord, given to us from our mother earth; for our Heavenly Father causes it to bring forth in her strength, for the brethren and sisters, who come here from far off countries: I TELL YOU IN THE NAME OF THE LORD GOD, I know the gate of plenty will be shut down, and your wheat and corn will be blasted: the earth will cease to yield in her strength; if this people do not appreciate their blessings, and improve upon them. Further, if this people appreciate these blessings, WE WILL SEE THE TIME YET, IN THESE MOUNTAINS, WHEN THE PEOPLE WILL COME FROM OUR NATIVE COUNTRIES FOR BREAD. If we are faithful, if we are true, if we are humble, and appreciate the blessings of heaven that are poured upon us, and improve upon them, strangers will seek bread at our hands, but, IF WE NEGLECT OUR DUTY, IF WE BECOME PROUD, IDLE, SELFISH, OR COVETOUS, AND FORGET OUR GOD, THE EARTH WILL CEASE TO YIELD HER FRUITS, THEY WILL BE BLASTED, AND WE WILL BE IN POVERTY; that you may be assured of, brethren and sisters.—Deseret News, October 16, 1852, Vol. 2, p. 98.**

Have the Saints kept covenant with their God? Has there not been a straying away from ordinances and principles? Have not multitudes strayed from the sheepfolds? And, too, have not the shepherds driven many from the sheepfolds who have dared to uphold the fulness of the gospel? Is not apostasy in evidence throughout all the valleys of Ephraim? Is there not a spiritual blight in evidence that is unmistakable? Have not great economic judgments befallen the people in these rich valleys? Had it not been for the kind hand of the parent government which arranged to feed and clothe and house multitudes of those professing to be Saints, would not

great numbers have died of starvation? President Kimball said: "When hard times commence they will begin at the House of God", has it not had a fulfillment, at least in part?

Following the government's purchase of 100,000 bushels of wheat from the Relief Society, the sisters as before stated, disposed of the balance for cash. No more wheat was purchased with the money on hand for a span of twenty years—ten of which witnessed the great period of economic chaos, disorder, want and privation. Had the program continued as the early leaders designed it should, wheat would have been on hand in Church store units to take care of their own during the dark days of the depression. The noble and worthy effort to commence the storing of grain again by Mormon people commenced in September, 1940. Since then elevators have been erected and wheat has been stored.

The program is still continuing. Of course the reader knows distress, want, poverty, and their kindred evils have not been confined to the Rocky Mountains alone, but have been largely world-wide. In its wake the second world war has commenced and for three years past one nation after another have taken sides against each other. In its wake has come the cries from hungry men, women and children. Our own nation is in a life and death struggle. Unless some speedy remedy is submitted and adopted in our own nation, we are headed for financial bankruptcy. We are moving toward a period of chaos, want and stagnation, the like of which we nor our ancestors have seldom, if ever, witnessed. All these things are but stepping stones to the more complete fulfillment of the prophecies uttered by the early leaders of our church, which will be literally fulfilled. And let the reader make no mistake for President Heber C. Kimball's prophecy uttered back in 1857 will come to pass, when he said:

"Joseph (of Egypt) warned the people of a famine that was coming on the land and laid up corn; SO BRIGHAM AND HEBER HAVE TAUGHT YOU THAT WE ARE GOING TO SEE A DAY SIMILAR TO THAT, BUT MORE TERRIBLE, MORE AWFUL."—Deseret News, Sept. 16, 1857.

ARNOLD BOSS
Sept. 1, 1942.

THE FLOWER'S SWEET ANSWER

One day in the desert,
With pleasure I spied
A flower in its beauty;
Looking up at my side.
And I said, O sweet floweret,
That blossoms alone,
What's the worth of thy beauty,
Thus shining unknown?

But the flower gave me answer,
With a smile quite divine:
'Tis the nature, O stranger,
Of beauty to shine.
Take all I can give thee,
And when thou art gone,
The light that is in me,
Will keep shining on.

And; O gentle stranger,
Permit me to say—
To keep up thy spirits
Along this lone way—
While the heart shall flow outward,
To gladden and bless,
The fount at its center
Will never grow less."

I was struck with its answer,
And left it to glow
To the dear sky above it
And the pale sands below;
Above and around it
Its light to impart;
But never exhausting
The fount at its heart."

—Author Unknown.

The story was once current in financial circles of New York of the negro messenger boy who attempted to deliver a message personally to J. P. Morgan and was rebuked by a receptionist who said to him, "You can't go in there, that is J. P. Morgan of Morgan & Company." "That's all right", replied the messenger. "I'm the coon of Kuhn, Loeb & Company."

TRUTH

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

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"I Know That My Redeemer Lives"

A Sermon Delivered by
PRESIDENT JOSEPH F. SMITH
On the "Mormon" Doctrine of Deity
March 16, 1902
(Mormon Doctrine of Deity Roberts, pp. 285 et seq.)

MY beloved brethren and sisters, while listening to the singing of the last hymn, my mind reverted to a revelation contained in the Book of Doctrine and Covenants, and I feel impressed to read a portion of it, and then make a few remarks concerning it, if I am led to do so. This revelation was given through the Prophet Joseph Smith, at Kirtland, in May, 1833 (Section 93).

> **Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.**

You will remember that the hymn which was sung by the choir begins thus:

> **I know that my Redeemer lives,**
> **What comfort this sweet sentence gives!**
> **He lives, he lives, who once was dead;**
> **He lives, my ever-living Head.**

It occurs to me that in the words I have just read from the revelation there is a key given to us, as the people of God, by which we may know how to obtain the knowledge which is spoken of by the poet in this hymn—"I know that my Redeemer lives". The conditions are stated by which we may secure this knowledge. Furthermore, every soul who observeth these conditions shall not only know that he is, but he shall know also—"**That I am the light that lighteth every man that cometh into the world;**

And that I am in the Father, and the Father in me, and the Father and I are one."

This is not speaking of the greater light which is especially bestowed upon those who are born again; for not every man that cometh into the world is born again and entitled to receive the greater light by the gift of the Holy

"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."

Ghost. Perhaps it may be well for me to make a few remarks in relation to this distinction between the light of Christ that lighteth every man that cometh into the world, and that light which comes after repentance and baptism for the remission of sins.

It is by the power of God that all things are made that have been made. It is by the power of Christ that all things are governed and kept in place that are in the universe. It is the power which proceeds from the presence of the Son of God throughout all the works of his hands, that giveth light, energy, understanding, knowledge and a degree of intelligence, to all the children of men, strictly in accordance with the words in the Book of Job. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is this inspiration from God, proceeding throughout all his creations that enlighteneth the children of men; and it is nothing more nor less less than the spirit of Christ, that enlighteneth the mind, that quickeneth the understanding, and that prompteth the children of men to do that which is good and to eschew that which is evil; which quickeneth the conscience of man and gives him intelligence to judge between good and evil, light and darkness, right and wrong. We are indebted to God for this intelligence that we possess. It is by the spirit which lighteth every man that cometh into the world that our minds are quickened and our spirits enlightened with understanding and intelligence. And all men are entitled to this. It is not reserved for the obedient alone; but it is given unto all the children of men that are born into the world.

Gift of the Holy Ghost

But the gift of the Holy Ghost, which bears record of the Father and the Son, which takes of the things of the Father and shows them unto men, which testifies of Jesus Christ, and of the ever living God, the Father of Jesus Christ, and which bears witness of the truth—this Spirit, this intelligence is not given unto all men until they repent of their sins and come unto the state of worthiness before the Lord. Then they receive it by the laying on of the hands of those who are authorized of God to bestow His blessings upon the heads of the children of men. The Spirit spoken of in that which I have read is that Spirit which will not cease to strive with the children of men until they are brought to the possession of the greater light and intelligence. Though a man may commit all manner of sin and blasphemy, if he has not received the testimony of the Holy Ghost he may be forgiven by repenting of his sins, humbling himself before the Lord, and obeying in sincerity the commandments of God. As it is stated here, **"Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."** He shall be forgiven and receive of the greater light; he will enter into a solemn covenant with God, into a compact with the Almighty, through the Only Begotten Son, whereby he becomes a son of God, and heir of God, and a joint heir of Jesus Christ. Then, if he shall sin against the light and knowledge he has received, the light that was within him shall become darkness, and oh, how great will be that darkness! Then, and not till then, will this Spirit of Christ that lighteth every man that cometh into the world cease to strive with him, and he shall be left to his own destruction.

This is in accordance with the doctrine of Christ as it is revealed in the New Testament; it is in accordance with the word of God as it has been revealed in the latter-day through the Prophet Joseph Smith. God will not condemn any man to utter destruction, neither shall any man be thrust down to hell irredeemably, until he has been

brought to the possession of the great light that comes through repentance and obedience to the laws and commandments of God; but if, after he has received light and knowledge, he shall sin against that light and will not repent, then, indeed, he becomes a lost soul, a son of perdition.

The question is often asked, is their any difference between the Spirit of the Lord and the Holy Ghost? The terms are frequently used syonymously. We often say the Spirit of God when we mean the Holy Ghost; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that comes into the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world, and that strives with the children of men, and will continue to strive with them, until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost. If, however, he receives that greater light, and then sin against it, the Spirit of God will cease to strive with him, and the Holy Ghost will wholly depart from him. Then will he persecute the truth; then will he seek the blood of the innocent; then will he not scruple at the commission of any crime, except so far as he may fear the penalties of the law, in consequence of the crime, upon himself.

Jesus the Father of This World

I will read a little further:

And that I am in the Father, and the Father in me, and the Father and I are one.

I do not apprehend that any intelligent person will construe these words to mean that Jesus and his Father are one person, but merely that they are one in knowledge, in truth, in wisdom, in understanding, and in purpose; just as the Lord Jesus admonished his disciples to be one with him, and to be in him, that he might be in them. It is in this sense that I understand this language, and not as it is construed by some people, that Christ and his Father are one in person. I declare to you that they are not one person, but that they are two persons, two bodies, separate and apart, and as distinct as are any father and son within the sound of my voice. Yet Jesus is the Father of this world, because it was by him that the world was made. He says:

And the Father and I are one: The Father because he gave me of his fulness, and the Son bcause I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

I was in the world and received of my Father, and the works of him who were plainly manifest;

And John saw and bore record of the fulness of my glory: and the fulness of John's record is hereafter to be revealed:

And he bore record, saying, I saw his glory that he was in the beginning before the world was;

Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation.

The light and the redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. The worlds were made by him: men were made by him: all things were made by him, through him, and of him.

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

And I, John, saw that he received not the fulness at first, but received grace for grace;

And he received not of the fulness at first, but continued from grace to grace, until he received a fulness:

And thus he was called the 'Son of God' because He received not of the fulness at the first.

Glorious Possibilities of Man

What a glorious thought is inspired in the heart when we read sentiments like this, that even Christ himself was not perfect at first; he received not a fulness at first, but he received grace for grace, and he continued to receive more and more until he received a fulness. Is not this to be so with the children of men? Is any man perfect? Has any man received a fulness at once? Have we reached a point wherein we may receive a fulness of God, of his glory and his intelligence? No; and yet if Jesus, the Son of God, and the Father of the heavens and the earth in which we dwell, received not of a fulness at the first, but increased in faith, knowledge, understanding and grace until he received a fulness, is it not possible for all men that are born of women to receive little by little, line upon line, precept upon precept, until they shall receive a fulness, as he has received a fulness, and be exalted with him in the presence of the Father? The revelation continues:

> **And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved son.**

This voice out of heaven came from God, the Father of our Lord and Savior Jesus Christ.

> **And I, John, bear record that he received a fulness of the glory of the Father;**
>
> **And he received all power both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.**
>
> **And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.**
>
> **I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.**
>
> **For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.**
>
> **And now, verily I say unto you, I was in the beginning with the Father: and I am the first-born.**
>
> **And all those who are begotten through me are partakers of the glory of the same, and are the church of the firstborn.**
>
> **Ye were also in the beginning with the Father, that which is Spirit, even the Spirit of truth.**
>
> **And truth is knowledge of things as they are, and as they were, and as they are to come;**
>
> **And whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning.**
>
> **The spirit of truth is of God. I am the spirit of truth, and John bore record of me, saying—He receiveth a fulness of truth, yea, even all truth.**
>
> **And no man receiveth a fulness unless he keepeth his commandments.**
>
> **He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.**
>
> **Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can it be.**
>
> **All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.**
>
> **Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them and they receive not the light.**
>
> **And every man whose spirit receiveth not the light is under condemnation.**
>
> **For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy: and when separated, man cannot receive a fulness of joy.**

Man to Become Like Christ

In other words, the spirit without the body is not perfect, and the body without the spirit is dead. Man was ordained in the beginning to become like Jesus Christ, to become conformed

unto his image. As Jesus was born of woman, lived and grew to manhood, was put to death and raised from the dead to immortality and eternal life, so it was decreed in the beginning that man should be, and will be, through the atonement of Jesus in spite of himself, resurrected from the dead. Death came upon us without the exercise of our agency; we had no hand in bringing it originally upon ourselves; it came because of the transgression of our first parents. Therefore, man, who had no hand in bringing death upon himself, shall have no hand in bringing again life unto himself; for as he dies in consequence of the sin of Adam, so shall he live again, whether he will or not by the righteousness of Jesus Christ, and the power of his resurrection.

Every man that dies shall live again, and shall stand before the bar of God, to be judged according to his works, whether they be good or evil. It is then that all will have to give an account for their stewardship in this mortal life. The word of God is spoken to the children of men. It has been revealed from the heavens. It is extant in the world. It is in force upon the people. Those that reject it will have to answer for it before God, the judge of the quick and the dead; while those that receive and obey the word of the Lord and keep his commandments, as I have read, shall not only come to a knowledge of the truth, but shall look upon the face of the Redeemer and shall see and know him as he is. Furthermore, they will acknowledge that it is through the atonement and power of the Savior that they are brought again unto life immortal, to enjoy eternal felicity in the celestial kingdom of God, provided that they have been obedient to his commandments.

The Lord continues:

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth.

Light and truth forsake that evil one.

Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

The word of the Lord is truth. You ask, What is truth? It is the truth that God lives. What more is truth? It is the truth that Jesus Christ is the Son of God, the Redeemer of the world; that he atoned for the sin of Adam, and that through our repentance and obedience to him we shall receive a forgiveness of our own sins, and shall be cleansed therefrom, and exalted again in the presence of God, from whence we came. It is truth that God has revealed to the world that except a man be born again he cannot see the kingdom of heaven. It is eternal truth that except a man be born of the water and of the Spirit he cannot enter into the kingdom of heaven. These are the Almighty's truth that he has revealed to the children of men, and upon these we will stand.

We propose to bear our testimony to these truths, and to declare these principles to the children of men, as long as God will give us his Spirit, and we are entrusted with this mission to declare Jesus Christ and him crucified and risen from the dead, and Joseph Smith raised up by the power of God to restore the fulness of the everlasting Gospel and the authority of the Holy Priesthood to the earth in the dispensation of the fulness of times. We bear this testimony to the world, and we know that our testimony is true; for we have received of that Spirit of

truth which is of God, and of which Jesus speaks here through the Prophet Joseph Smith. Therefore, our testimony is in force upon the world. Especially is it in force upon those who have yielded obedience to the message of salvation as it has been restored to the earth and declared unto you.

Personal Testimony

Now, my brethren and sisters, **I know that my Redeemer lives. I feel it in every fiber of my being. I am just as satisfied of it as I am of my own existence. I cannot feel more sure of my own being than I do that my Redeemer lives, and that my God lives, the Father of my Savior. I feel it in my soul; I am converted to it in my whole being. I bear testimony to you that this is the doctrine of Christ, the Gospel of Jesus, which is the power of God unto salvation. It is "Mormonism".**

But there is much more that could be said in relation to these matters. "Mormonism" has been interpreted by one who was inspired to mean "more good". We have accepted the term "Mormon". It having been applied to us by our enemies simply because we believed in the Book of Mormon, and we are not ashamed of it—we are not ashamed of "more good". We believe in every principle and precept of the Gospel, and in all the law of God. We believe that every principle is essential. We believe that we should do our duty to God and to our fellowmen. We should do unto others as we would have them do to us. We should observe the laws of chastity, honesty and uprightness, deal justly with our neighbors, and kindly and mercifully with the erring. We should seek to do good at all times and under all circumstances.

The feeling should predominate in our hearts that we are here, not to do evil, but to do good; not to increase error, but to diminish it and to increase the knowledge of the truth; to make men happy, and to spread happiness abroad in the world by persuading men to do that which is right. There is no real happiness in wickedness. There is no real enjoyment in sin and transgression. The only source of real enjoyment and perfect happiness is in the observance of the laws of truth and righteousness.

The Lord bless you, and help us all to live our religion and to keep the commandments of God, that we may look upon his face, and that we may see the Redeemer when he shall come to the earth again; for he will come, and when he does come again he will not come as the meek and lowly Nazarene, without "Where to lay his head", and without respect and honor, but he will come as God out of heaven, clothed with power, glory, justice, judgment and truth. He will come with the hosts of heaven, and he will receive those who have kept his commandments in the earth as the church prepared for the Bridegroom, while he will take vengeance upon the ungodly.

This is not my doctrine; it is the declaration of the Bible, of the ancient prophets, and also of the modern prophets, who have spoken by inspiration. I am but repeating their words, and I tell you nothing new. God bless you and keep you in the path of duty, and deliver us all from evil, and help us to be steadfast and faithful to the covenants that we have made, and to the cause of Zion and of redemption for the living and the dead, is my prayer in the name of Jesus. Amen.

MISSION OF TRUTH MAGAZINE

Carrier of Gospel Truths
Instrument of Faith and Hope
Promoter of Spiritual Understanding
Advocate of Religious Freedom

Messenger of Sympathy and Love
Servant of the Lord
Consoler of the Disheartened
Enlarger of the Common Life

WHY A MORMON?

BY JOHN TAYLOR

"Why did I become a Mormon? And why did we all become Mormons? We should say, because we believed Mormonism to be true. What is truth? And what part of it did we believe? In this case we should say, all of it. What did we embrace Mormonism for? It certainly was not to profess religion, in order that we might have the honor of men; for there was nothing of that associated with it. We had to endure considerable reproach, and have our names cast out as evil, and to associate with a people that were universally despised. And so they are now. But we have got along with it, so that we now care nothing about it.

Now, there is or ought to be a reality about it. So far as I am personally concerned, if anyone wants to know why I became a Mormon I will answer, because I considered that I was an intelligent, rational being,—that I had to do with eternity as well as time; and having to do with both. I wanted to act in that way that I could secure the approbation of my father in heaven, that I might be prepared to enter into a better, purer, and more exalted state of being in the eternal world. These were some of the first thoughts and sentiments that governed my mind.

In the next place, I was called upon to be an elder. What was my object then? It was to obey the truth and teach others, that they might have the same blessings that I possessed. I presume you felt so, too, and rejoiced that you knew something of the life to come—that your hope bloomed with immortality and eternal life; and when you were ordained, you tried to magnify that calling and Priesthood. You were mobbed, persecuted, and afflicted, and passed through scenes of difficulty, privation, and trial, which you endured patiently and joyfully, knowing it was from the Lord and intended for your good; and you were trying to obtain salvation in the eternal worlds.

Many of you have passed through affliction of various kinds. If it was an affliction to be robbed of your property—if it was a trial to be robbed of your good name, you have endured that and passed through it. What did you do it for? And why did you endure it? Just for the same reason that the ancient Saints did. I never read in the Bible, nor anywhere else, of the Saints having any other kind of treatment than that which you have received.

When I embraced the Gospel, I expected to have my name cast out as evil. I expected to be persecuted and to be mobbed, and, if necessary, to lay down my life; and I have come pretty near it a number of times. But this was nothing particularly new; for I had learned before I was a Mormon that there was an antagonism between truth and error, purity and iniquity,—that the righteous always were persecuted, and that many of the ministers of Jesus had been called to lay their lives down for their religion; and I never expect to see anything different; and my feelings and ideas are precisely the same on this subject as they were twenty years ago.

There is still that same spirit of antagonism existing between the truth and error that there was then. Let a man join this Church—I don't care how honorable he is—the moment he does it, that man will be despised, as sure as Jesus was. Has he injured anybody? No. He was probably a good man, and esteemed by his neighbors, and continued so; but when he became a servant of God, the powers of darkness were let loose upon him; men began to persecute him and speak evil of him, and his name was cast out as evil.

This is the lot of every man that receives the truth—I don't care where he comes from. In the United States, England, Ireland, Scotland, Wales, France, Switzerland, Germany, or any part of the world, you will find the same spirit existing; and if you were to ask our persecutors, they could not tell you the cause of their doing it. But although they cannot explain the cause, yet it is "God damn the Mormons!" Ask them, have they injured you? No, they have not. Have they taken anything from you, or robbed you of your liberty? No, they have not. But still it is, "God damn the Mormons!"'

And the simple reason why they cannot tell the cause is because they do not know by what spirit they are governed and controlled. If they knew by what spirit they were governed, they would know why they are constantly using their influence against the workers of righteousness. You may go back to the apostolic dispensation. Take Peter, James and John, and inquire who interfered with them before they became Christians, while they were fishermen? And supposing they had a knock down about the separation and division of the fish, no matter: they were all one; they were of the world, all pulling in the same net, one with the world. After a while they became Christians, and then they were persecuted from city to city, from state to state, and their names were cast out as evil.

Take Jesus, for example: what harm did he do? He healed the sick, opened the eyes of the blind, and unstopped the ears of the deaf. He found some rascals in the Temple, it is true, and took a whip and drove them out, and said, "It is written, my house shall be a house of prayer, and you have made it a den of thieves." This, of course, made a disturbance. Jesus amazed them by teaching them good principles, by telling them of their evils, exposing their iniquities, and telling them that they were whited walls and painted sepulchres. But it was the truth. They did not wish to hear it; they loved darkness rather than light.

That was the kind of feeling and state of things then, and it is the same now. Truth has precisely the same effect now that it had then, and I presume it always will have. And if they will have done these things in the green tree, what will they do in the dry?

A good man is willing to have his deeds brought to light. He don't care how big a light it is. He is willing to say, "If there is any wickedness in me, search me and let it be seen." But not so with many of the religious professors and hypocrites of the present day. Like the ancient Pharisees, these modern sepulchres, the moment you open them, are discovered to be filled with nothing but rottenness and dead men's bones.

And these whited walls are the same thing: there is the same hypocrisy; and whenever you examine them, there is nothing but rottenness and corruption. They might as well complain of the sun shining as to complain of the establishment and spread of truth. The workers of iniquity love darkness rather than light, because their deeds are evil. If evil did not exist, the light could not make it manifest. All the harm we have ever done the world is to tell them the truth as God has revealed it, and seek to make them happy. For doing this we have been persecuted, and expect it.

Peter, in speaking of this subject, said—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with

exceeding joy''. (I Peter IV:12-13). He might just as well have told them that it would be so, so long as there was a God in heaven and a Devil in hell; and it is absolutely necessary that it should be so. Concerning these matters, I do not have any trouble.

What if we have to suffer affliction! We came here for that purpose: we came in order that we might be purified; and this is intended to give us a knowledge of God, of our weakness and strength, of our corruptions, and to develop the evils that are within us,—to give us a knowledge of eternal life, that we may be enabled to overcome all evil and be exalted to thrones of power and glory. Hence, when people talk to me about being severely tried, I have to inform them that I do not know much about it. I feel, however, to sympathize with others. It is very natural for a man to say, why am I placed in such a position? Why have I to grapple with these things—with these afflictions?

So far as I am personally concerned, I am here as a candidate for eternity —for heaven and for happiness. I want to secure by my acts a peace in another world that will impart that happiness and bliss for which I am seeking. If I am driven with my brethren as I have been, I ask myself what is the meaning of it? If I have to pass through afflictions, I wish them to be sanctified to my good. If I had nothing to do, and you had nothing to do, but to sit and sing ourselves away to everlasting bliss, as the Methodists and others do, it would be very easy. Why, the Lord could easily remove these afflictions; but he has not a mind to do it. * * *

I remember hearing a woman say in Missouri, ''I'll be damned if I will stand it any longer; for this is the fifth house the mobs have burned down for me in less than two years.'' Job did not feel so. He was indeed severely tried; but when he came down to sober reflection, he said in his heart, ''The Sabeans may take my asses, and the Chaldeans may fall upon my servants and kill them and steal my sheep, and my house be thrown down with the storm, and I may lie in the ashes, and men that I would not associate with the dogs of my flocks may wear away my life, and my body may go to dust; yet, though worms prey upon it, in my flesh shall I see God. Naked I came into the world, and naked I shall go out: blessed be the name of the Lord.'' Was not this a good feeling to manifest? Let us try to imitate it and acknowledge the chastening rod of the Almighty.

Now, I will consider the character of Jesus for a short time. I will take him for an example, and ask why he was persecuted and afflicted? Why was he put to death? We are told by the Apostle that it was necessary for him, of whom are all things, to make the captain of our salvation perfect through suffering. It was absolutely necessary that he should pass through this state, and be subject to all the weaknesses of the flesh,—that he should also be subjected to the buffetings of Satan the same as we are, and pass through all the trials incident to humanity, and thereby comprehend the weaknesses and the true character of human nature, with all its faults and foibles, that we might have a faithful High Priest that would know how to deliver those that are tempted; and hence one of the Apostles, in speaking of him, says, ''For we have not a high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin'' (Heb. IV:15).

Here, then, we find the reason why he was tempted and afflicted. He stood at the head of that dispensation, and came to atone for the transgressions of men—to stand at the head as the Savior of men.

It was necessary that he should have a body like ours, and be made subject to all the weaknesses of the flesh,—that the Devil should be let loose upon him, and that he should be tried like other men. Then, again, in Gethsemane, he was left alone; and so great was the struggle, that we are told he sweat, as it were, great drops of blood. In the great day when he was about to sacrifice his life, he said, "My God, my God, why hast thou forsaken me?" He has passed through all this, and when he sees you passing through these trials and afflictions, he knows how to feel towards you—how to sympathize with you. It was necessary that he should pass this fiery ordeal; for such is the position of things, and such the decrees of the Allwise Creator.

In regard to any circumstances that have taken place with regard to this people, my feelings are and have been for over twenty years, that I am aiming at eternal life, and am independent of the derision of fools. If a man has a mind to determine upon pursuing another course, I have nothing to do with it. I believe in God, in Jesus Christ, and in the exaltation of the human family, and consequently have acted and do act in accordance with that belief. If others choose to do otherwise, that is their business.

But, says one, don't you want to send them all to hell? No, I don't: but I would be glad to get them out of it; and if I could do them any good, I would do it with pleasure. I do not believe in this wrath and dread; but if a man acts meanly, I will tell him that he is a poor, mean curse. Then, if I find him hungry, I would feed him; or if I found him naked. I would clothe him; for the gospel teaches me to do good and benefit mankind as far as lies in my power.

I believe that everything is permitted of God, although I am far from believing that he sanctions every thing. By this, some will consider that I am a fatalist. So far as this goes, I am; but not in the way that the term is generally understood. These things are permitted for our good and perfection. * * *

Let us now turn and examine ourselves. Why did you become a Mormon? Simply because you wanted to be saved, and to work righteousness by keeping your spirits and bodies pure. Did you not in times past hope that you would become pure by obedience to the Gospel and helping to build up the kingdom of God? How do you expect to bring this about now? Do you expect to do it by riotousness and indulging in rowdyism? Has the gospel changed, or how is it?

I observed that there are some very good scholars among us who can learn some things very quickly. There are some men who call themselves Elders that are trying to see if they cannot swear better than the Gentiles. Now, let such men go before God with their mouths full of foulness, or get their families together to ask God to bless them, and see what liberty they have. Such acts are the result of ignorance, blindness, and corruption. Are such going to be saviors upon Mount Zion? Some of these are elders who are going to teach the people the ways of salvation!

This reminds me of a man that went from Liverpool to introduce me into Ireland. He told the people what a glorious gospel we had got, and what blessings were in reserve for the faithful, and he was drunk three-parts of the time. He was a pretty messenger of life!

I consider that all such persons ought to be ashamed of themselves. I would like to see these things stopped; and if you won't stop them, I will tell you one thing that will stop —you will cease to have the Spirit of God upon you to give you light and intelligence, and you will cease to be

saints of the Most High God. You will go back into darkness and folly, like the sow that was washed and again returns to her wallowing in the mire.—J. of D., 7:194-200; November 13, 1859.

ADAM AND EVE

As Adam was an immortal being when placed here on earth and commanded to multiply, would not his offspring have been immortal but for the fall?—M. P. F., Logan, Utah.

Yes, but they would have had spiritual bodies only, and not bodies of flesh, blood and bone. When Adam and Eve were first placed in the Garden of Eden they had resurrected bodies, in which there was no blood. A spiritual fluid or substance circulated in their veins instead of blood. Consequently, they had not power to beget children with tabernacles of flesh, such as human beings possess. The fall caused a change in their bodies, which, while it rendered them mortal, at the same time gave them power to create mortal offspring. This is a very brief explanation of a very important subject.—Liahona, The Elder's Journal, June 27, 1908, p. 33.

JOSEPH SMITH

An earned tribute paid to the Prophet Joseph Smith and his following by Grand Master Jonas of the Illinois Masonic Lodge in 1842, at the time of the organization of the Nauvoo Lodge. Joseph Smith, at that time, was regarded as "the most prominent man in the State of Illinois", and Nauvoo was the largest city in Illinois. Said Mr. Jonas:

Having recently had occasion to visit the City of Nauvoo (the occasion was that of installing the officers of the Nauvoo Lodge), I cannot permit the opportunity to pass without expressing the agreeable disappointment that awaited me there. I had supposed, from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden, and tyrannized over by Joseph Smith, the great prophet of these people.

On the contrary, to my surprise, I saw a people apparently happy, prosperous and intelligent. Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot; all appeared to be contented, with no desire to trouble themselves with anything except their own affairs. With the religion of these people I have nothing to do; if they can be satisfied with the doctrines of their new revelation, they have the right to be so. The Constitution of the country guarantees to them the right of worshiping God according to the dictates of their own conscience; and if they can be so easily satisfied, why should we, who differ from them, complain? * * *

During my stay of three days I became well acquainted with their principle men, and more particularly their Prophet. I found them hospitable, polite, well informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased. Of course, on the subject of religion we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs. But instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible, intelligent, companionable and gentlemanly man. In frequent conversations with him he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine looking man, about thirty-six years of age, and has an interesting family. * * * —Life of Joseph Smith, Tullidge, p. 392.

Our lives are albums written through
With good or ill, with false or true;
As blessed angels turn the pages of our years,
God grant they read the good with smiles
And blot the ill with tears.

—Whittier.

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

GENERAL CLARK (John B. Clark of Missouri) called the brethren together, * * * I stood there and heard the General declare, "Gentlemen, you are the best and most peaceable community there is in this State; but", said he, "as for your prophets, bishops, high councils, etc., we shall not permit you to have them any longer. Forsake your religion and abandon your Prophet! We have him, and you will never see him again; forsake this banding together and being one, and live with us and become AS WE ARE. You are the very mechanics and farmers we want. You have shown us how to build mills, set out orchards, raise wheat, rear comfortable habitations, school the children, build meeting houses, and in short, you have done more to make the country in three years than we have in fifteen. You are good citizens, but you must not clan together, you must disperse among the people; if you do not, remember the militia will be upon you."

We bid them good-bye and left our property; we would not forsake our prophets then, and we are of the same mind yet. — Brigham Young.

UTAH CENTENNIAL

The main events of the Utah Centennial are now history, and it is proper that an evaluation be made as to the success of the occasion, measured by the impressions it has made upon the minds of the citizenry of the State, the Mormon people, and particularly the descendants of the pioneers as to their future obligations to society spiritually, politically and morally.

Seldom, if ever, has an event transpired that has so captured the floodlights of public praise and acclaim. The pioneers of 1847 and subsequent years were lauded to the skies for their many virtues, their hardihood, their pioneer genius and fortitude, and their unalterable determination to grow and increase. We know of no previous hegira of a group of people into an unknown waste, so free from moral taint, from selfishness, bigotry, prejudice, avarice, greed, and so filled with the "milk of human kindness", of brotherly love and wholesome generosity, as the Mormon pioneers that plodded over a thousand miles of des-

ert and mountain terrain by slow ox-team and hand-cart transportation, into a wilderness bereft of life and hope, to face a salten sea unable to support life and a burned sagebrush plain that appeared as sterile as death itself; and this the pioneers did while praying, singing, dancing and otherwise worshiping their God and Savior.

The pioneers left their Temple and comfortable homes in Nauvoo with a deep religious concept, a oneness in spirit and strength borne of humility and meekness, known only to true servants of God.

Laudation came from the Chief Exexutive of the Nation, from the President of Mexico, the country whose progress has been so remarkably influenced by the Saints who colonized there in their effort to avoid persecution for offenses of marriage; from the Mayor of Nauvoo, the home from which they were driven, and from an army of men and women in every walk of life. They all praised the pioneers, their rustic virtues, their faith in the Omnipotent, together with their herculean achievements.

A message from President Harry S. Truman reads as follows:

One of the great states of the union had its beginning 100 years ago when Brigham Young looked out over the valley of the Great Salt Lake and made his prophetic declaration: "This Is the Place."

On that memorable day when the vanguard of Latter-day Saints beheld for the first time the promised land, there ended a 1400-mile trek across the western country which will always stand as one of the greatest migrations in American history.

The courage, sagacity and religious zeal of Brigham Young inspired his followers to endure hunger and thirst, disease and a hundred privations incident to the long march through a desolate and hostile country.

But the valiant band triumphed and was joined later by the main body of saints. Through their labors was fulfilled the prophecy of scripture, and the desert was made to blossom like the rose.

And now a hundred years later Utah stands in a proud place among her sister commonwealths. Her rich agriculture, her business and industry, her pioneering in the social services, her zeal for education, and not the least, her men of wisdom and valiant women have given her a prestige unexcelled by any other state.

It gives me great pleasure to send hearty felicitations and warmest personal greetings to all who participate in this notable Centenary."

The Most Rev. Duane G. Hunt, Bishop of the Catholic diocese of Salt Lake City, said that, "Heroic virtues are universal. These were found in the Mormon pioneers as well as in the Catholic fathers who came to this area in 1776. A century ago", said the Bishop, "there came into this valley a group of Mormon pioneers led by a great commander, and here they found their promised land. The problem confronting the world today", he said, "is to restore the pioneer virtues in a civlization which has ceased to be pioneer."

Rt. Rev. Arthur W. Moulton said in part:

"We are dedicating today a monument that will endure. We are associating ourselves with something more than a gala occasion. We are offering to the world on the skyline of our hills images of mighty pioneers, rugged and sturdy, faithful and invincible, men who in 1847 made it possible for you and me in 1947 to live in this State in plenty and peace. We today", he continued, "should strive for these ideals and freedoms for which our pioneers stood. This is a glorious monument, and I believe in it."

Rabbi Alvin L. Luchs said:

"There will be much said about monuments, but unless we, the people of Utah, and this nation, **stand for the granite and bronze virtues of these pioneers, this will indeed not be a great experience. What we need today are men who will exemplify the virtues of the pioneers of 1847—men who fear**

God, who tell the truth and who will not take a bribe. We need a return to that religious morality of the pioneers of 1847. We have lost the sense of morality because we have lost the sense of God. I beseech you to return to these virtues which made our pioneer forefathers great, and which will preserve the freedoms of this great land of ours.''

Such evidently sincere praise coming from non-Mormons, is most impressive. It tingles the blood in the veins of the faithful descendants of the pioneers.

We now quote from Mormon sources:

Editorially, the Deseret News of the 24th said, under the heading, ''What Brought the Pioneers to Utah: **''Let it be forever remembered that the pioneers came here because of their religion and for no other reason. They came because they were determined above all else to worship the Lord in their own way, according to their rights under the United States Constitution.** And when their neighbors, in a most un-American fashion, sought to deprive them of this constitutional right, they, placing God first in their lives, sacrificed comforts and worldly possessions, made a thousand mile journey, and conquered a desert as the price paid to exercise this privilege.
* * *

''The coming of the pioneers to Utah is one of the greatest monuments to the principle of faith with works that we know of. Great was the achievement of those noble souls. Great were they in their accomplishments. Their memory and honor will be everlasting. It remains for us who live today to honor them by works as great as theirs, to carry on the traditions of the faith which they espoused, and to hold high the torch which they have handed us.''

In a ''Centennial Message'' from the First Presidency of the Church, we read:

''If Mormonism is able to endure unmodified until it reaches the third and fourth generation'', said Count Leo Tolstoy, ''it is destined to become the greatest power the world has ever known.''

''While the committees and participants are striving for the highest in artistry, let us ever keep in mind that the most worthy element in this Centennial will be a manifest desire on the part of their descendants **to emulate the virtues and spiritual aspirations that made the pioneers worthy of the tribute that the country now pays them. Only by adherence to these can a people or nation become great, and the destiny of the Church be fulfilled.''**

Words from President J. Reuben Clark:

''We are here to dedicate a shaft and base, hewn from the eternal granite hills of this mountain refuge of our fathers—a shaft to stand for all time solemnly to witness and to retestify of the honor, the respect and the love we hold for those founders, for their great achievements, and for their sterling virtues that were more unyielding and enduring than the granite from which this shaft is made.''

President Clark issued a challenge to the descendants of these early founders of the State:

''So we honor these men and women of iron will, of surpassing spirituality, of trusting, living, simple faith. They have done their work, they have earned their reward, which God is bestowing upon them. None can rob them of the fruits of their labors. They are secure.

''And now the natural, obvious question:

''What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter

it away? Have we their faith, their bravery, their courage; could we endure their hardships and suffering, make their sacrifices, bear up under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth?

"When we see what God hath wrought through them; when we count our blessings; when we see our children in peace and plenty and happiness, when we ponder upon our rights, our liberties, our free institutions; when we perceive the threats against all this rising on all sides, when we see the wolves, lean and hungry standing at the gate of the sheepfold, ready, eager to enter and destroy all that our civilization has built over the years, all that we cherish most and hold most dear—in home, in family, in worshiping Almighty God, shall we not here and now reverently vow to Him that sees and knows all, that, He willing, **we will tread the narrow path of patriotism and righteousness our fathers trod, we will fully keep and follow their simple faith, unpolluted, we will guard and preserve our freedom and its protecting institutions, we will transmit to our children and our children's children, the full priceless heritage that came to us; shall we not solemnly declare that to this end we dedicate our all, even to life itself? God grant this may be so.**"

In an editorial in the Church section of the Deseret News, July 26, we read:

"The coming (of the pioneers) to the mountains resulted from their complete adherence to the faith. They were willing to sacrifice even life itself for their religion. Therein is the secret of their success. * * *

"The world today is seeking for peace. Can we find it around the conference table? Can we find it in the armament factory? Is real peace to be found in the old philosophy of showing a friendly face but 'keep your powder dry?' Or is there some other way?

"The causes of misery, warfare and distress are atheism in sin. If the nations of the world, if our own nation, would really establish peace, they must restore faith in God, obedience to His commandments and the living of righteous lives. This is the only sure way to peace."

We copy from an article in the Deseret News by Bruce R. McConkie (July 24):

" 'Some time ago in traveling over a portion of the old pioneer trail', says President George Albert Smith, 'I stood at the side of one grave containing bodies of 15 of the members of this Church who gave their all for the cause, and passed on to their reward; hundreds of others also lie in unmarked graves.

" 'I have been many times on that trail', he continued, 'over which—barefoot, hungry and weary, in the cold of winter and the heat of summer—thousands of our people made their way into this valley, buoyed up with the hope that they could here worship God according to the dictates of their consciences. Today when I think of this marvelous land in which we live, our world-famous Temple Square, our homes and farms and our buildings that have been dedicated to the worship of our Father in heaven, it seems to me that we ought to examine ourselves and check on our lives to see whether or not we are living up to our privileges and are worthy of that which the Lord has given us.'

"To Brigham Young, a modern Moses leading Israel to her Promised Land, and to those who followed after by ox teams or by pushing handcarts, we of this day owe an eternal debt of gratitude. Theirs was no easy lot, but because of their vision, and resting secure on the foundations they laid, we of today are blessed with a rich spiritual heritage and a mighty intermountain empire. * * *

"In the early settlement of New England many of the forebears of the Mormon pioneers had left Europe to escape that control of conscience which so-called royalty arrogantly imposed. And finally from the very confines of the United States itself, the boasted land of religious freedom, these humble people had come because they, too, knew that only in the solitude of a new world, untouched by the perversion and spiritual illiteracy of religious bigotry could they pour out their souls to God without molestation. * * * Barren as the Salt Lake Valley first appeared there was no question as to the rightness of the chosen spot. Joseph Smith's exact words were that the Saints 'would become a mighty people in the midst of the Rocky Mountains.' Brigham Young, who wore the prophetic mantle of Joseph, said, 'God has shown me, that this is the spot to locate his people, and here is where they will prosper; He will temper the elements to the good of the Saints; and will rebuke the frost and the sterility of the soil, and the land shall become fruitful * * * and we shall build a city and a temple to the Most High God in this place.'

" 'We have accomplished more this year', writes Wilford Woodruff, 'than can be found concerning an equal number of men in the same time since the days of Adam. We have traveled with heavily laden wagons more than a thousand miles, over rough roads, mountains and canyons, searching out a land, a resting place for the Saints. We have laid out a city two miles square, and built a fort of hewn timber (drawn seven miles from the mountains), and of sun-dried bricks or adobes, surrounding ten acres of ground, forty rods of which were covered with block-houses, besides planting about ten acres of corn and vegetables. All this we have done in a single month.' * * *

"This is more than a year of jubilee, it is a year of rededication. It is a year in which we 'can here highly resolve' that we, too, will fight the good fight, so that we can be to our descendants 100 years hence, even as our forebears are to us today."

The three figures at the top of the great granite shaft, catching the mountain breezes and symbolizing the principles of Faith and Liberty—the men whose virtues were most praised by all who spoke—are Brigham Young, Heber C. Kimball and Wilford Woodruff. Notwithstanding the fact that no mention was made by any of the speakers of the principle these men advocated and practiced, the orators, intentionally or otherwise, praised this principle when they eulogized the virtues of the trio. This conclusion is inevitable. And yet today men are languishing in penitentiaries of Utah and Arizona for following their example; and wives and children are crying their hearts out for their husbands and fathers who never come home. These men are only guilty of a thing each of the speakers, at least inferentially, urged upon the people to be faithful in emulating.

We are not advocating the practice of this principle for it is breaking the laws of the State. We have learned that this cannot be done without suffering serious consequences, but we stand AMAZED before the court of public opinion, to find men lauded to the Third Heavens whose lives symbolized that for which their descendants are

now condemned to prison bars; and more AMAZED than ever to realize that the prosecution of these men, women and children, was inaugurated and has since been fostered by officers of the very Church whose original leaders "set the pace", in defiance of the laws of the nation, and whose teachings the present hierarchy have subscribed themselves to conform to.

The actions of these "leaders" recalls to our mind the stinging rebuke of the Savior as contained in Matthew XXIII, verses 27-31.

These inconsistencies must be corrected before the State of Utah can don the robes of her real mission—that of a super-state; they can likely only be corrected through legislation. Since it must now be conceded that it is impossible to legislate a faith out of the minds of a people, let us hope that the highlights of this great Centennial year will have an educational effect on future legislators of the State to the end that perfect tolerance and religious freedom may prevail.

The Mormon people contemplate with pardonable pride the prophecy of their Prophet Joseph Smith, in telling that they would be driven into the Rocky Mountains where they would become a mighty people. This prediction may yet be accomplished if the people of God will wake up and cease their petty bickerings and hew to the line of their sacred teachings.

We are indebted to Bishop Hunt for the counsel that can bring about this great achievement. Speaking before the Salt Lake Rotary Club at a Centennial luncheon, in the Hotel Utah (July 22nd), he is reported as saying:

"One hundred years ago this week, there began in this valley a great adventure. Today we are on the threshold of another great adventure. No man can foresee what it will be. Whether we like it or not the world is being made over. Gigantic forces of good and evil are fighting for mastery, the one to save civilizaton and the other to dominate it. The world is filled with hunger and disease, with bitterness and hatred and cruelty. It is alive with promoters of corruption, of despotism and even of physical slavery.

"Millions of our fellowmen in Europe have given up, have surrendered to cynicism or to the impotence of despair. Do you not see therefore, how terribly urgent it is for someone to speak the word of hope and resolute courage? And, gentlemen, we alone can be that someone. We are called upon by destiny to say to the world: Now is the time to start climbing again. We, like Brigham Young, must say, 'This is the place!' "

SIGNS OF A DYING AGE

"What shall be the sign of Thy coming . . .?"

". . . and earthquakes in divers places." (Matt. 24:7).

One of the signs given to the inquiring disciples concerning their question of Jesus "What shall be the signs of Thy coming and of the end of the age", was the increasing prevalence of earthquakes, worldwide.

It is interesting and significant to note in connection with this particular sign, its fulfillment, and the sharp increase in earthquakes since the fourteenth century.

Fourteenth Century	**137**
Fifteenth Century	**174**
Sixteenth Century	**253**
Seventeenth Century	**378**
Eighteenth Century	**640**
Nineteenth Century	**2119**

"—marrying and giving in marriage . . ."

In 1870—1 divorce to 32 marriages.
In 1900—1 divorce to 12 marriages.
In 1928—1 divorce to 6 marriages.
In 1935—1 divorce to 5 marriages.
In 1946—1 divorce to 3 marriages.

"For nation shall rise against nation, and kingdom against kingdom."

In the last three centuries, there have been 286 wars in Europe. From the year 1500 B. C. to 1860 A. D. more than 8000 treaties of peace meant to remain in force forever, were concluded. The average time they remained in force was two years.

TITHING—LIBERALITY

Slightly paraphrasing Isaiah 32:8, **"The liberal man deviseth liberal means and by his liberality shall he live."**

A cardinal principle of life is to be liberal, kind and generous towards one another; and such kindness, like "bread cast upon the waters" is bound to return with added blessings.

In urging the principle of tithing upon the Saints, we frequently hear the statement that the nine dollars of the tithepayer will go as far or further in caring for the family budget than the ten dollars of the non-tithepayer. This, of course, is a difficult mathematical conclusion to explain, yet it is founded on sound principles.

How often do we hear a brother or sister say, "Before I started to pay tithing I could not make ends meet—I was continuously in debt, my income just seemed to slip through my fingers without my knowledge as to where it went; but since I started to pay the tenth to the Lord my income has not only increased, but that which I formerly received actually goes farther than it previously did."

This is a general as well as a truthful statement. Not that nine dollars is as much as ten dollars, for no device in mathematics can make it so, but by observing this law of the Gospel—the law of Tithing—and doing it honestly, the Lord blesses the giver with a wisdom and intelligence in his money affairs that actually cares for the family budget in a sounder way.

We have heretofore published in TRUTH (12:156) the experience of President George Q. Cannon. He was owing a debt of $5000,00 which was shortly to become due. He saw no way of meeting the obligation on time, nor was he willing to disappoint his creditor friend. He managed to scrape together $500. This he presented to the Lord as tithing on the desired $5000, with the statement of his obligation, and asked that he might be able to raise the full amount. He met the obligation before it was due. The Lord blessed his faith. So careful was President Cannon in his tithing obligation, that he kept in his desk a small box, in which he placed 10 per cent of every dollar he received from time to time, periodically taking the results to the proper officials as his tithing. He was eminently successful in his business life.

Father Abraham was singularly successful in his economic life and one of his prominent characteristics was that he paid his tithes in accordance with the law of God taught him by the Prophet Melchisedec.

The Saints, however, should not pay their tithing with the express idea of having their incomes increased, but should regard the obligation as a debt owing to the Lord, and this debt should always have the first consideration. Tithing should be paid willingly and joyfully, with a sense of gratitude that the donor is permitted to so contribute to the work of the Lord.

We are strongly impressed with the experience of the citizenry of the little town of Dunkirk, a city of some twenty thousand people, in western New York. The August Reader's Digest tells a wonderful tale about this small berg. We quote:

> **Then one day a group of men were lunching at the Francis Hotel. Someone casually mentioned that he'd seen a short piece in the DUNKIRK OBSERVER about Dunkerque, France. It seemed that Dunkerque took quite a beating during the occupation. The Germans had appropriated all the livestock, all the plows and tractors and pitchforks, all the surgical instruments and dental equipment. The people of Dunkerque had survived, but they had no tools to work with, no livestock to breed.**
>
> **Someone mentioned that the Dunkirk they lived in was named after Dunkerque in 1817 when a French trader noticed how similar**

the Lake Erie harbor was to the North Sea harbor of the French port. "Kind of sister cities", someone else commented. "Nice if we could help them", another said casually. And that's how it began. People started talking about the idea, and one day Wally Brennan, editor of the DUNKIRK OBSERVER, wrote a piece about it.

The idea grew to a point where a committee was appointed. This committee thought the City might raise about $2500. The plan was approved by the City Council and the Chamber of Commerce.

"What can they do with the money over there?" somebody asked. "Why not send them the things they need—shovels, pitchforks, seed, livestock and surgical equipment?"

This suggestion took. The people comprising Poles, Italians, Germans and native Americans, and who had theretofore shown a spirit of clanishness, began to defrost and offer both services and contributions. The next day Wally Brennan's editorial concluded with these words:

Never before have we had a chance to play a distinguished role on the world's stage. We can do maybe just a little for the physical well-being of Dunkerque. Inevitably we will do much more in a spiritual sense for ourselves. Let's do more than they ask, more than we ever believed ourselves capable of doing.

Dunkerque Day was scheduled for Thanksgiving, 1946. Stuff started coming in—shovels, pitchforks, tools, machinery, livestock, foodstuffs, etc.—$100,000 worth was contributed and sent to Dunkerque.

The excitement had hardly died down when John McCauliff, a grizzled Irishman, saw an item in the press telling how badly off the people of Poland were. He said, **"Let's start a drive for funds to help Poland." So a "few weeks after they had drained the city for Dunkerque, they drained it again for Poland. Goods and money to the extent of $150,000 were collected and shipped.**

But what was the result of this spurt in generosity? A moral and spiritual renaissance. The people once divided into nationalities and castes came together as one. Police Chief John J. Warren smilingly says, "I'm liable to be out of a job around here. We're a pretty law-abiding community, especially since Dunkerque Day."

People began to notice a new spirit in their relationships with their fellows. The First Methodist Church planned to build a new memorial chapel. The Reverend Sherman Epler thought it would take a couple of years to raise enough money to start construction. On Easter Sunday he broached the plan to his congregation. He couldn't believe his eyes when he looked at the collction that day. There was cash and pledges to the amount of $3000 from the congregation of 350 working people.

Labor troubles seemed to disappear. "We have close to 2000 men working in our plant", Nels Currier says proudly. "Know how many grievances we have had the past year? Fifty-two! And not one of them that couldn't be settled right in the plant manager's office. Here in Dunkirk we don't have labor trouble. We don't have any trouble in this town at all. It's a lot different since Dunkerque Day. You ask anybody."

Things are different. Call it spiritual revival or a new awareness, or anything you want. I don't try to label it or explain it. I know that when we appeal for funds to help the poor we get twice the response we ever got before. I feel that Dunkirk has somehow been blessed of God.

Wally Brennan says, "* * * Our people here in Dunkirk hate the thought of another war. Maybe people all over feel that way. Suppose the ordinary people of different countries could talk to one another without any diplomats interfering. The Governments of the world might find out how unpopular war is. They'd all work a lot harder to avert war." * * *

"Dunkirk has learned that no one ever became poor by giving. In fact, Dunkirk became immensely enriched. And if other American cities want to try the same thing—well, Dunkirk will be happy to help."

This beautifully supports our text. "The liberal man deviseth liberal means, and by his liberality shall he live."

A person never loses a thing by a liberality wisely directed. A community may be broken up into various faiths and spiritual conceptions, but when it unites in helping the distressed, the blessings of the Lord are bound to follow, and the people will ascend on to a higher plane.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." —Prov. 19:17.

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is passed, the summer is ended, and my soul is not saved!"—D. & C., 56:16.

We pay for what we get, even from the Divine Giver—pay the limit of our ability to pay; and He does the rest, the part that we cannot do.—Orson Whitney.

UTAH—THE CENTENNIAL

Bombastic "TIME" Magazine (July 21, 1947), in a ten column article on "UTAH", in contemplation of the Centennial, while telling many facts which, if left by themselves, would glorify the work of the Pioneers, so bespatters them with sarcasm and sneering innuendo as to destroy their real virtue.

It has always been difficult for any out-of-the-State magazine to publish the truth about the Mormons, and stop with the truth. The same is true of pulpit priests.

Mormonism is truly an American religion, in that in the present dispensation it was founded in America. It offers no apologies and seeks no encomiums. The statement in "TIME" that "Mormonism sprang from the mind of Joseph Smith", is wholly wrong. Mormonism to this planet, is as old as Adam. It was the gospel that Father Adam taught his children, and which was perpetuated after the flood. It was accepted by Abraham, Isaac and Jacob. It fell away and was re-established by our Savior in the Meridian of Time. And, having again dwindled and left the earth, was restored by Jesus Christ through the Prophet Joseph Smith in the present dispensation.

True, when the Church of Jesus Christ of Latter-day Saints accepted the Woodruff Manifesto of 1890, rejecting a law of the holy Priesthood, it automatically closed the channel of revelation to it. None has been received by the Church since, though it has continued with the Priesthood which functions independent of the Church.

The sneering reference of Mark Twain, as quoted by "TIME", to the Book of Mormon, as being "Chloroform in print", is another evidence of the shallow intellect of the author of the "TIME" article, as well as Mark Twain, if he made such a silly allusion.

Properly evaluated the Book of Mormon is the one and only work extant that portrays ancient American history — the history of the Indian tribes in Canada, United States, Mexico and South America. It reveals the gospel anew, not only in support of the Jewish Bible, but also of modern revelations coming through the Prophet Joseph Smith.

The "TIME" article states, "The Prophet (Joseph Smith) and a few intimates had secretly begun practicing polygamy, often marrying the wives of other Mormons who were handily absent on missions." No bolder lie was ever told, as the statement per-

tains to marrying other men's wives. And there was no occasion, except the desire for sensationalism, for publishing so bold an untruth.

"TIME" did say, and truthfully:

In 100 years the Mormons have won their war with wastes of sagebrush, sun-parched alkali flats and barren mountains. Their desert has indeed blossomed like the rose. Orchards, dairies, and sugar-beet fields in green Utah valleys are a tribute to their skill at irrigation, and great stands of wheat prove the worth of their dry farming. Utah's 555,000 cattle and 1,646,000 sheep stem mostly from Mormon herds. Mormons built roads, farms, towns and temples across the West.

In 100 years they increased from 20,000 to a million people. The million composes one of the most tightly organized and smoothly functioning organizations on earth. The Church has no clergy in the usual sense, but a vast pyramid of lay orders to which every male is expected to belong and to which a full 250,000 do. * * * There are four Mormon temples in Utah, others in Hawaii, in Alberta (Canada), Arizona and Idaho; there are Mormon congregations in every state in the Union. There are Mormons overseas.

Mormonism is not the compact body it once was. The Church is disintegrating into factions, the largest of which is known as the "Fundamentalists". This group, a large one, interprets the gospel with the original leaders, Joseph Smith, Brigham Young, et al, permitting no changes in the ordinances, or laws as they were revealed. This group, the Church, under its former leader, Heber J. Grant, repudiated and cast out. Then there are the Aaronites, Eastmanites, (John T.) Clarkites, etc.

These factions are basing their faith on the revelation from the Lord known as Section 85 of Doctrine and Covenants, wherein the Lord said (November, 1832) He would send one "mighty and Strong" to set His house in order. This event, though discredited by the present leaders as of no present need, is anxiously looked forward to by many of the members, and is a real issue in the Church.

MEDICINE AND SURGERY

Col. Robt. McGarrison of the British Medical Army Serviec, while on duty at a distant post situated in the Himalaya region of India, said that in the nine years he was stationed there he had not come in contact with any case of appendicitis, gastric or duedenal ulcer, gall stones, colitis, constitpation, catarrh, indigestion, pyorrhoea, asthma, gout, rheumatism, or any other usual pests of civilization, and all his surgical work except for accidental injuries, was confined to the pots itself with its civilized English habits of life.—A New Health Era.

THIS IS DE FOREST'S PRIME EVIL

Dr. Lee De Forest, who fathered modern radio with his 1907 invention of the audion tube, challenged the National Association of Broadcasters with this 40th-anniversary letter:

"What have you gentlemen done with my child? He was conceived as a potent instrumentality for culture, fine music, the uplifting of America's mass intelligence. You have debased this child, you have sent him out on the streets to collect money from all and sundry. You have made him a laughing-stock of intelligence. You have cut time into tiny cubelets, and the occasional fine program is periodically smeared with impudent insistence to buy or try.

"Soap opera without end or sense floods each household daily, murder mysteries rule the waves by night, and children are rendered psychopathic by your bedtime stories.

"This child of mine has been resolutely kept to the average intelligence of 13 years, as though you and your sponsors believe the majority of listeners have only moron minds. The curse of your commercials has grown consistently more cursed, year by year."—Time.

THE WHITE HORSE PROPHECY

The following prophecy uttered by the Prophet Joseph Smith, in the presence of Edwin Rushton and Theodore Thurley, on or about May 6, 1843, and later written from memory, is of especial interest to the Saints at the present time. Because the remarkable prophecy was written from memory some are skeptical of its value. Since it must have been given under the inspiration of the Lord and was uttered on two separate occasions in the pres ence of the narrator, one is justified in concluding its recording later to be substantially correct.

Two points mentioned by the Prophet, viz: The Constitution of the United States hanging as by a thread; and the depreciated value of gold, Brigham Young dwelt upon after coming to the mountains, as though endorsing the prophecy. See Journal of Discourses, 2:182; 1:250.

A Prophecy by the Prophet Joseph Smith

Uttered in Presence of Edwin Rushton and Theodore Thurley on or About May 6th, 1843

A grand review of the Nauvoo Legion was held in Nauvoo. The Prophet Joseph Smith complimented them for the good discipline and the evolutions performed. The weather being hot he called for a glass of water. With the glass of water in his hand, he said:

"I will drink you a toast to the overthrow of the mobocrats", which he did in the following language:

"Here is wishing they were in the middle of the sea in a stone canoe, with iron paddles, and a shark swallow the canoe and the Devil swallow the shark, and himself locked up in the North East corner of Hell, the key lost and a blind man hunting for it."

The next morning a man, who heard the prophet give the toast, returned to visit the mansion of the Prophet and so abused him with bad language that he was ordered out by the Prophet.

It was while the two were out that my attention was attracted to them, and hearing the man speaking in a loud voice, I went toward them, the man finally leaving. There were then present the Prophet Joseph Smith, Theodore Thurley and myself. The prophet began talking to us of the mobbings and drivings and the persecutions we as a people had endured. "But", he said, "we will have worse things to see. Our persecutors will have all the mobbings they want. **Don't wish them any harm, for when you see their sufferings, you will shed bitter tears for them.**" While this conversation was going on we stood near his south wicket gate in a triangle. Turning to me he said: "I want to tell you something. I will speak in a parable like unto John the Revelator." (Little did I think that the Prophet of the Lord would so soon be slain in cold blood.)

Continuing, he said, "You will go to the Rocky Mountains and you will be a great and a mighty people established there which I will call the **'White Horse'** of Peace and Safety."

When the Prophet said, "You will see", I asked him where he would be at that time. He answered, "I shall never go there."

"Your enemies will continue to follow you with persecutions and they will make obnoxious laws against you in Congress to destroy the White Horse; but you will have a friend or two to defend you and throw out the worst part of the laws so they will not hurt you much. You must continue to petition Congress all the time; but they will treat you like strangers and aliens; and they will not give you your rights **but will govern you with strangers and commissioners.**

"You will see the Constitution of the United States almost destroyed. It

will hang by a thread, and that thread as fine as the finest silk fibre.''

At this point the Prophet's countenance became sad. ''Because'', as he said, ''I love the Constitution; it was made by the Inspiration of God, and it will be preserved and saved by the efforts of the **White Horse** and the **Red Horse,** who will combine in its defense. **The White Horse will raise an ensign on the tops of the mountains of peace and safety, where all nations may flee unto for peace and safety.** The White Horse will find the mountains full of mineral and they will become very rich. You will see **silver piled up in the streets** (at this time it must be remembered, it was not known that the precious metals existed then in the Rocky Mountains or California). You will see **gold piled up like sand. Gold will be of little value even in a mercantile capacity,** for the people of the world will have something else to do in **seeking for salvation.**

The time will come when the banks of every nation will fail and only two places will be safe where people can deposit their gold and treasure. The places will be with the **White Horse** and in **England's vaults.**

A terrible revolution will take place in the land of **America,** such as has never been seen before; **for the land will be left without a supreme government and every species of wickedness will run rampant. It will be so terrible that father will be against son and son against father; mother against daughter and daughter against mother.** The most terrible scenes of murder and bloodshed and rapine that has ever been looked upon will take place. **Peace will be taken from the earth and there will be no peace only in the Rocky Mountains.** This will cause many hundreds and thousands of the honest in heart of the world to gather there, not because they would be saints, but for safety and because they would not take up the sword against their neighbors. **You will be so numerous that you will be in danger of famine, but not for want of seed time and harvest,** but so many will have to be fed. Many will come with bundles under their arms to escape the calamities and there will be no escape only by fleeing to Zion. Those who come to you will try to keep the laws and be one with you, for they will see your unity and the greatness of your organization.

The **Turkish empire or the Crescent** will be one of the first powers that will be disrupted as a power, for freedom must be given for the Gospel to be preached in the Holy Land.

The Lord took the best blood of the nations and planted them on the small islands now called England or Great Britain, **and gave them great power in the nations for a thousand years.** Their power will continue with them that they may keep the balance of power, **that they may keep Russia from sweeping her power over all the world.** England and France are now bitter enemies, but they will be allied together in order to keep Russia from conquering the world. **The two Popes, Greek and Catholic, will come together and be united.**

The Protestant Religions do not know how much they are indebted to Henry VIII for throwing off the Pope's bull and establishing the Protestant faith. He was the only monarch who could do so at that time, and he did it because his nation was at his back to sustain him.

One of the peculiar features in England is the established red coat, a uniform making so remarkable a mark to shoot at; and yet they have conquered whereever they have gone. The reason for this will be known by them some day. **The Lion and the Unicorn of England is the ensign of Israel.** The wisdom and statesmanship of England come from there being so much of the blood of Israel in the nation.

While the terrible revolutions of which mention has been made is going on, England will be naturally neutral until it becomes so inhuman that she will interfere to stop the shedding of blood. England and France will then unite and come with the intention of making peace—not to subdue the nation. They will find the nation so broken up, and so many claiming government, till there will be **no responsible government.** Then it will seem to other nations or powers as though England had taken possession of the Country. The Black Horse will flee to the invaders and will join with them for they will have fear of becoming slaves again, knowing England did not believe in slavery. Fleeing to them **they believe would make them safe. Armed with British bayonets, the doings of the Black Horse will be terrible.**

So the Prophet said he could not bear to look longer upon the scenes as shown to him in vision, that he asked the Lord to close the scene.

Continuing he said, "During this time the **great White Horse will have gathered strength, sending out Elders to gather the honest in heart among the Pale Horse or people of the United States to stand by the Constitution of the United States as it was given by inspiration of the Lord.**

In these days God will set up a kingdom never more to be thrown down, for other kingdoms to come unto, and those kingdoms that will not let the Gospel be preached will be humbled until they will. **England, Germany, Norway, Denmark, Sweden, Switzerland, Holland and Belgium** have a considerable amount of the blood of Israel among their people, which must be gathered. These nations will submit to the kingdom of God. **England will be the last of these kingdoms to surrender;** but when she does, she will do so as a whole in comparison as she **threw off the Catholic yoke.** The nobility know the Gospel is true, but it has not enough pomp and grandeur and influence for them to embrace it. They are proud and will not acknowledge the kingdom of God or come unto it until they see the power which it will have.

Peace and safety in the Rocky Mountains will be protected by **a cordon band of the White Horse.** The coming of the Messiah among this people will be so natural that **only those who see him will know that he has come.** But He will come and give His laws unto Zion and minister unto His people. **This will not be His coming in the clouds of Heaven to take vengeance on the wicked of the world.**

The Temple in Jackson County will be built in this generation. The Saints will think that there will not be time to build it; but with all the great help you will receive you can put up a great Temple quickly. You will have all the gold, silver, and precious stones, for these things only will be used for the beautifying of the Temple. **All the skilled mechanics you want and the Ten Tribes of Israel to help you build it. When you see this land banded with iron you may look toward Jackson county."**

He made a pause and looking up as though the vision was still in view, he said: **"There is a land beyond the Rocky Mountains that will be invaded by the heathen Chinese unless great care and protection is given."** Speaking of the heathen nations, said he, "where there is no law there is no condemnation". This will apply to them. Power will be given to the White Horse to rebuke nations from afar off and they will be one with the White Horse, but when the law goes forth, they will obey it, for the law will go forth from Zion.

The last great struggle Zion will have to contend with, will be **when the whole of America will be made the Zion of our God.** Those opposing will

be called Gog and Magog. Some of the nations of the world will be led by the Russian Czar, and their power will be great; but all opposition will be overcome, and this land will be the Zion of our God."

These words of the Prophet made a strange impression upon me which I have never forgotten. In about two weeks later I was at a meeting where he preached a sermon which he said would be the greatest of his life; and on that occasion he related the matter which I have now written, so that the subject became firmly rooted in my memory and I know them to be true.

Now, therefor, I testify these are the inspired words of the Prophet Joseph Smith as he stood looking up into Heaven. His countenance became white and transparent. He looked as if he had as much of the Heavenly influence as he could bear and stay with the Saints. His voice was powerful and his words cut like a two-edged sword.

(Signed) EDWIN RUSHTON

Witness:

A. G. Giauque.

When, from a right motive, with effort and sacrifice, I help a weak and poor man, I enrich my individual and spiritual being. If I bestow from a mere gush of feeling, I receive no permanent spiritual benefit; if from a bad motive, I impoverish my own heart. Acts, then, which appear the same thing in form, differ widely, considered in their religious bearings. — Edwin Hubbell Chapin.

FREAK LAWS OF THE LAND

By Lillian Gerard and Elaine Bassler

Strange, fantastic and unbelievable are some of the oddities that are still in force on America's musty statute books.

If you sing at a bar in Wisconsin, drive a red automobile in Minneapolis, eavesdrop in Oklahoma, marry your mother-in-law in the District of Columbia, or arrest a dead man for a debt in New York, you may run afoul of the law.

In a pinch, the man to consult is Lyman E. Cook, 41-year-old St. Louis attorney and dean of collectors of freak laws. For 17 years Cook has devoted his spare time to digging in musty records for unrepealed oddities in the law. So far he has excavated some 25,000 legal fossils from every state in the Union.

Legally, according to Cook, citizens of Barre, Vermont, are required to take a bath every Saturday night; every male in Brainerd, Minnesota, must grow a beard; and the female population of Providence, Rhode Island, cannot wear transparent apparel—even silk or nylon stockings.

Early in his legal practice, Cook got the mania for collecting strange laws. He was appointed to defend a South Carolina Negro accused of killing a plainsclothesman. The Negro claimed that since the other man was not in uniform, he didn't know his identity. Mistaking him for a burglar, he pulled out his own pistol and fired.

The story was plausible, but Cook couldn't explain why his client carried a gun. Searching through South Carolina archives he found a statute, dating to Indian times, that made it unlawful to attend church on Sunday without carrying a weapon. By maneuvers based on this legal hangover, Cook convinced judge and jury to the extent that the Negro got off with a verdict of manslaughter instead of murder.

As Cook's odd collection became known, lawyers everywhere started to send in local contributions. When a representative in the Illinois Legislature questioned one of his findings, the lawyer proved that in Winnetka, Illinois, a theatre manager can still bounce any patron with odoriferous feet. As a test, Cook personally violated the

ordinance and was evicted from a Winnetka movie house.

In another test case he was foiled. On a visit to Minnesota he attempted to prove "it is unlawful to tease or torment skunks and polecats." But the saucy little animals, unwilling to cooperate, took the law into their own hands and ruined one of his best suits. Ever since, Cook has been less interested in animal legislation, yet he warns that you cannot set fire to a mule in Maine or feed razor blades to an Illinois hog. It is also unlawful to ride a jackass more than six miles an hour in Ohio, to use an elephant to plow a cotton field in North Carolina, or to kill a snake in Pennsylvania unless it bites you.

Cook has also found much conflict in laws relating to animals. In Oklahoma, for instance, if you were lucky enough to catch a whale in inland waters you would be arrested. Conversely, in California you would be convicted of a misdemeanor if caught "shooting at any kind of game **except a whale** from a moving automobile or airplane."

You don't have to be a lawyer to know that the California act was designed to discourage hunting from moving vehicles. It is based on the same principle, says Cook, as a blue law intended to prevent immorality in Winchester, Masaschusetts. There the town fathers have ruled that a girl cannot be seen dancing on a tightrope except in church—as likely an event as spotting whales from your running board.

In many of our queer laws, an exigency of some kind exists. Take the seemingly absurd Texas provision that still makes carrying pliers a penitentiary offense. Yet only a few years ago this tool was used most effectively by cattle rustlers. With pliers, it was easy to clip a neighbor's fence and swipe his livestock.

Custom dictated many strange laws, yet when times changed no one thought to repeal them. Thus, in Oregon a girl cannot legally enter an automobile with a young man unless accompanied by a chaperone. **In Utah, daylight must be seen between a dancing couple.** A man in Lewes, Delaware, cannot wear trousers that are form-fitting around the hips, while in Reading, Pennsylvania, a woman cannot hang underwear on a clothesline unless a screen is present.

Romance, of course, has always come under the law's scrutiny. Only a few years ago a husband was fined $15 for kissing his wife in a Chicago park. Kissing in public is also taboo in Georgia. In Massachusetts, a state surprisingly lenient with the tender passions, ten kisses are equivalent to a marriage proposal. A hug and kiss in the presence of the girl's parents, combined with several gifts of candy, are enough to announce your intentions in Minnesota; in Maryland, if you make six visits to a girl's home you are as good as hitched.

Once married, you can lawfully direct profanity at your wife if you live in Delaware, while in Michigan the law says a husband owns all his wife's clothing and can take possession of her entire wardrobe if she ever leaves him.

In matters of health, as well as hearth, lawmakers have ruled sternly at times. A San Francisco ordinance prohibits the spraying of laundry clothes by water emitted from the mouth. Omaha bans the use of the same fingerbowl by more than one person, and in Waterville, Maine, it is a violation to blow your nose in public. Indiana law declares that a moustache is "a known carrier of germs and a man cannot wear one if he habitually kisses human beings."

Considering that most laws are made in haste, many old ones remain amazingly sound. There's an ordin-

ance in Charleston, South Carolina, that compels prisoners to pay the police a dollar for the privilege of riding to jail in the patrol wagon. Kansas makes it unlawful for a candidate for public office to give away cigars on election day; and Florida prohibits hiring away another woman's cook.

Yet many laws in Cook's collection have no rhyme or reason. For example, it's illegal to speak English in Illinois. A New York father cannot diaper his baby. A Bostonian can't own a dog more than ten inches in height. In Kentucky, burglarly may be committed only at night. In Iowa a one-armed piano player may be seen —but not if admission is charged to view his performance. And in Tacoma, Washington, "it is mandatory for a motorist with criminal intentions to stop at the city limits and telephone the chief of police he is entering the town."

These and other antique laws will eventually be repealed. In some states, committees have been formed to eliminate legal oddities. But meanwhile, says Cook, if you're in New Jersey, refrain from making any noise while sipping your soup. In Chicago do not feed your dog whiskey. And if you visit Gary, Indiana, don't attempt to board a streetcar within four hours after eating garlic.

ELECT OF ELOHIM

(Orson F. Whitney)

The following poem was published in the "Contributor" (Vol. 5:151), under the heading, "A Christmas Idyl", but was later changed to the above, when it became Canto Three of the author's Poem "ELIAS".—Editor.

In solemn council sat the Gods.
From Kolob's height supreme,
Celestial light blazed forth afar
O'er countless Kokaubeam.
Reflected whence fell radiant gleams
Of that resplendent day,
Far down the dark abysmal realm
Where Earth in chaos lay.

Rapt silence reigned. The hour was one
When thought doth most avail.
The destiny of worlds unborn
Hung trembling in the scale.
A hush profound—and there uprose,
Those Kings and Priests among,
A Power sublime, than whom appeared
None mightier 'mid the throng.

A stature mingling strength and grace,
Of meek though godlike mien,
The lustre of whose countenance
Outshone the noonday sheen.
The hair was white as purest foam,
Or frost of Alpine hill.
He spake—attention grew more grave—
The stillness e'en more still.

"Father!"—the voice like music fell,
Clear as the murmuring flow
Of mountain streamlet, trickling down
From heights of virgin snow—
"Father", it said, "since One must die
Thy children to redeem,
Whilst Earth—as yet unformed and void—
With pulsing life shall teem;

"And thou, great Michael, foremost fall
That mortal man may be,
And chosen Savior yet must send,
Lo, here am I, send me!
I ask—I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory—Thine!"

He ceased and sat; when sudden rose
Aloft a towering Form,
Proudly erect as lowering peak
That looms above the storm.
A Presence bright and beautiful,
With eye of flashing fire,
A lip whose haughty curl bespoke
A sense of inward ire.

"Give me to go", he boldly cried,
With scarce concealed disdain,
"And none shall hence, from Heav'n to Earth,
That shall not rise again.
My saving plan exception scorns—
Man's agency unknown.
As recompense—I claim the right
To sit on yonder Throne!"

Ceased Lucifer. The breathless hush
Resumed and denser grew,
All eyes were turned—the general gaze
One common magnet drew.
A moment there was solemn pause—
Then, like the thunder-burst,
Rolled forth from lips Omnipotent,
The words: "I'LL SEND THE FIRST!"

'Twas done. From congregation vast,
Tumultuous murmurs rose—
Waves of conflicting sound, as when
Two meeting seas oppose.
'Twas finished—but the heavens wept—
And still their annals tell
How God's elect was chosen Christ,
O'er One who fighting fell.

II

A stranger star o'er Bethlehem
Shot down its silver ray
Where, cradled in a manger's fold,
A sleeping infant lay.
Whilst, guided by that finger bright,
The Orient sages bring
Rare gifts of myrrh and frankincense
To hail the new-born King.

O wondrous grace! Will Gods go down
Thus low that men may rise?
Imprisoned here that Mighty One
Who reigned in yonder skies?
E'en so. Time's trusty horologe
Now chimes the hour of Noon—
A dying world is welcoming
The Godhead's gracious boon.

He wandered through the faithless world,
A Prince in shepherd's guise;
He called his scattered flock, but few
The Voice would recognize;
For minds upborne by hollow pride,
Or dimmed by sordid lust,
Ne'er look for kings in beggar's garb—
For diamonds in the dust.

He wept o'er doomed Jerusalem,
Her temples, walls and towers;
O'er palaces where recreant priests
Usurped unhallowed powers.
"I am the Way of Life and Light!"
Alas! 'twas heeded not—
Ignored Salvation's message, spurned
The wondrous truth He taught.

O bane of damning unbelief!
Thou source of lasting strife!
Thou stumbling-stone, thou barrier 'thwart
The gates of Endless Life!
O love of self and Mammon's lust!
Twin portals to Despair—
Where Bigotry, the blinded bat,
Flaps through the midnight air!

Through these, gloom-wrapt Gethsemane!
The Glens of guilty shade
Wept o'er the sinless Son of God,
By gold-bought kiss betrayed;
Beheld him unresisting dragged—
Forsaken, friendless, lone,
To halls where dark-browed Hatred sat
On judgment's lofty throne.

As sheep before His shearers, dumb
Those patient lips were mute;
The clamorous charge of taunting tongue
He deigned not to dispute.
They smote with cruel palm His face—
Which felt, but scorned the sting—
They crowned with thorns His quivering brow,
Then, mocking, hailed Him "King!"

On Calvary's hill they crucified
The God whom worlds adore!
"Father, forgive!"—the pang was past—
Immanuel was no more!
No more where thunders shook the earth,
Where lightnings, 'thwart the gloom,
Beheld that deathless Spirit spurn
The shackles of the tomb!

Far flashing on the wings of light—
A falchion from its sheath—
It cleft the realms of Darkness, and
Dissolved the bands of Death.
Hell's dungeons burst! Wide open swung
The everlasting bars,
Whereby the ransomed soul shall win
Those heights beyond the stars.

WHAT AN AWFUL STORY!

Liquor Bill. As the 13th anniversary of Prohibition repeal passed by virtually unnoticed last week, economists estimated that the American public has consumed more than 1,800,000,000 gallons of liquor, more than 1,000,000,000 gallons of wine, and over 21,700,000,000 gallons of beer since Prohibition was abandoned. The total cost: about 60 billion dollars.

A poor Jew, whose wife was sick in a hospital called the first evening and asked how she was getting along. He was informed she was improving. Next day he telephoned, and was told she was improving. This went on for several days. Finally, one evening when he called, he was told that his wife had just died. Hurrying to the doctor, he said, with a world of sarcasm in his trembling voice: "Vell, Doctor, vad did she die of—improvements?"

"Say, pa."

"Well, my son?"

"I took a walk through the cemetery today and I read the inscriptions on the tombstones."

"Well, what about it?"

"Where are all the wicked people buried?"

Let us be sure to build up the kingdom of God, for in doing this we build up ourselves. —Brigham Young.

TRUTH

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

VOL. 13. OCTOBER, 1947 NO. 5.

Choosing of the Twelve

In the month of June, 1829, the Lord indicated to the Prophet Joseph Smith that a quorum of twelve disciples (Apostles) would be given to the Church as its chief propaganda unit, to "go into all the world to preach my gospel unto every creature". (D. & C., 18:27-8). This was before the organization of the Church.

Preparatory to the selection of these men the Lord had a large company, called "Zion's Camp", directed to accompany the Prophet to Missouri, to assist the Saints to be reinstated on their lands from which they had been driven by the Missouri mobs.

This journey was accomplished from Kirtland and environs under severe trials and tests of faith that were unusually difficult to be borne by many of the Camp. Doubtless the test of faith and loyalty was required by the Lord to prepare the Priesthood for the important call to be made of them into the Quorum of Twelve; also into the Seventies Quorum, later to be organized.

February 14, 1835, Joseph met in a special meeting of the Elders, the business of the meeting being to choose twelve men from the Church as Apostles. Three men were designated to make this choice, Oliver Cowdery, David Whitmer and Martin Harris, who were the three witnesses of the Book of Mormon. These men, after uniting in prayer were blessed by the laying on of hands of the Presidency, then proceeded to make choice of the Twelve, as follows: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, William E. M'Lellin, John F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh, and Parley P. Pratt. (See His. of Church, 2:187).

On the 21st, Parley P. Pratt, who was absent at the time of calling the Twelve, was ordained a member, after which Oliver Cowdery gave him his "apostolic charge", which is so rich in prophetic spirit, we give it here in full:

"I am aware, dear Brother, that the mind naturally claims something new; but the same thing rehearsed frequently profits us. You will have the same

"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."

difficulties to encounter in fulfilling this ministry that the ancient apostles had. You have enlisted in a cause that requires your whole attention; you ought, therefore, to count the cost; and to become a polished shaft, you must be sensible, requires the labor of years; and your station requires a perfect polish. It is required of you not merely to travel a few miles in the country, but in distant countries. You must endure much labor, much toil, and many privations, to become perfectly polished.

"Your calling is not like that of the husbandman, to cultivate a stinted portion on the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow Autumn has ripened his fruit, gathers it in, and congratulates himself for a season in the intermission of his toils, while he anticipates his winter evenings of relaxations and fireside enjoyments; but, dear brother, it is far otherwise with you.

"Your labor must be incessant and your toil great; you must go forth and labor till the great work is done. It will require a series of years to accomplish it, but you will have this pleasing consolation, that your Heavenly Father requires it. The field is his; the work is his; and he will not only cheer you, animate you, and buoy you up in your pilgrimage, in your arduous toils, but when your work is done, and your labor over, he will take you unto himself.

"But before this consummation of your felicity, bring your mind to bear on what will be imperiously required of you, to accomplish the great work that lies before you. Count well the cost. You have read of the persecutions and trials of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion you profess; and it were better not to set out than to start and look back, or shrink when dangers thicken upon you, or appalling death stares you in the face.

"I have spoken these things, dear brother, because I have seen them in visions. There are strong dungeons and gloomy prisons for you. These should not appal you. You must be called a good or a bad man. The ancients passed through the same experience. They had this testimony—that they had seen the Savior after he arose from the dead. You must bear the same testimony, or your mission, your labor, your toil will be in vain. You must bear the same testimony, that there is but one God, one Mediator. He that has seen him will know him, and testify of him.

"Beware of pride; beware of evil—shun the very appearance of it, for the time is coming when if you do not give heed to these things, you will have a fall. Among your many afflictions you will have many blessings also; but you must pass through afflictions in order to receive the glory that is in reserve for you. You will meet thousands who, when they first see you, will know nothing about salvation by Jesus Christ: you will see a nation born in a day.

"A great work lies before you, and the time is near when you must bid farewell to your native land, cross the mighty deep, and sound the tocsin of alarm to other nations, kindreds, tongues and people. Remember that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God. **In his cause you must serve him with a perfect heart and a willing mind. Avoid strife and vain glory; think not yourself better than your brethren, but pray for them as well as for yourself; and if you are faithful, great will be your blessings; but if you are not, your stewardship will be taken from you, and another appointed in your stead."**

Elder Pratt gave his hand to President Oliver Cowdery, and said he had

received ordination, and should fulfill the ministry according to the grace given him, to which Elder Cowdery replied, "Go forth, and angels shall bear thee up; and thou shalt come forth at the last day, bringing many with thee."

The Grand Charge to the Twelve, as a body, as given by President Cowdery, is still more important and historic, and must be given as it is the very genesis of their ministry. It was as follows:

General Charge to the Twelve

"Dear brethren, previous to delivering the charge, I shall read a part of a revelation. It is known to you that, previous to the organization of the Church in 1830, the Lord gave revelations, or the Church could not have been organized. The people of this church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon, concerning their duty and the way the great work ought to be done; but the minds of men are so constructed that they will not believe without a testimony of seeing or hearing.

"The Lord gave us a revelation that, in process of time, there should be twelve men chosen to preach his gospel to Jew and Gentile. (See D. & C., 18:27-28). Our minds have been on a constant stretch to find who these twelve men were. When the time should come, we could not tell, but we sought the Lord, by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed. But, having seen the day, it becomes my duty to deliver you a charge; and first, a few remarks respecting your ministry.

"You have had many revelations put into your hands; revelations to make you acquainted with the nature of your mission. You will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a ten-fold proportion to what you have ever had; you will have to combat all the prejudices of all nations. (The revelation was then read).

"Have you desired this ministry with all your hearts? If you have desired it, you are called of God, not of man, to go into the world.

"Brethren, you have your duty presented in this revelation. You have been ordained to the Holy Priesthood; you have received it from those who have the power and authority from an angel; you are to preach the gospel to every nation. Should you in the least degree come short of your duty, great evil will be your condemnation; for the greater the calling the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart.

"Beware lest the flatterers of the world lift you up; beware lest your affections are captivated by worldly objects. Let your ministry be first. Remember the souls of men are committed to your charge, and if you mind your calling you shall always prosper.

"You have been indebted to other men, in the first instance, for evidence; on that you have acted; but it is necessary that you receive a testimony from heaven for yourselves, so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel.

"When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

"Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us. God is the same. If the Savior in former days laid his hands on his disciples, why not in latter days?

"With regard to superiority, I must make a few remarks. The ancient apostles sought to be great; but lest the seeds of discord be sown in this matter, understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the Saints. Jacob, you know, wrestled till he had obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to hear. You are as one; you are equal in bearing the keys of the kingdom to all nations. You are called to preach the Gospel of the Son of God to the nations of the earth; it is the will of your Heavenly Father that you proclaim his gospel to the ends of the earth and the islands of the sea.

"Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise; and such may persecute you; they may seek your life. The adversary has always sought the life of the servants of God. You are therefore to be prepared at all times to make a sacrifice of your lives, should God require them, in the advancement and building up of his cause. Murmur not at God. Be always prayerful; be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this. The time has fully come, the voice of the Spirit has come to set these men apart.

"You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene, with you, will inevitably change. Let no man take your bishopric, and beware that you lose not your crowns. It will require your whole souls; it will require courage like Enoch's.

"The time is near when you will be in the midst of congregations who will gnash their teeth upon you. The gospel must roll forth, and it will, until it fills the whole earth. Did I say congregations would gnash their teeth at you? Yea, I say nations will oppose you—you will be considered the worst of men. Be not discouraged at this. When God pours out his Spirit the enemy will rage: but God, remember, is on your right hand and on your left. A man, though he be considered the worst, has joy who is conscious that he pleases God. The lives of those who proclaim the true gospel will be in danger.

"This has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever men come forward to publish the gospel. The time is coming when you will be considered the worst of men by many, and by some the best. The time is coming when you will be perfectly familiar with the things of God.

"This testimony will make those who do not believe your testimony, seek your lives; but there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when ye are called good men. Remember you are young men, and you shall be spared. I include the other three. (Parley P. Pratt, Orson Pratt and Thomas B. Marsh who were not present when this charge was given).

"Bear them in mind in your prayers; carry their cases to a throne of grace. Although they are not present, yet

you and they are equal. This appointment is calculated to create for you an affection for each other, stronger than death. You will travel to other nations; bear each other in mind. If one or more be cast into prisons, let the others pray for them, and deliver them by their prayers. Your lives shall be in great jeopardy, but the promise of God is that you shall be delivered.

"Remember you are not to go to other nations till you receive your endowments. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge and intelligence, such as you never had. Relative to the endowment, I make a remark or two that there may be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence, and that power which characterized the ancient Saints, and now characterizes the inhabitants of the upper world.

"The greatness of your commission consists in this: you are to hold the keys of this ministry; you are to go to the nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of God. It is a sorrowful tale, but the Gospel must be preached and God's ministers rejected.

"But where can Israel be found, and receive your testimony, and not rejoice? Nowhere! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out destructions shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. If you will not warn them, others will, and you will lose your crowns.

"You must prepare your minds to bid a long farewell to Kirtland, even till the great day comes. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the Brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you, and each of you, should feel the force of the imperious mandate, 'Son, go labor in my vineyard', and cheerfully receive what comes; but in the end you will stand while others will fall. You have read in the revelation concerning ordination: beware how you ordain, for all nations are not like this nation. They will willingly receive the ordinances at your hands to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hands.

"We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our Heavenly Father in pointing you out to us. You will be stewards over this ministry; you have a work to do that no other men can do; you must proclaim the gospel in its simplicity and purity; and we commend you to God and the word of his grace. You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, **that you have seen the face of God.**

"Therefore call upon him in faith and mighty prayer till you pervail, for it is your duty and your privilege to bear such testimony for yourselves. We now exhort you to be faithful to fulfill your calling; there must be no lack here; you must fulfill in all things; and permit us to repeat, all nations have a claim on you; you are bound together as the Three Witnesses were: notwithstanding you can part and meet, and meet and part again, till your heads are silvered o'er with age."

Then taking them separately by the hand, Elder Cowdery continued:

"Do you, with full purpose of heart, take part in this ministry, to proclaim the gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received?" Each answered in the affirmative, thus bringing to a close the solemn and interesting ceremony.

Answering the question, "What importance is there attached to the calling of these Twelve Apostles, different from the other callings or officers in the Church"; the Prophet said:

They are the Twelve Apostles who are called to the office of the Traveling High Council, who are to preside over the churches of the Saints, among the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority and virtue of their apostleships.—Life of Joseph the Prophet, Tullidge, pp. 151-159; His. of Church, 2:187-200.

Defining the office and powers of the High Priest Apostleship, such as Joseph Smith, Oliver Cowdery and David Whitmer possessed. Brigham Young said:

Recollect that the High Priesthood and the Lesser Priesthood and all the Priesthood there is, are combined, centered in, composed of, and circumscribed by, the apostleship. * * * Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the kingdom of God, for he had committed unto him the keys of the Priesthood, after the order of Melchizedek—the High Priesthood—which is after the order of the Son of God. And this, remember, by being ordained an Apostle. Could he have built up the kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, are comprehended by being an apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and the Son, are in, composed of, circumscribed by, or I might say, incorporated within, the circumference of the apostleship.—The Contributor, 10:361.

Joseph Smith records, May 4, 1842:

I spent the day in the upper part of the store, that is my private office, * * * attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the HIGHEST ORDER of the Melchizedek 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 Firstborn, and come up and abide in the presence of the Elohim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days.—Hist. of the Church, 5:1.

What is the Church of the Firstborn? Heber C. Kimball says:

Let me explain what the Church of the Firstborn is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, he organized it just as His Father organized the Church on the earth where He dwelt: and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand forever.—Journal of Discourses, 5:129.

Our readers must not confuse this organization of the Church of the Firstborn, with the Church of Jesus Christ of Latter-day Saints organized April 6, 1830, in New York; this work was done at Kirtland, Ohio, in the presence of Brigham Young and Heber C. Kimball, who had not received Mormonism for some two years after the Church was organized in New York.

MERIT VS. REWARD

(Millennial Star, 20:792-94)

A vast portion of mankind make reward or, in other words, interest, gain, or position, the great desideratum of life. On this they center their affections. It is the food of their hopes and the fuel of energies. It is the summit of their aspirations and the end of their labors. Their thoughts, their actions, their powers, their life, all gravitate to the reward.

It is true that sometimes from the impulsiveness of the heart whose gold is not altogether turned to dross, and from the instinctive nobility of soul which even the clay of this world cannot completely bury, they produce really meritorious fruits and perform sterling acts of nobility. But with this class such actions and fruits are spontaneous, and not of a gradual and cultivated growth, and are not in the program for the performance of their lives, nor to be found in their everyday calculation. Their genuine merits are the shootings out of the moment, and their truly disinterested actions take them by surprise. Indeed after the moment is past, and their meritorious deeds are performed, it is a matter of wonder to them how they could have been so silly—how they could have been so asleep to their own interest—how they could have felt and acted so unbusiness like.

According to worldly judgment, every man is supposed to have his price, and none of his actions are considered independent of an interested motive. So general is this, that the exception is scarcely understood — aye, even hardly believed to be real. The idea of such an exception is ridiculed with cynical skepticism and the person is considered to be either "soft" or hypocritical. When a good action is performed, the merit is only taken as pretense, which, although every one affects to believe, no one will personally trust.

In secret the question is asked, What is the motive—what does he expect to get by it—what influence, position, or interest is calculated as the result? In early ages it was precisely the same: the generality of mankind neither acted upon nor appreciated the opposite.

This is strikingly illustrated in the history of Job. "Then Satan answered the Lord and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he has on every side? Thou has blessed the work of his hands, and his substance is increased in the land. Put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." What a satire does this throw upon mankind! How cuttingly truthful in its application in all ages! How few, even of the people of God, of whom the question could be satisfactorily answered—Doth he fear God for naught? There have been but few Jobs!

Though it is not the most noble motive in the mind to make reward the principal object of its aspirations and the center of its affections, yet, measured by an inferior law, it is fair and honorable—it is strictly according to the integrity of business. When the reward is earned, the pay is due; and it is but just that every one should be paid. So far then, all is right. But it is according to the law of the hireling —no more. No higher claim can justly or even reasonably be urged.

It is not a matter of merit. When the thing is done and paid for, the debt is discharged; and if the reward was the object, when that is reached the end is gained, and no other claim deserves a moment's consideration. To make it a point of merit is a farce, it is a point of labor and reward, and no more; and those whose lives reach no higher law will find that the Divine Rewarder will hold them to it. When that is answered, they are paid, and he owes them nothing; the connection has

so far ceased. They only show the character of hired servants, and do not stand as the friends and children of God—not as the Priesthood of the Most High.

But there is a still lower form which the lives of many give to the law of reward. They give it an ignoble and pernicious embodiment. Too generally men are utterly careless whether they deserve the pay so long as they obtain it; too often they are indifferent as to how they accumulate interest or how they weave influences, so that they are successful! and too seldom do they care how they gain position, how much they merit it, or how capable they are of honorably filling it, so that they succeed in grasping it. And not only is this the case, but they think it perfectly right and business-like to gather the honey of other's labors and thank their opportunities and especially compliment their tact for so doing. To thus obtain reward, position, or influence is unworthy and dishonorable. Indeed, their price is not reward, but robbery.

But to the truly noble man—the true Saint—the real representative of God—the genuine member of the Priesthood makes Merit his object. Upon her he centers his affections, and with his whole energies—his soul—his life he wooes her for an everlasting bride. It is true that she will bring to her fond and faithful worshiper a vast, increasing, and eternal dowry. But Merit is the object of his affections, and not that which he can gain by the conquest. Indeed she is jealous in the extreme, and well enough she might be; for her treasures are the only real and lasting ones. All others are but dross and will pass away. Those who would obtain the pure and lasting prize must love Merit for herself, and, thus loving, win her and her possessions.

It is more gratifying to the heart of such a man—such a Saint—such a Priest—to feel himself worthy of the reward than to receive it. Indeed it is more gratifying to his pride, and this is the true pride. To know that he is prepared for and is not unworthy of position, should God in his providence confer it upon him, gives him more real dignity than position could clothe him with. For God or his servants to acknowledge his merit, even though it should go no farther than the acknowledgement, will be more precious to the noble heart than the praise of thousands or the honors of position.

Such a man is great in his own nature. Position does not make him great—cannot do it, though it may give him the opportunity of showing his innate greatness; riches cannot enrich him, nor influence add to him, though such might enable him to dispense to others according to the largeness of his heart and to use both influence and means for the glory of God and the good of mankind. And even though he should never obtain an external or consequent reward, he will realize, in spite of the cynic or the ignoble, that merit has an intrinsic value and is its own reward.

But Merit will enrich her children, will honor them, and exalt them. The great in soul must and will ultimately become great in authority; the noble-minded will become noble in rank; the large-hearted will rule, that they may bless mankind; and those who bear the cross of duty will wear the crown of glory. Such, indeed, are the only ones who will be great in authority when the eternal state of things reigns.

The true nobles then will be the only nobles, the large-hearted the only rulers, and the sons of integrity and duty the only wearers of celestial crowns.

Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing on to future generations.—George Bernard Shaw.

Such will be accounted the Saints, kings, and priests of the Most High. Let none deceive themselves in this matter; and let all the Saints and Priesthood understand that by merit they will have to endorse their profession. And whether they are known or unknown, appreciated or unappreciated, let the children of merit be assured that their time will come and their honor last forever. Their day will continue when that of the unworthy has passed away, and their treasures be eternal and increasing when the pay of the hireling has dwindled into nothingness. We would rather know that the Saints and Priesthood merit the reward than see them rewarded.—Asa Calkins, Editor.

All those who are counted worthy to be exalted and to become Gods, even the sons of Gods, will go forth and have earths and worlds like those who framed this and millions and millions of others. This is our home, built expressly for us by the Father of our spirits, who is the Father, maker, framer and producer of these mortal bodies that we now inherit, and which go back to mother earth. When the spirit leaves them they are lifeless; and when the mother feels life come to her infant it is the spirit entering the body preparatory to the mortal existence. —Brigham Young, J. of D., 17:143.

ANARCHY WILL YET RULE IN AMERICA

By Jedediah M. Grant

One of the marked signs of the last days is the blindness of the people; we are told they would have eyes and see not, and ears but hear not, and hearts but understand not. If in the days of Jesus this was true of the Jews and surrounding nations, it is doubly so now in relation to the nations with which we are acquainted.

Though the fulfillment of the words of the prophets is clear and visible to us as the noonday sun in its splendor, yet the people of the world are blinded thereto; they do not comprehend nor discern the hand of the Lord. The Saints who live in the Spirit, walk by the Spirit, and are governed by the counsels of the Almighty, can see the working of the Lord, not only in our midst * * * but we let our minds stretch abroad to creation's utmost extent, and we see the hand of the Lord in all the events of the earth.

We see it in the revolutions of our own continent; we see it in the scattering and scourging of the house of Israel; in the fading away of nations, on the right and on the left. * * * We see it in the preparations of war, and the framing of treaties of peace among the strong nations. The world is in commotion and the hearts of men fail them for fear of the impending storm that threatens to enshroud all nations in its black mantle. Treaties of peace may be made, and war will stop for a season, but there are certain decrees of God, and certain bounds fixed, and laws and edicts passed the high courts of heaven beyond which the nations cannot pass; and when the Almighty decrees the wicked shall slay the wicked, strong nations may interfere, peace conventions may become rife in the world and exert their influnce to sheath the sword of war, and make treaties of peace to calm the troubled surface of all Europe, to no effect; the war cloud is still booming o'er the heavens, darkening the earth, and threatening the world with desolation.

This is a fact the Saints have known for many years—that the Gods in yonder heavens have something to do with these revolutions; the angels, those holy beings who are sent from the heavens to the earth to minister in the destiny of nations, have something to do in these mighty revolutions and convulsions that shake creation almost to its center.

Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting

a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the onward course of war? The prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the prophets have declared by the spirit of prophecy in them.

Three days before the Prophet Joseph started for Carthage, I well remember his telling us we should see the fulfillment of the words of Jesus upon the earth, where **He says the father shall be against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law; and when a man's enemies shall be those of his own household.**

The Prophet stood in his own house when he told several of us of the night the visions of heaven were opened to him, in which he saw **the American continent drenched in blood,** and he saw nation rising against nation. He also saw the father shed the blood of the son, and the son shed the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should **be blood upon the face of the whole earth, except among the people of the Most High.** The Prophet gazed upon the scene his vision represented, until his heart sickened and he besought the Lord to close it up again.—J. of D., 2:146-7.

Never condescend to argue with the wicked—the principles of the Gospel are too sacerd to be quarreled over. Bear your testimony in humility, and leave the result with the Lord.—Brigham Young.

THE CIVIL WAR—NOT THE END

By John Taylor

Were we surprised when the last terrible war took place here in the United States? No. Good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you today the end is not yet. You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than even they have done before.

There will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass; it is only just starting in. And would you feel to rejoice? No; I would feel sorry.

I knew very well myself when this last war was commencing and could have wept and did weep, over this nation; but there is yet to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof.

Would you help bring it about? No, I would not; I would stop it if I could. I would pour in the oil and the wine and balm and try to lead people in the right path that will be governed by it, but they won't. Our Elders would do the same, and we are sending them forth doing all that we can, selecting the very best men we can put our hand upon—men of faith, men of honor, men of integrity—to go forth to preach the Gospel to this nation and to other nations.—J. D., Vol. 20:318.

Time, the most precious of all possessions, is usually the least prized. It is like health, regretted when gone, but seldom improved when present.

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

THE Saints will increase, and continue to increase, and virtue, love, holiness and all good principles, will continue to spread, and spread, and will rule the nations of the earth, and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail, from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the Prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth; this is true and will come to pass as the Lord lives. Amen.—Brigham Young.

PREPARATION

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

Probably no other person works more secretly than the thief. He steals upon men and into their homes unannounced, works quietly and is off.

Christ uses the tactics of the thief as a symbol of his own coming. When he finally left his apostles, ascending into heaven, the record states, "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'"

Since this event men have been guessing and speculating as to the day and hour that the Master would make his second appearance on earth. More than 1900 years have elapsed and the glorious event has not yet transpired.

Asked a leading question by his apostles, pertaining to his second coming, Jesus said, "It is not for you to know the times or the seasons, which the Father has in his own power."

Thus men are left in the dark as to the time of the second coming of the Savior. Said he, on one occasion, "Watch therefore: for ye know not what hour your Lord doth come. But

know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.'' (Matt. 24: 42-3).

Jesus gave another example of the necessity of preparation. The ''ten virgins'' Matt. 25:1-12, Insp. Version).

> **Then at that day before the Son of Man comes, shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.**
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> **While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.**
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> **But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.**
>
> **Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, YOU KNOW ME NOT. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.**

Five were wise and five foolish, not having oil in their lamps. ''All slumbered and slept'', as even the so-called wise are doing at the present time. But few, if any, we fear, are now awake to their full responsibilities and obligations in the Gospel of Jesus Christ. However, some are alert and wise enough to have oil in their lamps, and are humbly waiting, and when they hear the voice, ''Behold the bridegroom cometh, go ye out to meet him'', they will arise from their slumbers, trim their lamps and go ''with him to the marriage'', while the door is yet open; while others who are saying ''the lord delayeth his coming'', will loiter about, not repenting of their sins or devoting themselves to good works will, at the crucial moment, find their lamps empty and that there is not time to straighten out their lives and meet their Master.

What a disappointment this will be! Some spend their lives boasting of their superior virtues with the smug feeling that they need no more advancement. They will just ''saw wood'' and wait until the invitation comes to enter. Others revel in gambling, drinking, and carousing. By nature they may be kind to their neighbors, merciful to their debtors and sound in their religious beliefs. They argue to themselves, ''I am not doing right; the Lord cannot be pleased with my life; but my intentions are good; my desires are wholesome, and one of these days I'm going to cut out my bad habits and waywardness, straighten up and serve the Lord with a singleness of heart.

''Certainly He will not come this week, this month, or even this year, and I have plenty of time to repent and purge myself.''

This is a very dangerous feeling. What man knows tonight that he will awaken tomorrow morning and have another day's grace? Life, at best, is uncertain. As we know not the day nor the hour our Savior will come, no surer are we of the extent of our lease on mortal life. Today is the day of salvation; today is the day to repent; today is the day to take up our march for truth; tomorrow may be too late. The Lord says:

> **Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.**
>
> **For after today cometh the burning—this is speaking after the manner of the Lord—for verily, I say, tomorrow all the proud**

and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

Wherefore, if ye believe me, ye will labor while it is called today.—D. & C., 64:23-25.

The faithful have definite promises, all, however, based on obedience to the commandments of God. There is only one pathway leading to the celestial kingdom—it is the straight and narrow way, and but few, we are told, will find it; while **"wide is the gate and broad is the way, that leadeth to destruction and many there be which go in thereat."**

No child of God can afford to procrastinate the day of his or her repentance and take the fearful chances of finding their lamps empty of oil at the crucial moment.

NO CHANGE IN 450 YEARS

He who lives chastely and modestly is called a man of no spirit; he who believes and hopes in God is deemed a simpleton. But the man who knows how to plunder orphans and widows is called prudent, he who can hoard the greatest store of gold is deemed wise, and the man who can devise the most cunning fashion of robbing his neighbor is looked upon with respect. — Savonarola. For making such remarks and carrying forward his moral reforms he was hanged and burned.

THE DIVINE KEY

The motives of men are so often misjudged. Men whose lives are singularly free from blemish are often talked about and severely criticised for some casual remark or act that has been misinterpreted. A perfectly innocent suggestion is given a sinister meaning, which, when caught upon the tongues of gossipers is heralded to the public with frightful distortions until often the author of the suggestion is wholly discredited, stigmatized and, in their minds, contaminated and defiled.

Men of prominence are targets for the public to shoot at. None of them appear to be safe from the calumny of the defamers, and a lying report against a perfectly good character travels with lightning speed. It is said that a lie will travel around the world while truth is getting its boots on.

"Thou shalt not bear false witness against thy neighbor", is a statutory law of God given to ancient Israel. That law is still on the statute books of heaven and it carries severe penalties. To the Saints of the present dispensation the Lord said:

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.

And those who swear falsely against my servants, that they might bring them into bondage and death—wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house.

Their baskets shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the Priesthood, nor their posterity after them from generation to generation.

It had been better for them that a millstone had been hanged about their necks, and they drowned in the depths of the sea. —D. & C. 121:16-22.

The infernal gossiper is a deadly menace to respectable beings. He spreads his poisonious babblings as a contagious miasma to pollute the streams of innocence. A perfectly innocent occurrence will be rolled on the tongue of the professional gossip, distorted beyond recognition, and sent forth upon a hate engendering mission of destruction. No true disciple of Jesus Christ can indulge in idle gossiping.

The Prophet Mormon gave a perfect key for judging good from evil. His words should have a prominent corner in the heart of every Latter-day Saint. He said:

Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God inviteth and enticeth to do good continually; wherefore, everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. * * *

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.—Moroni 7:10-18.

Nothing solid is secure; everything tilts and rocks. If anything could stand still it would be crushed and dissipated by the torrent it resisted; and if it were a mind, would be crazed; as insane persons are those who hold fast to one thought and do not flow with the course of nature.—Emerson.

EMPLOYMENT OR SALARY?

In this day of controversy between Capital and Labor much confusion necessarily arises in our economic affairs. The Lord's statement that the "Laborer is worthy of his hire", is not generally accorded its proper meaning. Under Union rules men are often times inducted into positions whether qualified or not; indeed, their main qualifications seem to be their standing in the Union—are their dues paid, are they in full harmony, etc.?

In the early days a person seeking employment, before accepting a position would generally ask, "How much do you pay?" And such an inquiry was answered by one Manager of a going concern, "We will pay you what you are worth." "Well, what am I worth to you?" "I will tell you after you have worked a day or two."

Men were then paid what they were worth to the institution hiring them, and their worth was measured by their skill and industry, not by their relationship to a Union. Labor had its qualities and values as had all other goods offered for sale. As when a good housewife buys some cloth for a dress, if she chooses calico, broadcloth or silk, she expects to pay according to the quality and value of the goods. Of course the matter of employment and wages may not be quite so simple as buying a dress, yet the analogy is not without value.

I think it was Elbert Hubbard who stated, in substance, that the man who insisted on the last cent he considered his services worth, remained in that groove and could not expect to be advanced.

We remember hearing the late George Q. Cannon relate his early experience in obtaining employment when the market was more or less flooded with applicants for work. After he had served his apprenticeship as a bookkeeper he sought employment

in that line. He could find no opening, but he felt the urge to work, the question of salary being secondary to the necessity of having his mind and time occupied, though the matter of making a living for himself and those depending upon him was outstanding in importance.

One morning he approached the Manager of an institution, asking for employment; he was told the company did not have work for another man and therefore could not afford to take him on. Brother Cannon said, "Well, see here, let me come in and work on your books. I will charge you nothing, and it will give me experience." He won his point. The spirit of being willing to work free rather than remain in idleness impressed the employer. After working a week or two for the institution, without pay, he was offered remunerative employment by another concern. When he gave notice of quitting the manager said, **"No you don't; you're too valuable a man to let go. You have a permanent position here and you will be paid for the time already given us."**

Thus, by showing that employment was more important than the immediate question of remuneration, he ingratiated himself into the confidence of a man of affairs, and had no future trouble in obtaining work.

President Cannon's method was correct in principle. We have no patience with men whose families are in want, refusing to accept work until what they consider a standard salary is guaranteed. Willingness to serve, not the remuneration for serving should be the question.

The Lord says, **"The earth is full, and there is enough and to spare"—for those who are willing to do their part.** Many questions in the social and economic affairs of life might be settled with ease and general good feelings by men approaching their task in a spirit of give and take. The world is poor indeed when it cannot furnish employment for every willing hand, and such work that people are capable of performing.

Men seeking employment should not stand too strictly upon the question of salary, they should be willing that their qualifications be proved, and industrial institutions hiring men should pursue a course of honesty towards their employees, according them a fair remuneration for their services, with reasonable chances for advancement. By treating their employees as they themselves would like to be treated, much of the present conflict between Labor and Capital would be averted and a perfect millennium of peace and good fellowship ushered in.

The present tendency to spiral salaries followed by a corresponding spiral of prices for the necessaries of life, is headed for a collapse. The people cannot stand it, neither can business—neither Capital nor Labor. These senseless pyramiding of salaries and prices must cease before peace and a permanent prosperity can take over. The present jumbled, crazy quilt pattern of national or world affairs is fast preparing the nations for final dissolution.

Commenting on the Episcopal-Presbyterian failure to merge, Presiding Bishop Sherrill (Presbyterian) remarked, "For the first time in my life I don't know what kind of a world my children and grandchildren will have to live in. * * * I hope insofar as possible for a united Christian approach to world problems. HOW CAN WE HOPE FOR NATIONS TO COOPERATE WHEN WE DO NOT COOPERATE RELIGIOUSLY? I SEE NO IMMEDIATE HOPE FOR CHRISTIAN UNITY, BUT THE NECESSITY FOR IT IS IMPERATIVE. IT IS EITHER CHRISTIANITY OR PAGANISM."—Time, Sept. 30, 1946.

II PETER, CHAPTER 3
(Inspired Version)

Editor's note: At the request of one of our readers, we herewith publish the 3rd Chapter of II Peter. We quote from the Inspired Version of the Bible, since therein the account is rendered more clear and understandable. We invite our readers to compare verses 9 and 10 with like verses in the King James translation.

1. This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance;

2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior;

3. Knowing this first, that in the last days there shall come scoffers, walking after their own lusts.

4. Denying the Lord Jesus Christ, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things must continue as they are, and have continued as they are from the beginning of creation.

5. For this they willingly are ignorant of, that of old the heavens, and the earth standing in the water and out of the water, were created by the word of God;

6. And by the word of God, the world that then was, being overflowed with water perished;

7. But the heavens, and the earth which are now, are kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men.

8. But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise and coming, as some men count slackness; but long-suffering towards us, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up.

11. If then all these things shall be destroyed, what manner of persons ought ye to be in holy conduct and godliness,

12. Looking unto and preparing for the day of the coming of the Lord wherein the corruptible things of the heavens being on fire shall be dissolved, and the mountains shall melt with fervent heat?

13. Nevertheless, if we shall endure, we shall be kept according to his promise. And we look for a new heaven, and a new earth wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless;

15. 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.

16. 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.

17. 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.

18. But grow in grace and the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

VIVIAN MEIK AND THE DRAMA OF HISTORY

A recent article by Vivian Meik, has the caption, "Italy Next on Red Agenda for Communism". The writer speaks of this aspect of the "European drama" as startling. But although he is a believer in the prophecies of the scriptures, he evinces a total lack of understanding of the total grand drama of history, as revealed in the prophecies. He sees no relationship between the rising tide of Communism and what is prophetically decreed regarding the dominant power in Italy, the Catholic Church.

He views current history from the narrow finite human point of view. History viewed from that point of view is just an inexplicable jargon of malignant forces and the clashing of divergent groups of peoples. But looked at from the point of view of the omniscient One who knows the end from the beginning, it is a divinely foretold drama of seven great acts of one thousand years each. It has in it aworld-girdling, far-reaching plot.

The drama of history centers around two players. These two actors are Satan, the villain, and Christ, the hero. For nearly six thousand years, Satan has been striving to darken the minds of mankind; and degrade, impoverish, enslave and destroy the human race. And the Christ has been persistently and heroically struggling to enlighten, emancipate, liberate, purify and ennoble mankind as a means of ushering in heaven on earth.

One of Satan's most efficient and powerful instrumentalities in the accomplishment of his work of enslaving and destroying mankind is false religion that keeps the human race in the darkness of superstition. Satan's religion is in fact "the opiate of the people" that keeps hundreds of millions of people from thinking, aspiring or achieving a better standard of life and civilization.

The exponent and propagator of this kind of religion is aptly described in the scriptures as "the mother of abominations" (Rev. 17). For a thousand years it has been and still is the glorifier of tyrants and the plutocratic exploiters of the human race. It has always been and still is in alliance with the reactionary fascist dictators, the Hitlers, the Francos, the Mussolinis and the Perons. It is in this very sense that it has committed "fornication with the nations". (Rev. 17). This alliance is the most corrupt and unholy thing that has ever cursed our world and enslaved the human family.

It is a matter of history, little understood, that the present Pope, formerly Cardinal Pacelli, who was the Catholic nuncio in Germany, when Hitler was rising to power, assisted most effectively in bringing about the coalescing of the German National Socialist Party and the Catholic Center Party, to form the all powerful Nazi party which had as its objectives, the destruction of all progressive and liberal groups in Germany; and the prevention of the spread of Russian Bolshevism.

That alliance between the Vatican and Hitler was so absolute that when Hitler was about to invade Catholic Poland, the Pope turned a deaf ear to the earnest plea of Polish Catholics, that the Pope intervene to prevent Hitler's brutal aggression. As a result of the alliance between the tories of Germany and the reactionary papacy, came the most destructive, brutal and bloody war of all time—a war that cost over twelve hundred billions of dollars, leveled in rubble and ashes scores of the world's greatest cities and drenched half of the world in the blood of some fifty million men, women and children, the flower and strength of the world's manhood and womanhood!

Possibly the most enslaving effects of the unholy alliance between the Vatican and reactionary and tyrannical governments is seen in its complete suppression of freedom of thought, speech and worship. Nephi, the Book of Mormon prophet, foresaw the opposition of this unholy alliance to the spread of restored gospel truth in our own day. He predicted that there would be but "few" members of "The Church of the Lamb of God", in our day "because of the wickedness and abominations of the whore who sat upon many waters". (I Nephi 14:12). These words are definitely prophetic. They have been manifestly fulfilled in the well-known fact that the Mormon Church has never been able to establish a mission in any of these Catholic countries—Poland, Rumania Bulgaria, Yugoslavia, Hungary, Spain, Italy or Portugal.

The headquarters of the Church referred to in this prophecy is in Rome. The most pronounced opposition to the reactionary and oppressive rule of the Catholic Church is the impoverished and desperate socialistic forces of the world, struggling for a larger measure of the material comforts of life, possessed by the few who are aided in their exploitation of the masses by the reactionary Catholic Church.

On the nineteenth day of June, 1944, Dr. Gaetano Salvimini, formerly professor of history at the University of Florence, now professor of history at Harvard University, lectured in Salt Lake City on the irresistable conflict between the royalty loving Vatican, and the struggling socialistic forces of the world. Only one local paper, The Tribune, gave a report of his lecture. That paper quoted the eminent historian as saying:

"If the Vatican continues to support royalty, it will unloose an anticlerical violent wave in Italy."

The Catholic Church has always supported the party of reaction and still continues to support the reactionary royalist party in Italy. This is a fact known to all informed thinking people. And the struggling socialistic forces of Italy are striving to destroy this unholy alliance. Salvimini's prophecy is coming true. There has been "unloosed in Italy a violent wave of anticlericalism".

Mr. Meik's expressed alarm, concerning this conflict furnishes proof of the fulfillment of Salvimini's prophecy. But all that Mr. Meik can discern in the earth-shaking events of today, is an excuse for railing daily at the very forces that are seeking to put an end to Catholic reactionaryism.

No one will be able to interpret present day world events with any degree of intelligibility, unless he understands what is prophetically decreed regarding the sixth act in the drama of history—the stirring act preceding the millennial reign. The prophet Nephi clearly predicted that in our own day the "great and abominable Church shall tumble in the dust and great shall be the fall thereof." (I Nephi 22:14).

Who will overthrow the Catholic power? Not the royalist ruling class. The Vatican is in alliance with that class. Nor will the exploiting plutocracy turn against the Church of Rome. Plutocracy is the twin brother of royalty. Who then will cause the "abominable Church" to "tumble in the dust"? Since Mr. Meik is interpreting contemporary history let him answer this question for us.

Moscow versus Rome, is a terse and accurate description of the world-shaking ideological conflict of our day. Rome is the citadel of reaction—the greatest institutional foe of human enlightenment, liberation and progress. It is aptly described in prophecy as the "mother of abominations". There is no prophetic description of the forces arrayed against the Catholic Church.

And yet, Mr. Meik, who is supposed to believe in the prophecies, day after day rails at the forces arrayed against "the mother of abominations", and never utters a word of disapproval of Catholic reactionaryism, that is largely responsible for the ignorance and impoverishment of the struggling masses of humanity. It is not a question of whether Communism is good or bad. It is merely a question of the correct interpretation of contemporary history in the light of what has been prophetically decreed should come to pass. Latter-day Saints who believe in the prophecies of the scriptures are entitled to have interpretation of history harmonize with prophecy.

Veritas.

In a letter to the Swedenborgian Church of Baltimore, George Washington wrote:

"In this enlightened age and in the land of equal liberty it is our boast that a man's religious tenets will not forfeit the protection of the law, nor deprive him of the right of attaining and holding the highest offices that are known in the United States."—Voice of Liberty.

PRINCIPLES VS. CIRCUMSTANCES

(Millennial Star, 20:88-90)

The greatest and the longest-continued warfare is the one which has existed between principles and circumstances. It is the warfare of the universe. We believe that it is, like eternity, without beginning, and that, like eternity, it will never have an end. Men, devils, and Gods are engaged in it. It is the same great struggle which is variously denominated the war of right and wrong, of good and evil, of virtue and vice, of right and might. Each term has its peculiarly associated ideas; but they all refer to the same great strife, though it is impossible to express in two antagonistic epithets all the meaning attached to these ideas, and every side view which they will present.

In this great universal war a vast majority array themselves on the side of circumstances against principles. It is instructive and interesting to look at this matter aright, for it will show us wherein real virtue consists—who are the truly noble, and where the quicksands are on which mankind wreck their souls and lose the great reward.

It would be a very easy matter to do right, did it run with the tide of popularity, and were wafted along the current by the winds of favorable circumstances—by such a breeze as poets would describe the gentle zephyr fanning a paradise with. Oh, it would be easy to do right then: few would then be found to do wrong. But principle seldom runs with favorable circumstances and popularity.

The path of duty, though it is the path of peace and safety, is generally one of trial and sacrifice. Where there exists an apparent agreement between principle and circumstances, the latter acts as a test to the former. Perchance it serves as a trap to an individual. By lulling him to security, an attack is made on his weak point which principle has left unguarded. Thus the fortress of the soul is carried, and the fabric of character laid in ruins.

In this state of probation at least it seems to be the way of Providence to discipline mankind by bringing circumstances to bear against their principles. Neither does this trial of character always assume a repulsive appearance. How few there are who endure the test! How few prove themselves worthy of the great reward by standing to their integrity and principles under all circumstances!

Had Satan been the Firstborn, he might not have fallen and become the great rebel. What earthly brother would dip his hands in his elder brother's blood, if circumstances were likely soon to remove the obstacle from his path? What elder brother would not

raise his voice against the fratricide whose bloody hand seized an heirship. The assassin will not take life without his hire, nor the robber steal without a sufficient motive. It would be against their principles.

There are thousands of respectable men who, under other circumstances, would make the greatest rascals—thousands of dames who appear as icicles of chastity, who, had they trod the path of temptation and poverty, would bring the blush into the faces of wantons by their aptitude in vice. It would be mortifying to the pride of such, did they realize how much they owe to favorable circumstances, and how little to their principles.

There are others who are ever waiting for favorable circumstances to do right, to perform their duties, and to obey the laws of heaven. Thus they wait and wait, and never do right—never accomplish anything good. Truly such die having "left undone the things which they ought to have done, and done those things which they ought not to have done." Living, they have been worthless; and dying, they have found the harvest was passed. **We can bring examples to the Saints. For instance, how many of them have neglected preparations to obey the command of God concerning the Gathering? How many have put it off from year to year, waiting to commence when circumstances were favorable to their obedience to the principle! Yet, at this late date, they have not a penny in store for that purpose. How many will put off paying their tithing until they are in better circumstances, or cease to obey this divine law when their worldly affairs are not so prosperous.**

Supposing the Elders of Israel had acted according to the above—had waited until the coffers of the Church were overflowing, out of which they could receive large salaries,—supposing they had waited until their families were comfortable, with stores sufficient to last while they were on their missions, how few among the nations would have heard the sound of the everlasting Gospel? The tens of thousands in these and other lands who have been converted to the truth would now be sitting in thick spiritual darkness. Supposing they and the people of God in Zion were now to act according to this spirit, the work of God would never be accomplished, the redemption of Israel never brought about and the "restitution of all things" would be a failure.

Brigham, Heber, and many of the authorities left their families sick and in want, and sick and in want themselves, to fly, at the command of God, to preach the Gospel of salvation to the nations. What is now their position? That position they have nobly earned. When the poor widow threw in her mite, Jesus said she had done more than all the rest. She had given her all. She had let principle triumph over circumstances. This is the true spirit of the gospel. Such actions show integrity of soul, test the dignity of character, and point out the people of God. Deeds of this kind show us Virtue with a golden halo around her head, bring before us the true patriot, and present us with manhood tried as by fire.

Every Saint should take such bright examples as their pattern. **None should let circumstances make them swerve from principles—never fail in their duty because there are obstacles in the way—never wait to a more fitting season to obey the laws of God—never boast of strength and fidelity in prosperity, and show weakness and coldness in adversity. When circumstances are unfavorable and their prospects overcast, they should with courage and stern integrity stand by principle and duty. When difficulties are in the way, they should feel a God-like pride in surmounting them and playing their part nobly.**

It is in this war of principle and circumstances that men prove their mettle, prove their origin, and develop the quality of their character. Those who are found on the side of the former will come out of the struggle like gold seven times purified, and be exalted to Gods; those who are found on the side of the latter will be worthless in life, and in death be accounted as unwise stewards, and lose the great reward.—S. W. Richards, Editor.

If you are impatient, set quietly and talk with Job.

If you are just a little strong-headed go and see Moses.

If you are weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Elijah.

If you are policy man, read Daniel.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the times, climb the stairs of Revelation and get a glimpse of the Promised Land.

If you want peace, seek the Lord, for He said, "Peace I leave with you, my peace I give unto you—Let not your heart be troubled, neither let it be afraid.

—Bryan Newesette.

JOSEPH SMITH IN POLITICS

Approaching the presidential election in 1844, Joseph Smith wrote to a number of leading candidates to learn their attitude on the "Mormon" situation, doubtless with the intention, should he discover a friendly one, of encouraging the Saints to support such a candidacy.

We here produce the letter of the Prophet which was sent to John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay and Martin Van Buren. We also present the reply of Mr. Calhoun and Joseph's comments thereon, showing forth the deep interest of the Prophet in the political situation and his broad and intelligent statesmanship:

Nauvoo, Ill., Nov. 4, 1843.

Dear Sir:

As we understand you are a candidate for the Presidency at the next election, and as the Latter-day Saints (sometimes called "Mormons", who now constitute a numerous class in the school politic of this vast republic) have been robbed of an immense amount of property, and endured nameless sufferings, by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal, and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings, without effect, we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to, "What will be your rule of action relative to us as a people", should fortune favor your ascension to the Chief Magistracy?

Most respectfully, sir, your friend, and the friend of peace, good order, and constitutional rights,

(Sig.) JOSEPH SMITH

In behalf of the Church of Jesus Christ of Latter-day Saints.

Letter from John C. Calhoun, the first to reply to Joseph's inquiry:

Fort Hill, 2d December, 1843.

Sir:

You ask me what would be my rule of action relative to the Mormons, or Latter-day Saints, should I be elected President, to which I answer, that if I should be elected I would strive to administer the government according to the Constitution and the laws of the Union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the Executive department, all should have the full benefit of both, and none should be exempt from their operation.

But as you refer to the case of Missouri, candor compels me to repeat what I said to you in Washington, that, according to my views, the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers.

With respect, I am, etc., etc.,

J. C. CALHOUN

Mr. Joseph Smith.

To this letter Joseph made one of his most characteristic replies. It was as follows:

Nauvoo, Ill., January 2d, 1844.

Sir:

Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected President, is at hand; and that you and your friends of the same opinion relative to the matter in question may not be disappointed as to me or my mind upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's own conscience, to say I am surprised that a man or men in the highest stations of public life should have made such a fragile "view" of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world or the world to come.

To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper. And who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the Constitution and laws; and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned according to merit or demerit. But why, tell me, why are all the principal men held up for public stations so cautiously careful not to publish to the world that they will judge a righteous judgment, law or no law? For laws and opinions, like the vanes of steeples, change with the wind.

One Congress passes a law, another repeals it; and one statesman says that the Constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced stream from the engine of a steamboat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that, "according to your view, the Federal Government is one of limited and specific powers, and has no jurisdiction in the case of the "Mormons". So then, a State can at any time, expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious "views of the case", though the cause is ever so just, Government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their land and property as spoil; and let the Legislature, as in the case of the "Mormons", appropriate a couple of hundred thousand dollars to pay the mob for doing that job, for the renowned Senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so specified and limited that it has no jurisdiction of the case! O, ye people who groan under the oppression of tyrants! —ye exiled Poles, who have felt the iron hand of Russian grasp!—ye poor and unfortunate among all nations! Come to the asylum of the oppressed; buy ye lands of the General Govern-

ment; pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation; but remember a "sovereign State" is so much more powerful than the United States —the parent Government—that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the Legislature sanction it.—yea, even murder you as by edict of an emperor, and it does no wrong; for the noble Senator of South Carolina says the power of the Federal Government is so limited and specific that it has no jurisdiction of the case! What think ye of IMPERIUM IN IMPERIO?

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said, "In the midst of counselors there is safety"; and when you have learned that fifteen thousand innocent citizens, after having purchased their lands of the United States and paid for them, were expelled from a "sovereign State", by order of the Governor, at the point of the bayonet, their arms taken from them by the same authority, and their right of migration into said State denied, under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompense allowed; and, from the Legislature, with the Governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand and bowie knife in the other, hear them all declare that there is no justice for a "Mormon" in that State; and judge ye a righteous judgment, and tell me when the virtue of the States was stolen, where the honor of the General Government lies hid, and what clothes a Senator with wisdom! O, nullifying Carolina! O, little tempestuous Rhode Island! Would it not be well for the great men of the nation to read the fable of the partial judge; and when part of the free citizens of a State had been expelled contrary to the Constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Joanna Southcott, Ann Lee, the French Prophets, the Quakers of New England, and rebellious negroes in the slave States, to hear both sides and then judge, rather than to have the mortification to say, "O, it is my bull that has killed your ox! That alters the case! I must inquire into it; and if—and if—."

If the General Government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people. A real "bull beggar" upheld by sycophants. And although you may wink to the priests to stigmatize, weedle the drunkards to swear, and raise the hue and cry of "Imposter! false prophet! G-d d--n old Joe Smith!" yet remember, if the Latter-day Saints are not restored to all their rights and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation; yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. Where is the strength of Government? Where is the patriotism of a Washington, a Warren, and Adams? And where is a spark from the watch-fire of '76, by which one candle might be lit that would glimmer upon the confines of Democracy? Well may it be said that one man is not a State, nor one State the nation.

In the days of General Jackson, when France refused the first installment for spoliations, there was power,

force and honor enough to resent injustice and insult, and the money came. And shall Missouri, filled with negro drivers and white men stealers, go "unwhipped of justice" for tenfold greater sins than France? No! verily no! while I have power of body and mind—while water runs and grass grows—while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded, and damned to hell, "where the worm dieth not, and the fire is not quenched."

Why, sir, the power not delegated to the United States belongs to the people, and Congress sent to do the people's business has all power. And shall fifteen thousand citizens groan in exile? O, vain men! will ye not, if ye do not restore them to their rights and $2,000,000 worth of property, relinquish to them (the Latter-day Saints), as a body, their portion of power that belongs to them according to the Constitution? Power has its convenience as well as its inconvenience. "The world was not made for Caesar alone, but for Titus, too."

I will give you a parable. A certain lord had a vineyard in a goodly land, which men labored in at their pleasure. A few meek men also went and purchased with money from some of these chief men that labored at pleasure a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof, when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many.

This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their cheif man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it.

Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner, and received none. Then they supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption; and those men, loving the fame and favor of the multitude more than the glory of the lord of the vineyard, answered: "Your cause is just, but we can do nothing for you, because we have no power."

Now when the Lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took possession of it to himself, and destroyed these unfaithful servants, and appointed their portion among hypocrites.

And let me say that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any of her citizens, it is the supreme law of the land. And should a State refuse submission, that State is guilty of insurrection or rebellion, and the President has as much power to repel it as Washington had to march against the "whiskey boys of Pittsburgh", or General Jackson had to send an armed force to suppress the rebellion of South Carolina.

To close, I would admonish you, before you let your "candor" compel you

again to write upon a subject great as the salvation of man, consequential as the life of the Savior, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the eighth section and first article of the Constitution of the United States, the first, fourteenth and seventeenth "specific" and not very "limited powers" of the Federal Government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law and lawmakers are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances —even like Caesar's wife, not only unspotted, but unsuspected! **And God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion that the General Government has no power, to the sublime idea that Congress, with the President as Executor is as almighty in its sphere as Jehovah is in his.**

With great respect, I have the honor to be

Your obedient servant,

(Sig.) JOSEPH SMITH

—Life of Joseph the Prophet, Tullidge, pp. 429, 452-459.

Rabbi bar Huna taught: A man who possesses great learning, but has no fear of God, is like the manager of a castle who has all the keys to the inside apartments, but lacks the one which opens the outside door. How can he enter?

TOLERANCE

"Let us not seek to fit the whole world with shoes from our individual last."

Tolerance is a calm, generous respect for the opinion 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 we ourselves crave.

Tolerance is silent justice, blended with sympathy. If he who is tolerant desires to show to others the truth as he sees it, he seeks with gentleness and deference to point out the way in which he has found peace, certainty and rest; he tries to raise them to a recognition of higher ideals, as he has found them inspiring; he endeavors in a spirit of love and comradeship, with humility to lead others rather than to drive them, to persuade and convince, rather than to overawe and eclipse.

Tolerance does not use the battering-ram of argument, or the club of sarcasm, or the rapier of ridicule, in discussing the weakness or wrongs of individuals. It may lash or scourge the evil of an age, but it is kind and tender with the individual; it may flay the sin, but not the sinner. Tolerance makes the individual regard truth as higher than personal opinion; it teaches him to live with the windows of his life open towards the east to catch the first rays of the sunlight of truth, no matter from whom it comes.

Intolerance believes it is born with the peculiar talent for managing the affairs of others, without any knowledge of the details, better than the men themselves, who are giving their life's thought to the vital questions.

Intolerance and its twin brother, ignorance, weaken and die when the pure light of wisdom is thrown upon them. Knowledge is the deathknell of intollerance; not mere book learning, nor education in schools and colleges, nor accumulation of mere statistics, nor threads of information, but the large, sympathetic study of the lives, manners, customs, aims, thoughts,

struggles, progress, and ideals of other ages, other nations, other individuals.

Tolerance ever leads us to recognize and respect the differences in the natures of those who are near to us, to make allowance for difference in training, in opportunities, in ideals, in motives, in tastes, in opinions, in temperaments, and in feelings. Intolerance seeks to live other people's lives for them; sympathy helps us to live their lives with them. We must accept humanity with all its weakness, sin and folly, and seek to make the best of it, just as humanity must accept us. We learn this lesson as we grow older, and, with the increase of our knowledge of the world, we see how much happier life would have been for us and for others if we had been more tolerant, more charitable, more generous.

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.—Selected.

An optimist is a feller who sees a light where there ain't none, and a pessimist is a darned old grouch who comes along and blows it out.—Bennion.

MEETING TEMPTATION

"Be ye not overcome by evil, but overcome evil with good."

When Jesus was led by the spirit into the wilderness to be tempted of the Devil, he met the first attack by calling to mind the statement in Deuteronomy that "man does not live by bread alone but by every word that proceedeth out of the mouth of God".

The second temptation he answered by quoting, "Thou shalt not tempt the Lord thy God", and the third was answered by, "It is written thou shalt worship the Lord thy God, and him only shalt thou serve."

In other words, instead of yielding to the temptor's various suggestions, he recalled those different passages of scriptures, and they crowded out of his mind, the temptations that were assailing him.

This experience in the life of Christ teaches us a great lesson. Temptation is not overcome by fighting it, but by calling to our aid a more wholesome thought and holding it in the mind until the evil suggestion loses its power over us. Instead of yielding to the temptation we act in harmony with the thought that has replaced it.

Jesus could successfully resist temptation because he had his mind stored with the word of God as contained in the sacred scriptures. He was able to call to mind at a moment's notice the great truths which God had revealed for the guidance of his children. The high ideals of his people were part of his life, and the tempter could not break through this wall of safety.

How fortunate is the man who in the hour of temptation can call to his assistance the religious teachings which he has received! God has promised that the holy spirit will bring to our remembrance in the hour of need the commandments he has given us. But it is necessary to know what the commandments are. This requires prayerful study. We must be students of the word of God and make the revelations that he has given to his children our standard of conduct.

If we do this, there is no danger that the suggestions of the evil one can influence or lead us astray. But if these ideals are lacking; if we are just drifting along without purpose or principles to determine how we shall act, then we are in constant danger. There is nothing that we can call to our assistance; no good thoughts to replace those that are evil, and we are likely to yield to any temptation that may assail us.

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye may live by every word which proceedeth forth out of the mouth of God."—Selected.

Life is like a deck of cards—when you're in love it's hearts; when you become engaged, it's diamonds; when you're in bad with the wife, it's clubs, and when you die, it's spades.

OH, THAT THE PEOPLE WOULD OPEN THEIR EYES

By Orson Pratt

Oh, that the people would open their eyes and discern the signs of the times for if they will not take warning, they must perish! But they rush blindly on, giving no heed to the prophecies of the holy prophets, nor to the voice of the Lord which is kindly calling after them; nor to the voice of His servants, who are laboring day and night to rescue them from the coming evils! The voice of mercy falls listlessly upon their ears, or is entirely lost in the confusion of great Babylon! Gladly would we awake them to the sense of the awful dangers which threaten them; but the slumbers of death have taken a firm hold upon them, and they are prepared for the slaughter, and to the salaughter they will go.

Let the Saints study the prophecies diligently, and then look at the signs of the times; and they will see the hand-writing of destruction in broad and legible characters written upon all the thrones, and kingdoms, and nations of great Babylon.

Hear, then, O ye Saints, the great voice from heaven, saying, "Come out of her, O my people, lest ye partake of her sins, and receive of her plagues; for her sins have reached to the heavens, and God hath remembered her iniquities."

Therefore, flee ye, get ye out of the midst of her! Stay not; tarry not, lest while you linger, some sore calamity or sudden evil befall you. We speak more particularly of the Saints in the United States. The destroyer is sent forth to lay waste and destroy, and his mission is to lay waste and destroy, and his mission is to the nations of Babylon, and he will not return nor cease, until he hath made a full end.—Washington, D. C., May, 1854, The Seer, p. 271.

JUDGMENTS TO START AT THE HOUSE OF GOD

By Heber C. Kimball

(Delivered in the Bowery, Great Salt Lake City, April 6, 1857)

If judgments must need begin at the house of God, and if the righteous scarcely are saved, how will it be with the wicked?

Am I looking for famines? Yes, the most terrible and severe that have ever come upon the nations of the earth. These things are right before us, and some of this people are not thinking anything about them; they do not enter their hearts. Still there is not an Elder here who has read the revelation which says, "Go forth and warn the inhabitants of this land of the sickness, the death, and disasters that are coming upon this nation"; but what must be satisfied of the truth of what I am saying. You have done according to the instruction given in that revelation; and now reflect upon the things that I am declaring in your hearing, and lift up your voices unitedly as a people to the God of Heaven that He will be merciful unto us and favor Zion. Be wise, listen to counsel, and obey the voice of the head, and you will prosper and never want for bread; but, as the Lord liveth, you will feel it, if you do not continue in the line of duty. (President Brigham Young: "That is true.")

Yes, it is as true as it is that God ever spake to this generation.—J. D., Vol 5, pp. 20-21.

LAND OF THE FREE

"Land of the Free!" Where is our boasted freedom?
"Home of the Brave!" And who is brave indeed?
A land where heroes bow to worship mammon,
And men are slaves to avarice and greed.

Their priests and teachers fear to teach sound doctrine,
Their politicians prate of power and fame.
Where is the man who dares obey his conscience;
Who loves his honor, more than honored name?

Professing Christians mouth their age old dogmas,
Yet fear to follow him they claim for guide.
They trample truth beneath their false traditions,
While living Prophets still are crucified!

But few will stop to hear their earnest pleadings,
Their voices drowned amid the rabble throng.
These pioneers would show the way to Freedom
Where earth is filled with Laughter, Love and Song.

—Bessie B. Decker.

LITTLE

Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land.
Thus the little minutes, humble though they be
Make the mighty ages of eternity.

* * * * *

Little deeds of kindness, little words of love
Make our earth an Eden like the heaven above.

—Locke.

BAD SHAPE

A new patient at a sanitarium for the mildly deranged complained to the attending physician: "What's the idea of sticking me in a room with that crazy guy over there?"

"Well, I'll tell you", said the doctor placatingly, "it's the only room we have available just now. Is your roommate troublesome?"

"Why, the guy's crazy. He keeps looking around and saying, 'No lions, no tigers, no elephants'— and all the time the room's full of 'em."

LOST

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minuts. No reward is offered, for they are gone forever.—School Reader.

OUR PIONEERS

They turned their heads toward the West
When liberty had fled;
Their Prophet dear, and Patriarch
Were numbered with the dead.

With aching hearts and weary feet,
They traveled along the way:
With dancing, prayer and music
They closed the dreary day.

Flowers blooming 'neath their feet,
Wild life here and there—
Singing the songs of Zion
Kept them from despair.

Let's not forget while celebrating,
The hardships that they bore;
But hear again the Gospel plan
As taught one hundred years before!

A LITTLE TOO MUCH

"See here, waiter" exclaimed the indignant customer, "here's a piece of wood in my sausage!"

"Yes, sir", replied the waiter, "but I'm sure—er—"

"Sure nothing! I don't mind eating the dog, but I'm blowed if I'm going to eat the kennel, too."

It was shortly after the last war. Several men in a barroom were discussing one of the battles. A lieutenant, telling his version of it, was interrupted by a former captain who corrected him on several points. He, in turn, was contradicted by a man who claimed to be a major and told a different story. Presently a fourth man spoke up.

"Gentlemen, I was in that fight. Perhaps I can refresh your memories a little."

And he gave a quiet but precise account of the action.

"What was your rank, sir?" asked the bartender.

"I was a private", he replied preparing to leave. "How much do I owe you for the drinks?"

"Not a thing, sir, not a thing", said the bartender. "You're the very first private I ever met."

The following notice was inserted in the columns of a country weekly:

"Anyone found near my chicken house at night will be found there in the morning."

A few girls want to remain single, but most of them would rather knot.

TRUTH

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

VOL. 13. NOVEMBER, 1947 NO. 6.

Baptism for the Dead

SPEECH DELIVERED BY PRESIDENT BRIGHAM YOUNG IN THE "CITY OF JOSEPH" APRIL 6, 1845

★

Last Sunday I promised to the Saints, to speak today on the subject of baptism for the dead in connection with other items, that the Saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views on this important subject, I would say to all those who are satisfied with all the knowledge they have and want no more, to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray that they may be filled and satisfied with the intelligence of God, even His glory.

What I have stated in the winter past, relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general; but I will endeavor to show to this congregation of Saints the propriety of it, and that the people could not run at haphazard, and without order, to attend to this ordinance, and at the same time it be valid and recognized in heaven.

We are building a house at present into the Lord, in which we expect to attend to the fulfillment of this doctrine. You all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that He has revealed through him a plan by which we may bring to life the dead, bless them with great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these things aright—to do them in a manner that shall be acceptable to the Almighty, if otherwise He will say unto us in the last day, "Ye have not known me right, because of your slothfulness and wickedness, depart from me I know ye not."

O ye Latter-day Saints! I don't want one of you to be caught in that

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honor and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all, both male and female; it has been handed down and known from the days of Adam, and those who will open their eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudices, they acknowledge by their lives, by their practices, by their walk and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say that we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle, positively testifies that there must be means made use of to put you in possession of the blessings of the atonement as well as any other blessing.

I believe the plan of salvation is comeatable, and may be understood—and the inhabitants of the world, who will come to God, can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or the mechanic knows how to make any piece of mechanism; but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption: it is the most perfect system of any under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old; it is adapted to their capacities, and all can understand and be saved; no comparison of its purity can be made.

You may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more; thus, the Infinite Being gives line upon line, reveals principle after principle, as the mind of the finite being expands; and, when he has learned all his life, he will then begin to see that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men.

I have now about got through with my preliminaries, and shall occupy your attention with some items, in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle; you have heard it taught from this stand, from time to time, by many of the elders, and from the mouth of our beloved and martyred Prophet Joseph; therefore, my course will not be to prove the doctrine, but to refer to those things against which your minds are revolting. Consequently, I would say to this vast congregation of Saints, when we enter into the Temple of God to receive our washings, our anointings, our endowments and baptisms for the saving of ourselves, and the saving of our dead, that you never will see a man go forth to be baptized for a woman, or a woman for a man. If your minds should be in any dubiety in regard to this, call to mind a prin-

ciple already advanced, that when an Infinite Being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law.

When the doctrine of baptism for the dead was first given, this Church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. **I would keep this one thing in your minds, and that is, there is none, no, not one, of the sons and daughters of Adam and Eve, that ever received the fulness of the celestial law at the first of the Lord's commencing to reveal it unto them.**

The doctrine of baptism for the dead you have been taught for some time. but the first account that I heard of it was while I was in England; it was there I got the glad tidings that the living could go forth and be baptised for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this Church; it made me glad when I heard it was revealed through His servant Joseph, and that I could go forth and officiate for my fathers, for my mothers, for my ancestors, of the earliest generation, who have not had the privilege of helping themselves; that they can yet arise to the state of glory and exaltation as we that live have the privilege of rising ourselves. The next year I came home and requested Brother Joseph to preach upon the subject, which he did. I also heard many of the elders preach upon the same subject.

There has been many things said, and notions imbibed, concerning this doctrine. Allow me to advance an idea, and that is this: except we attend to this ordinance according to the law of heaven in all things, it will not be valid or be of any benefit either to the living or to the dead; when it was first revealed, all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary, or else it would be of no value to the Saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that, shall receive more and more; and more, even to the fulness of the eternal Godhead. There is no stopping place, but the weak capacity of men cannot understand it, unless the Spirit of the Eternal God is in their hearts, and then they can comprehend but a little of it. In this is the glory, power and excellency of the gospel of the Son of God to poor, weak finite man.

Look, O ye Latter-day Saints, at the nations of the earth; Christendom look at them; but look at ourselves (although we have received a great deal), yet who is there here that has seen Jesus Christ, that have beheld angels, and have conversed with the spirits of the just men made perfect and the assembly of the Church of Enoch, and with God the judge of all? Who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? Don't you see, brethren, we have yet a great deal to learn, but is it not our privilege to be filled with all the fulness of godliness? (Cries of, Yes.) When you receive all that is for you, you will say, O the blindness of Christendom! O the ignorance of the world!! Even the Latter-day Saints that have assembled together at the April conference in the year 1845, will say, what am I?

Joseph in his life time did not receive everything connected with the doctrine of redemption, but he has left the key to those who understand how to obtain and teach to this great people, all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful in a few

things, we shall be made ruler over many things. If we improve upon small things, greater will be given unto us.

I have said that a man cannot be baptised for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon the subject, it is a very short one, and I will do it by asking this congregation if God would call a person to commence a thing that would not have power and ability to carry it out? Would He do it? No. Well, then, what has been our course on former occasions? Why, here go our beloved sisters and they are baptised in the river or fount for their uncles, for their fathers, for their grandfathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grandfathers, and for your great grandfathers, and let you go. After a while here comes our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grandfather, and great grandfather; I want my father to be ordained to the high Priesthood, and my grandfather I want to be a patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters; come, now, you have been baptised and confirmed for your father, won't you be ordained for him? You could cast on a stocking and finish it. You could take wool and card and spin it, and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish; but let us harken to the voice of the Spirit, and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the Apostle Paul. I hope that you will not stumble at them. **Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord, for as the woman is of the man, even so is the man also by the woman, but all things of God." The same apostle also says, "The woman is the glory of the man." Now, brethren, these are Paul's sayings, not Joseph Smith's spiritual wife system sayings.**

I would say, as no man can be perfect without the woman, so no woman can be perfect without the man to lead her. I tell you the truth as it is in the bosom of eternity, **and I say so to every man upon the face of the earth—if he wishes to be saved, he cannot be saved without a woman by his side. This is spiritual wifeism, this is the doctrine of spiritual wives.**

Lest these my sisters should think I give power in the hands of their husbands to abuse them, I would say there is no man has a right to govern his wife and family unless he does it after the order of the Church of Christ—unless he does it upon this principle, he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church breaks his bonds and solemn obligations to his family. Now, ye elders of Israel, will ye go and beat your wives? Will you neglect and abuse them? You may ask, is that anything about being baptised for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved; would it not have saved a good deal of trouble if the angel had told these few words to Cornelius? It certainly would, but

it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling, it was Peter's duty. In this case we see the principle of order.

Again, in the case of the Savior, did he offer to baptise Paul? No, he had to go to Damascus, to a certain street, in order to find Ananias who administered to him. Thus, you see the angel honored Peter, and the Savior honored Ananias, by permitting them to attend to the calling they had received power to act in. So let fathers honor their families, husbands honor your wives, honor your children that they may learn to honor you; and if you come and are baptised for the father of your wife, and you want your mother baptised for, let your wife do it. Give honor to her. Ananias had the glory and honor of ordaining Paul and sending him to preach. Christ had done his work, and then gave honor and glory to his servants; when the elders have done their work, let them give their wives honor, and let them say to them, come be baptised for my mother, for my sister, and save them, and I will preside over the whole of you.

Thus let all persons stand in their own order, and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristics of this people. I used to think that the sectarian world would certainly get to heaven, for they tried hard enough; and we boys would frequently wish ourselves in heaven, with our backs broke that we could not get out again. The sectarian world is just like that. They are scrambling up in the greatest confusion, saying to each other, I hope you will get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us all to give every man and every woman their due that rightly belongs to them. And he that walks up to his privilege and duty, has honor and glory and shall never be removed out of his place.

I have shown to the brethren and sisters that Brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden fount that was built up by the instructions of Brother Joseph. This has been a great wonder to some, and says one of the stonecutters the other day, "I wonder why Joseph did not tell us the fount should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build an house here, in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceedingly great, that we can command the elements and they shall obey.

And when we get into Jackson County to walk in the courts of that house, we can say we built this temple: for as the Lord lives we will build up Jackson County in this generation (cries of, Amen), and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a fount in that house, say one of marble, the Lord would just as like as not tell us to cover it with gold just to stretch out our faith.

Brother Joseph said to me with regard to the fount, "I will not go into the river to be baptised for my friends, we will build a wooden font to serve the present necessity"; brethren, does that satisfy you? This fount has caused the Gentile world to wonder, but a sight of the next one will make a Gentile faint away. This brings to my memory a circumstance that transpired in the temple, at Kirtland. A very pious lady came to see the temple, she walked up and down in the house with her hands locked together, and after the escape of one or two of the sectarian's sanctified groans. she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold. She could not bear to see the temple of God adorned and beautified, and the reason was because she was full of the devil.

I would put you on your guard against those who wear a long face, and pretend to be so holy and so much better than everybody else. They cannot look pleasant because they are so full of the devil. Those who have got the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you don't believe it, try yourselves and then look up into the glass.

We will have a fount that will not stink and keep us all the while cleaning it out; and we will have a pool wherein to baptise the sick that they may recover. And when we get into the fount we will show you the Priesthood and the power of it; therefore let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people that I believe myself we shall have a healthy season, and that we shall have a summer of peace. The devils will growl without, and if they could get in here they would growl, but if they do they must look out. And I dare venture to say that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead, and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip our enemies and conquer the evil one, for know ye not that here is Zion? Know ye not that the Millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people. This is the most orderly and peaceable people upon the face of the whole earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the face of the earth. That is the Millennium.

The Saints will increase, and continue to increase, and virtue, love and holiness, and all the good principles will continue to spread and spread, and will rule the nations of the earth; and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the Prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth. This is true and will come to pass as the Lord lives. Amen.—Mill. Star, 6: 119 et seq.

Keep your temper. Do not quarrel with an angry person, but give him a soft answer. It is commanded by the Holy Writ; and furthermore, it makes him madder than anything else you could say.—Anonymous.

THE PROPHET

On the Constitution of the U. S. and the Bible—Temporal Economies

It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights. The only fault I find with the Constitution is, it is not broad enough to cover the whole ground.

Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of Government officers who refuse to protect the people in their religious rights, or punish those mobs, states or communities who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault. Under its provision, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury.

The Constitution should contain a provision that every officer of the Government who should neglect or refuse to extend the protection guaranteed in the Constitution should be subject to capital punishment; and then the President of the United States would not say, "Your cause is just, but I can do nothing for you", a governor issue exterminating orders, or judges say, "The men ought to have the protection of the law, but it won't please the mob; the men must die, anyhow, to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity." Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.

I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things; but the creeds set up stakes, and say, "Hitherto shalt thou come, and no further", which I cannot subscribe to.

I believe in the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing or corrupt priests have committed many errors. As it reads (Gen. 6:6), "It repented the Lord that he had made man on the earth"; also (Num. 23:19), "God is not a man, that he should lie; neither the Son of man, that he should repent"; which I do not believe. But it ought to read, "It repented Noah that God made man." This I believe, and then the other question stands fair. If any man will prove to me, by one passage of Holy Writ, one item I believe to be false, I will renounce and disclaim it as far as I promulgated it.

The first principles of the Gospel, as I believe, are, faith, repentance, baptism for the remission of sins, with the promise of the Holy Ghost.

Look at Heb. 6:1 for contradictions —"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." If a man leaves the principles of the doctrine of Christ, how can he be saved in the principles? This is a contradiction. I don't believe it. I will render it as it should be— "Therefore NOT leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the

doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

It is one thing to see the kingdom of God, and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe the article of adoption to enter therein.

No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.

I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulations and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.

I will now speak a little on the economy of this city. I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods. Set our women to work, and stop their spinning street yarns and talking about spiritual wives.

Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

I proclaim, in the name of the Lord Almighty that I will fellowship nothing in the Church but virtue, integrity and uprightness.

We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it.

The temporal economy of this people should be to establish and encourage manufacturers, and not to take usury for their money. I do not want to bind the poor here to starve. Go out into the country and into the neighboring cities, and get food, and gird up your loins, and be sober. When you get food, return, if you have a mind to.

Some say it is better to give to the poor than to build the Temple. The building of the Temple has sustained the poor who were driven from Missouri, and kept them from starving; and it has been the best means for this object that could be devised.

Oh, all ye rich men of the Latter-day Saints from abroad, I would invite you to bring up some of your money—your gold, your silver, and your precious things, and give to the Temple. We want iron, steel, spades, and quarrying and mechanical tools.

It would be a good plan to get up a forge to manufacture iron, and bring in raw materials of every variety, and erect manufacturing establishments of all kinds, and surround the rapids with mills and machinery.

I never stole the value of a pin's head, or a picayune in my life; and when you are hungry don't steal. Come to me, I will feed you. The secret of masonry is to keep a secret. It is good economy to entertain strangers—to entertain sectarians. Come up to Nauvoo, ye sectarian priests of the everlasting Gospel, as they call it, and you shall have my pulpit all day.

Woe to ye rich men, who refuse to give to the poor, and then come and ask me for bread. Away with your meanness, and be liberal. We need purging, purifying and cleansing. You that have little faith in your Elders when you are sick, get some little simple remedy in the first stages. If

you send for a doctor at all, send in the first stages.

All ye doctors who are fools, not well read, and do not understand the human constitution, stop your practice. And all ye lawyers who have not business, only as you hatch it up, would to GoGd you youd go to work or run away!—Doc. His. of Church, 6:56-59.

SYSTEM IS DYING

Leaders who are trying to make the clock of history stand still are living in a world in which the forces of decay and disintegration have gained supremacy and are tearing the social fabric to shreds. They are wasting their time in striving for an American Century of Imperial World Domination. They might as profitably stand on the hills above Berkeley, California, look out on the Pacific through the Golden Gate and command the setting sun to rise out of the western sea, as to attempt to preserve a social order that has finished its historic course.—Scott Nearing.

AN APOSTROPHE TO MISSOURI

By Eliza R. Snow

What aileth thee, O Missouri! that thy face should gather blackness? and why are thy features so terribly distorted?

Rottenness has seized upon thy vitals, corruption is preying upon thy inward parts, and the breath of thy lips is full of destructive contagion.

What meaneth thy shaking? and why art thou terrified? Thou hast become like Belshazzar. "MENE, MENE, TEKEL, UPHARSIN!" is indeed written against thee; but it is the work of thine own hand; the characters upon thy wall are of thine own inscription; and wherefore dost thou tremble?

Wouldst thou know the interpretation thereof? Hast thou sought for a Daniel to declare it unto thee? Verily one greater than a Daniel was in thy midst; but thou hast butchered the Saints, and hast hunted the Prophets like Ahab of old.

Thou hast extinguished the light of thy own glory; thou hast plucked from thy head the crown of honor; thou hast divested thyself of the robe of respectability; thou has thrust from thine own bosom the veins that flowed with virtue and integrity.

Thou hast violated the laws of our sacred constitution; thou hast unsheathed the sword against thy dearest national rights, by rising up against thine own citizens, and moistening thy soil with the blood of those that legally inherited it.

When thou hast torn from helpless innocence with rightful protectors thou didst pollute the holy sanctuary of female virtue, and barbarously trampled upon the most sacred gems of domestic felicity.

Therefore the daughters of Columbia count thee a reproach, and blush with indignation at the mention of thy name.

Thou hast become an ignominious stain on the escutcheon of a noble free and independent republic; thou hast become a stink in the nostrils of the Goddess of Liberty.

Thou art fallen—thou art fallen beneath the weight of thine own unhallowed deeds, and thine iniquities are pressing as a heavy load upon thee.

But although thy glory has departed—though thou hast gone down like a star that is set forever, thy memory will not be erased; thou wilt be had in remembrance even until the Saints of God shall forget that the way to the celestial kingdom is "through great tribulation.

Though thou shouldst be severed from the body of the Union, like a mortified member—though the lion from the thicket should devour thee, thy doings will be perpetuated; men-

tion will be made of them by the generations to come.

Thou art already associated with Herod, Nero, and the bloody inquisition; thy name has become synonymous with oppression, cruelty, treachery and murder.

Thou wilt rank high with the haters of righteousness, and the shedders of innocent blood; the hosts of tyrants are waiting beneath to meet thee at thy coming.

O ye wise legislators! ye executives of the nation! ye disturbers of justice! ye advocates of equal rights! arise and redress the wrongs of an innocent people, and redeem the cause of insulted liberty.

Let not the contageous spirit of corruption wither the sacred wreath that encircles you, and spread a cloud of darkness over the glory of your star-spangled banner;

Lest the monarchs of the earth should have you in derision; lest you should be weighed in the balance with the heathen nations and should be found wanting; lest the arm of the Lord should be revealed in judgment against you; lest an arrow of vengeance from the Almighty should pierce the rotten fabric of a once sheltering constitution, and your boasted confidence become like an oak dismembered of its branches, whose shattered trunk is torn piecemeal by the uprising of the tempest!

For the cries of the widow and fatherless, the groans of the oppressed and the prayers of the suffering exile have bcome up before the God of Hosts, who brought our pilgrim fathers across the boisterous ocean, and raised up a Washington to break the yoke of foreign oppression.—Doc. His. of the Church, 6:192-3, Morley settlement, January, 1844.

HUMAN FREEDOM

Joseph Smith had said he would defend the rights and liberties of a Presbyterian, Methodist, Catholic, or any other person with his life, and as freely as he would a member of his own Church. His broad spirit of tolerance is shown in a resolution he introduced and was passed by the City Council of Nauvoo, March 1, 1841, as follows:

"Sec. 1. Be it ordained by the City Council of the City of Nauvoo that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges in this city; and should any person be guilty of ridiculing and abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

"Sec. 2. It is hereby made the duty of all municipal officers to notice and report to the Mayor any breach or violation of this or any other ordinance of this city, that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process."—Life of Joseph the Prophet, Tullidge, pp. 304-305.

When a German officer refused King Christian's request to remove a Nazi flag from a Danish building, the monarch said he would send a soldier to take it down. "The soldier will be shot", warned the German. "I am the soldier", the King replied. The offending flag was lowered.

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

"WELL", say the world, "you Mormons, forsake this obnoxious doctrine and practice of having more wives than one." For heaven's sake, then, cease killing the men, and let them live and take the women, or you will oblige us to take more than we know what to do with. Believe on the Lord Jesus Christ, obey his doctrine, cease your warring and contention, beat your swords into ploughshares and your spears into pruning hooks; make railroads, build colleges, teach the children, give them the learning of the world and the things of God; elevate their minds, that they may not only understand the earth we walk upon, but the air we breathe, the water we drink, and all the elements pertaining to the earth; and then search out other worlds, and become acquainted with the planetary system, the dwellings of the angels and the heavenly beings, that they may ultimately be prepared for a higher state of being, and finally be associated with them.—Brigham Young.

WAR

World War II, which is said to have ended more than two years ago, still goes on at the Peace table. The news reporters, columnists, analysists, prophets and what-nots, are all at war trying to fix the terms of peace. During the great conflict there was a semblance of unity in the two contending forces. The Allies, comprising many of the so-called civilized countries of the world, were in singular unison in what they called the defense of Democracy.

Fighting side by side with Communists, Socialists, the so-called Democratists scored what was proclaimed a great victory; but now their common enemy is defeated a great halliballoo arises among themselves and it is sword for sword among the winners.

It reminds us of the Protracted meeting season that once obtained in the Southern States when the writer was there representing the Mormon Church. During this season of the year, when the crops of corn and cotton were "laid by" and there was nothing else to do, the ministers of so-called Christian denominations would combine their mental and oratorical forces in a series of "protracted meet-

ings''; all electioneering for ''Christ and him crucified''.

The sentimental feelings of the people were played upon until, worked into an emotional frenzy, they were herded to the ''mourners bench'' to climax their conversion, (often times re-conversion). When the protracted season closed and the priests were about to separate to their individual districts the scramble for the dozens or hundreds of confessors of religion was on, each faction contending that it was the church of Christ and suing for favor. The aftermath of the preachifications was often more contentious than the real battle against sin and Satan.

Joseph Smith, the Prophet of God, describes his experience as a lad of 14 years of age near the beginning of the nineteenth century. At the close of one of those protracted seasons he explains:

> **Some time in the second year of our removal to Manchester (New York), there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among the sects in that region of country. Indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division against the people, some crying, "Lo, here!" and others "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.**
>
> **For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feelings ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.**

And so it is with the vitriolic war concluded more than two years ago. The victors are at war with each other; if not a shooting war, a war of words and anger while trying to settle the peace question. Why not seek a settlement of these vexing questions in the light of the prophecies and predictions of the Prophets of God—let sacred scripture bring about a solution of the problem:

''There is no peace, saith the Lord, unto the wicked.'' (Is. 48:22). ''The way of peace they know not; and there is no judgment in their goings; they have made themselves crooked paths; whosoever goeth therein shall not know peace.'' (Ib. 59:8).

Isaiah's words are applicable today. To His modern Prophet, Joseph Smith, God said:

> **I am no respector 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.**
>
> **I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man. * * *—Ib. 63:33.**
>
> **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 consummation decreed hath made a full end of all nations.—Ib. 87:6.**

But, is there no way out? Yes, the Lord is all forgiving and ever merciful. He said:

> **O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!**
>
> **How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by**

mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!—Ib. 43-24-5.

Rome and the United States may exchange felicitations, England and America may connive for peace, the United States may flirt with Turkey and Greece, war-weary Germany, while lying prostrate and slowly dying, may mutter a prayer for peace, but while the peace-makers themselves are at war, how can one expect the dove of peace to smile upon the world?

Mr. Harold L. Ickes pungently asks the question: "If the British are so hard put for American dollars how can they afford to station in Palestine one soldier for every six Jews? The recent history of the British in Palestine is one of broken faith and consequent moral degradation, and the United States cannot review its part of the story without shame."

Mrs. Eleanor Roosevelt is indignant over the British handling of Jewish immigration into Palestine. She strongly protests the British action in returning three shiploads of Jews to a displaced persons' camp in Germany. She finds the "whole situation horribly tragic and does not mince words in discussing it."

The Prophet Jeremiah proclaimed, "* * * **From the prophet even unto the priest everyone dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.**"

There is but one way that peace can be brought about in the world: that way is sincere repentance on the part of the nations, making all possible amends for their past wickedness, for the spilt blood of the Savior and his Apostles, and of Joseph Smith and his followers in the present dispensation; permitting freedom of religion, not in theory alone but in fact.

THE LAWS OF EQUALITY

President J. Reuben Clark, of the First Presidency of the Mormon Church, in an address to the "Mormon Youth", directing his remarks to all Youth Leadership in the Church, as reported in the Deseret News of August 30, gave much wholesome advice to the Priesthood leadership. However, some things President Clark stated, as reported, are not clear. Quoting from the report:

In discussing what equality was meant by Thomas Jefferson, Prest. Clark said it was not in a physical prowess, nor did it refer to equality in intellect. He explained that EQUALITY IN ECONOMIC LIFE DOES NOT EXIST.

He went on further to explain that the equality meant all were equal before God, and all have equality as far as their abilities make them equal. He declared that all had the same political rights, the same civil rights, and the right to "life, liberty and the pursuit of happiness."

He referred to another so-called equality finding a place in our midst—equality in economic and social life. He declared there is no such equality and that we cannot have such without reducing someone to slavery. He declared that no other system has been devised by man which gives full claim to the equality of man as does the system of government we have in this country.

Perhaps under the present world system, "equality in economic life does not exist", and that we cannot have such (equality) without reducing someone to slavery"—that is we cannot have it under the present capitalistic system. But the Saints should not overlook the fact that God revealed a system whereby a perfect equality in their economic lives can be attained, and that "slavery" will be the farthest from the result of this system when the Saints decide to live it.

It was as early as February, 1831, that the Lord instructed His people, through the Prophet Joseph Smith, as follows:

> If thou lovest me thou shall serve me and keep all my commandments. And behold, thou wilt remember the poor and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. * * *
>
> And it shall come to pass, that after they are laid before the Bishop of my Church, and after that he has received these testimonies concerning the consecration of the properties of my Church, that they cannot be taken from the Church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family. * * *
>
> For it shall come to pass, that which I spake by the mouths of my Prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel. * * *
>
> Thou shalt stand in the place of thy stewardship. Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. If thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.—D. & C. 42.

And in a later revelation (May, 1831), the Lord said:

> And thus all things shall be made sure, according to the laws of the land. And let that which belongs to this people be appointed unto this people. And the money which is left unto this people—let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.—Ib. 51.

Do these instructions sound like some are to be masters and others slaves?

Why is the Lord working for an equality among His Saints? In March, 1832, He said:

> 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 for doing the things which I have commanded you and required of you. And now verily, thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order; * * *—Ib. 78:6-8.

The Lord evidently wanted His people to be equal both in earthly and heavenly things, and not slaves in any sense of the word.

> And it is my purpose to provide for my Saints, for all things are mine, but it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my Saints, that the poor shall be exalted (not made slaves of), and the rich are made low. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Ib. 104: 15-18.
>
> Nevertheless, in your temporal things you shall be equal (not slaves), and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Ib. 70:14.
>
> And you are to be equal, or in other words you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardship, every man according to his wants and his needs, inasmuch as his wants are just, * * * every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—Ib. 82:17, 19.

There is nothing in this system of equality that we can see that savors of slavery. So intense were the feelings of Brigham Young upon this subject of equality, that he uttered the following:

> I do not want to live to see the sufferings that this people will have to go through if they reject the United Order. If this people do not accept and live the principle of the United Order, they will not be acceptable to the Lord.—At dedication of the St. George Temple.

President Clark declared. "That no other system has yet been devised BY MAN which gives full claim to the equality of man as does the system of government we have in this country. As much as we admire and are pledged to the systems of this government over other political systems, we cannot believe that Prest. Clark meant to infer that the present capitalistic system spells "equality of man" in any sense of the term.

Men and women in the upper brackets of commerce, with a minimum of family cares, receiving from one hundred to five hundred thousand dollars in salaries annually, while the great bulk of the population in the higher family brackets, getting less than a thousand dollars per annum, living on starvation rations under the influence of run-away prices for all they must have!

Certainly man's system in any and every country of the globe has signally failed; and only as the people accept God's system will they begin to emerge from the slime pits of poverty, into the full light and hope of heaven.

A GOOD SAINT'S EQUIPMENT

A life yielded to God, controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstance.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Getting comfort and blessing in the Lord's work.

A healthy body and a vigorous mind.

THE AFTERMATH OF WAR

The cry of the people in Western Europe for existence during the coming famine months is gradually intensifying. Nearly all the supporting crops are being reported as short, either from drouth, winter-kill, floods, or agricultural vermin—God's "great army" which has been sent to destroy the crops of the land (Joel 2:25).

In a recent digest of the news we find that the private opinion of many British and American officials is "That the combined occupation zones (Germany) this year has been a failure". The combined expenditure of $800,000,000 of the U. S. and Britain to feed Germany, exceeds by $200,000,000 the budget calculated upon, and this is not adequately taking care of the situation.

"Grumbling about food is universal", reports Mr. Hawkins, of the WORLD REPORT staff, "few Germans believe that countries invaded by the Nazis are also on short rations. None of them care. * * * Family quarrels over division of food supplies are increasing. * * * One 14-year-old, recently arrested, stole a loaf of bread, used it to buy poison and tried to kill his father, who was eating all the household food!"

It seems inevitable that another depression year for Germany will obtain unless the Marshall plan, now under discussion, can be made to function at an early date. As it is, the Marshall plan and crop shortages abroad are working a serious problem on the American states. France, a country where the main diet is bread, has cut her bread ration to six ounces per day. The report says, "The French will have fewer potatoes to substitute for bread, the sugar beet crop is threatened. Livestock will get less fodder, so there will be a worse shortage of milk, butter and cheese. In varying degrees the same thing is happening in Western Europe."

In the Scandinavian countries the people are worrying about damage to

grain crops. Dry weather, it is claimed, will shrink the rye and wheat harvest forty per cent compared with 1946. Fodder shortage is forcing farmers in Denmark and Norway to kill their livestock.

Britain's dairy production is reported as falling off sharply. The sugar beet crop may be cut in half while potatoes and other vegetables are severely harmed; and Austria has had to lower estimates of all harvests because of drouth. Every country affected by drouth in Europe must now turn to America for more import food.

The Canadian wheat crop is estimated as 16 per cent below last year, while drouth will cut down U. S. corn crop over 223 million bushels.

While this devastating condition prevails in so-called Christian countries, India's growing discontent is fast developing into civil war. "The Punjab riots already have caused thousands of deaths and made more than a million persons homeless. Some food stocks have been burned. * * *

The bearded sikhs, though representing less than 2 per cent of the population, are powerful enough to keep India in turmoil." In East Punjab the Sikh rioters are said to be killing every Moslem they find" whether man, woman or child. Whole villages of Moslems have been wiped out." This while the Moslems are retaliating against the sikh minorities in the parts of Punjab now in Pakistan.

"Hindu India has a serious relief problem as a result of the flight of non-Moslems from Pakinstan. The population of Delhi alone has increased 150,000 during the last few weeks. Most of the refugees are destitute, which complicates India's already acute food shortage." The food ration in India is down to 800 calories daily, almost half of what occupied Japan is getting at present; and Germany is greatly crippled on a daily calorie allowance of fifteen hundred. India, as a whole, expects to produce five million tons less food this year than the population needs for bare existence.

An encouraging survey of the India situation, however, is found in the fact that the grand old bloodless warrior, Mohandas K. Gandhi, who recently entered a fast to the death in protest of the "blood letting" being pursued by his native Indian brethren, has been pursuaded to call the fast off on the promise from the Moslems and Hindus to cease their murderous contentions.

The disquieting disclosures of world unrest serves only as a hint to present world disturbances. The effort of man to rule the world without divine help has miserably failed. The nations are, as the Prophets of God have foretold, fast going into dissolution, yet they will not heed the warning voice.

WHAT ARE THE BONDS OF BROTHERHOOD WORTH?

When Such Calamities Can Happen?

The most horrible example of a complete break in the international circuit of brotherhood is war. Within the last 33 years, two world wars, involving the majority of all peoples on earth, have cost the seventy-two nations involved the sum of one trillion 365 billion 991 million 463 thousand and 84 dollars. Besides the astronomical cost in money, property, (human misery) and the arrested development of civilization approximately 59,568,686 persons were killed and it is estimated an additional 34½ million were wounded in World War II alone.—Free Mind.

HOW STRONG IS "MORMONISM?"

The late President B. H. Roberts, when asked, "Do you think the Mormon Church will ever fade out like most other religious sects of history have done?" is reported as saying: "I hope not. But there is one danger—one big danger. We may become so satisfied with our achievements that we might just naturally fade out. * * *

I see only one serious danger to the Church, and that is this: **If we begin to think that we are so far ahead of the rest of the world, and if we think that God will automatically lead us on to greater achievements without aggressive effort on our part, just at that time will we begin to lose ground.''**

In Brother Roberts' observations we have the present signals pointing to the failure of the faith of the Latter-day Saints. Our sense of self-satisfaction and our ceasing to employ aggressive effort to conquer against the enemy of truth.

Admitted, that the Church has more missionaries in the field today than ever before and, generally speaking, of a higher grade of scholastic training; but this army of men and women are emasculating the doctrine, veering away from the fundamentals of the Gospel as established by Joseph Smith and his successors in the Priesthood. Thereby the Church structure is proportionately weakened. Then, on the other hand, there is a tendency at home to ''let George do the job'', we are too busy to bother with it.

Self-complacency is the weakling's refuge. People will lie on the bed of ease and contentment, slumbering their valuable time away, entirely oblivious of the gnawing at the foundations of their faith by the termites of infidelity and reaction.

A few months ago, when one of the leaders advised the Saints against thinking on issues of the Gospel--''When our leaders speak, the thinking has been done''—a dangerous doctrine was advanced. Such counsel, while apparently clothed in a perfect chrysalis of logic, is at once sleep invoking and dangerous. What real leader will deny his followers the glorious privilege of thinking and expressing his thoughts for the benefit of the cause?

When Brigham Young said, **''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''**, he issued a challenge against mental inaction that should shame any Saint who benignly throws the burden of his religion upon others. **''I am fearful'', continued the Prophet, ''that ''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 salvations, and weaken that influence they could give their leaders, did they know in for themselves, by the revelations of Jesus, that they are led in the right way.''** And then, the finis to all such non-thinking, nonsense: **''Let every man and woman know by the whisperings of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not.''** (Disc. of B. Y —1st Ed., p. 209).

President Young invited the help of the Saints as all true Prophets of God will do.

A friend, a former resident of Boise, Idaho, relates his effort to defend himself before his Bishop, on a point of doctrine, by reading from the Doctrine and Covenants. The Bishop replied: ''Brother ———, I have never had time to study the Gospel well enough to teach it to you, and I won't have time in the next five years to study it well enough to teach it to you; but you are out of harmony.''

Another recent occurrence: A so-called ''Fundamentalist'', with her husband, visited her sister in a ward near Brigham City. This sister is the wife of the Bishop of the ward. The conversation reverted to religion. The sister told the ''Fundamentalist'' if she did not get re-baptised and re-confirmed into the Church she would have to lay in her grave 1000 years to

be resurrected, while she (the Bishop's wife) would be resurrected at the 2nd coming of Christ. The Bishop confirmed this statement. Asked for a Doctrine and Covenants, to show where the sister was in error, the Bishop said, "I haven't one—I have no need of one." "What!" said the woman's husband", you a Bishop—a judge in Israel, judging your flock, sending some to heaven and others to hell, and have no need of the revelations of God which are contained in the law book to the Church!"

This brother came to Salt Lake and ordered, and paid for a Doctrine and Covenants sent to that Bishop. Unfortunately, however, the Church seems to have discontinued printing this book, because, upon inquiry, none are obtainable, nor have they been, it was reported, for some months, and no information is available as to when the Church will resume the publication of it.

The writer recalls his 12-year-old son relating a dream in a monthly testimony meeting in his ward. The dream was significant in its implications of future happenings, many of which have since come to pass. He was at once rebuked from the stand by the Church Patriarch, for relating such a dream, tending to lead the Saints astray.

Such stifling of the fountains of truth does not argue for a stronger organization—one that will withstand the blasts of the adversary when the full force thereof are unleashed against us. It is the cry of the weakling to "Close your mouth and do as you are told—let the leaders do it all."

Of course it goes without saying that a leader must have the final say in the problems which are his to assume and decide upon. Let him get all the light and information he can before rendering his decision, and that done, let his people sustain the decision and put forth their most earnest efforts to have it succeed.

The human element enters into all mortal activities, and mistakes are bound to occur; but such mistakes will be lessened in proportion as the leaders listen to the voice of inspiration as it comes from a loyal flock who are assisted by the Lord. By maintaining a living, throbbing, saving faith, accompanied by an aggressive effort to sustain the revelations of the Lord, Mormonism, which is the Church of Jesus Christ, can never fade out and go into disuse.

THE LIGHT OF LIGHT
(From Instructor for Dec., 1937)

Sir Isaac Newton turned a ray of light through a prism and all the radiant color of the rainbow shone out in resplendent glory. Joseph Smith caught from the heavens the white light of the Holy Ghost, which went out in the dark night of the apostasy; and turned the light of light, through purified human souls and all the elements of moral greatness and all the graces of spiritual grandeur were reflected in characters of transcendent nobility.—Nephi Jensen.

Knowledge comes, but wisdom lingers. It may not be difficult to store up in the mind a vast quantity of facts within a comparatively short time, but the ability to form judgments requires the severe discipline of hard work and the tempering heat of experience and maturity.—Calvin Coolidge.

JOSEPHUS AND THE JAREDITES

The great Jewish historian unconsciously adds his testimony to the genuineness of the Book of Mormon. Josephus was born during the reign of Caius (or Gaius) Caesar, who was born 100 years before Christ.

The posterity of Noah were banished from the Tower of Babel country after the confusion of languages, 2234 years before Christ, some 2200 years before the birth of Josephus. In describing this dispersion, Josephus says:

After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; * * * There were some also who passed over the sea in ships, and inhabited the islands; and some of those nations do still retain the denominations which were given them by their first founders; * * *.—Antiquities of the Jews, p. 47.

In the Book of Ether (Book of Mormon), the journeyings of Jared and his brother (Mahonri Moriancumer), who left the Tower of Babel and came to the American continent in ships made after the direction of the Lord, are described, from which we extract the following:

And Kib was the son of Oriah, who was the son of Jared; which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.—Ether 1:32-3.

The Lord granted the prayer of the brother of Jared that their language, with that of their friends, should not be confounded, and the Lord commanded:

Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families.

And when thou hast done this thou shalt go at the head of them down into the valley which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth.—Ib. 41-2.

Jared and his brethren sailed and, it is supposed, landed on what is now known as America, south of the Gulf of California and north of the Isthmus of Panama. Thereafter they became a mighty people until, through apostasy, they became idolatrous and were destroyed in internal wars.

THE LIVING GOD

There is no subject, among men, that engrosses so much time and attention, and, at the same time, is so little understood, as the being, knowledge, substance, attributes, and disposition of the living God. In the first place, Christians and believers in Christianity, with a few exceptions, believe in one God; or perhaps we should say, in their own language, that the Father, Son and Holy Ghost, **are one God.** But to be obedient unto the truth, we will not thus transgress upon reason, sense and revelation.

It will then be necessary to treat the subject of the "Living God", in contradistinction to a **Dead God,** or, one that has "no body, parts, or passions", and perhaps, it may be well enough to say at the outset, that Mormonism embraces a plurality of Gods, as the apostle said, there were "Gods many and Lords many". In doing which, we shall not deny the scripture that has been set apart for this world, and **allows one God;** even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth—"by him the worlds were made."

It was probably alluded to by Moses when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: (Deut. 5:23-26) "And it came to pass when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath shewed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that

hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?''

The facts embraced in the foregoing verses, destroy the belief of all Christendom without remedy. The divines, or in deference, we will say the ''learned clergy'', publish to all people, that ''no man hath seen God, at any time; that no man can see God and live; and that John the Evangelist said (St. John 6:46): ''Not that any man hath seen the Father, save he which is of God, he hath seen the Father.''

Again, Moses in the before mentioned quotation uses our text, the ''living God''; and who will undertake to say that he meant any other person than Jesus Christ, the holy one of Israel? ''Before Abraham was, I am.'' ''Oh'', say the learned world, ''the scripture is a mystical matter, we must let it remain, till some commentator fathoms the mystery''. In all probability that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries, in like manner, rarely meet us ONE at a time. In Matthew we learn (Mat. 16:13-16): ''When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say thou art John the Baptist; some, Elias; and others Jermias, or one of the Prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.''

Now, TWO FACTS, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says HE IS the ''Son of Man'', and Peter says, HE IS THE ''SON OF THE LIVING GOD''. O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the scriptures be true without he has two? Again, how could Moses use the term ''living God'', as the Holy One of Israel, and Peter declare that Christ was the Son of the ''Living God?'' This makes two ''Living Gods'', because the Savior never once said that he begat himself, or came into the world of his own accord, or upon his own business; but upon the contrary, He came to do the will of his Father who sent him.

What shall we say then, to make Moses', Jesus' and Peter's words true? We will say that Jesus had a father and mother of his Spirit, and father and mother of his flesh; and so have all of his brethren and sisters: and that is one reason why he said, ''ye are Gods''; of that Isaiah prophesied (Isa. 41:23): ''Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together.'' In fact, ''the Gods'', in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them, if they would eat of the forbidden fruit, they should become as ''the Gods'', knowing good and evil.

This is not all: the first line of Genesis, purely translated from the original, excluding the first BAITH (which was added by the Jews), would read: ROSHEIT (the head) BAURAU (brought forth), ELOHEIM (The Gods) ATE (with) HAHSHAU-MAHYIEM (the heavens) VEH-ATE, (and with) HAUAURATES (the earth). In simple English. The head brought forth the Gods, with the heavens and with the earth. The ''Head'' must have meant the ''living God'', or Head God: Christ is our head. The term ''Eloheim'', plural of Elohah, or ale, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable history: **''These are the Generations of the Heavens and of the Earth, when they were brought forth;**

in the day that the Lord of the Gods made earth and heavens. The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist said: "judges among the Gods". Then Moses might have said with propriety, he is the "living God", and Christ, speaking of the flesh could say: I am the son of man; and Peter enlightened by the Holy Ghost—Thou art the son of the Living God, meaning our Father in Heaven, who is the Father of all spirits, and who with Jesus Christ, his First Begotten Son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the First Presidency of this system, and this eternity. But they are as much three distinct persons as the sun, moon, and earth are three different bodies.

And again the "twelve kingdoms" **which are under the above mentioned Presidency of the Father, Son, and Holy Ghost, are governed by the same rules, and destined to the same honor**; (Book D. C., 88:51-57) For "Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third saying, I will visit you; and unto the fourth and so on unto the twelfth."

Without going into the full investigation of the history, and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of Lords, and king of kings, must have a noble race in the heavens, or upon the earth, or else he can never be as great in power, dominion, might, and authority as the scriptures declare. But hear: the mystery is solved. John says (Rev. 14:1): "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand having his Father's name written in their foreheads."

"Their Father's name", bless me! that is GOD! Well done for Mormonism; ONE HUNDRED AND FORTY-FOUR THOUSAND GODS, among the tribes of Israel, and, two living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods. It unravels the little mysteries, which like a fog, hides the serene atmosphere of heaven, and looks from world to world; from system to system; from universe to universe; and from eternity to eternity, where, in each, and all, there is a presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes ALL IN ALL. "And", as John the Revelator said (22:3, 4), "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads."

"His name in their foreheads", undoubtedly means "God" on the front of their crowns; for, when all things are created new, in the celestial kingdom, the servants of God, the innumerable multitude, are crowned, and, are perfect men and women in the Lord, one in glory, one in knowledge, and one in image: they are like Christ, and he is like God: then, O, then, they are all "Living Gods", having passed from Death into Life, and possess the power of eternal lives!—John Taylor, "Times & Seasons", Vol. 6, pp. 808-9.

Democracy is only practical when it is not infringed. We must perfect our democracy or we may come to know at first hand—the lash of dictatorship.—Henry Wallace.

FOUR CIGARETTES

(Condensed from This Week Magazine)
ARTHUR GORDON

This anecdote is not easy to tell because even now, several months afterward, I am ashamed of my part in it. It serves, however, to remind us that despite her years of national humiliation and her current political confusion, France is a great, proud nation.

The war in Europe had been over for several weeks when three of us decided to spend a week at the Air Forces' hotel in the Riviera rest area. It was quite a setup. For a dollar a day we had our meals and a magnificent suite of rooms facing the bay. The food was fine, movies were free, the weather was superb. Military discipline was at a minimum.

We relaxed, all right. Why not? We'd won the war, hadn't we? The fact that French civilians still had little to eat, that French urchins fought over American cigerette butts, did not interfere with our enjoyment. We invited girls to the Army mess, affectionately labeling them "chow-hounds". We tossed gum to the children. It was all very gay.

One evening before dinner we sat in the late sunshine on the terrace in front of the hotel, watching the world go by. Noticing under our table four fresh American cigarettes that someone had spilled by accident, one of us suggested idly that we plant them on the sidewalk.

It was a typical bit of American foolishness, more thoughtless than cruel. Good cigarettes were a fabulous luxury to Frenchmen, and had considerable monetary value. We anticipated an amusing scramble among the ragged passers-by.

A girl came down the street. She was not particularly pretty, but had that indefinable French chic. She saw the cigarettes and stopped just in front of us. For a moment she didn't move. Then, deliberately, she placed her wooden-soled sandal on the first cigarette and ground it into bits. Without hurrying, she did the same to the other three.

When all were shredded, she turned and looked at us with a savage and superb stare. We glanced away, at our shoes, up in the air, anywhere. Finally she went on her way down the street —her street.

We looked at one another. We had asked for it; we got it. We went in to dinner, finally. That night the wine tasted flat.

I tell the story as a kind of pennance. Perhaps some of my American friends who are so impatiently critical of France these days will read it. And if, mademoiselle, you should see it in print, accept, je vous prie, humble apologies from three American soldiers —and our abiding admiration.

WHAT THE COUNTRY DEPENDS ON

The welfare, the happiness, the energy and spirit of the men and women who do the daily work in our mines and factories, on our railroads, in our offices and ports of trade, on our farms and on the sea, is the underlying necessity of all prosperity. There can be nothing wholesome unless their lives are wholesome; there can be no contentment unless they are contented. Their physical welfare affects the soundness of the whole nation.—Woodrow Wilson.

MEN SEALED TO MEN

Brigham Young (1862)

I will here refer to a principle that that has not been named by me for years. With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might

be united in one unbroken continuance. It is the same power and the same keys that Elijah held, and was to exercise in the last days. * * * By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from this day to the winding up scene.

I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. "Oh, be sealed to me, brother; I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me." Now this is not so much weakness as it is selfishness. It is a great and glorious doctrine, but the reason I have not preached it in the midst of this people is, I could not do it without turning so many of them to the Devil. Some would go to hell for the sake of getting the Devil sealed to them.

* * * * *

I will recur again to the sealing power I have already glanced at. If men are sealed to me, it is because they want to be; and if they will be good, and harken to my counsel and live a righteous life, I will agree to dictate and counsel them; but when men want to be sealed to me to have me feed and clothe them, and then act like the Devil, I have no more feeling and affection for them than I have for the greatest stranger in the world. Because a man is sealed to me, do you suppose that he can escape being judged according to his works? No. Were he sealed to the Savior, it would make no difference; he would be judged like other men. Let us do what we do from a pure and holy principle, desiring only to promote the kingdom of God and be as nigh right as possible, that when we judge, we may judge in righteousness.—J. of D., 9: 269-270.

LEAP YEAR TIP

A good woman inspires a soldier. A brilliant woman interests him. A beautiful one fascinates him. But it's the sympathetic woman who gets him!—Our Army.

SPECIAL

TO OUR MANY LOYAL FRIENDS:

Our case before the U. S. Supreme Court is set for argument November 13th next. We must send our Attorney to Washington, D. C., and finish paying his legal fee. We are making this, as we hope it to be, our last appeal for funds, in our long legal fight.

This case is what is known as the State Conspiracy case, wherein seventeen of the brethren and one sister stand convicted and are sentenced to one year in prison for attending meetings and listening to the expounding of the Gospel. It is a "Key" case and we must do all possible to win it, thereby winning one of the four freedoms expounded by the late President Roosevelt, viz: "FREEDOM OF SPEECH AND EXPRESSION, EVERYWHERE IN THE WORLD."

This is every good American's fight. Please help us out, as you can, and may the Lord bless you and yours.

Send all contributions to the office, 2157 Lincoln Street, Salt Lake City, Utah.

MATRIMONY AMONG THE ANCIENTS

Mormonism teaches that among the more valiant spirits in the spirit world, men and women select their future mates and their selections are divinely confirmed. But how are such choices to be recognized in mortality when the memory of the past is taken from us?

The phenomenon, as we view it, can only be explained by the operation of a deply hidden force—by the spirit of revelation. In these lines the poet renders a deep and meaningful thought:

"Two shall be born the whole wide world apart
And speak in different tongues and have no thought
Each of the other's being, and no heed;
And these o'er unknown seas to unknown lands
Shall cross, escaping wreck, defying death,
And all unconsciously shape every act
And bend each wandering step to this end--
That one day out of darkness they shall meet
And read life's meaning in each other's eyes."

It were foolish to think that the Father would be a party to the consummation of such unions in the spirit and not provide a channel for their perpetuation in mortality. How often do we experience the feeling, in meeting a certain person—a total stranger as we suppose—that we have met that party before. Our spirits are congenial, our thoughts find a common meeting point; sometimes and somewhere we have before mingled.

And so it is with lovers. They meet accidentally (?). Their eyes meet. Their expressions meet. They touch each other's hand and a thrill ensues. They want to meet again. Their dreams convey messages of mutual love and understanding. Their physical blemishes, if there be any, are obscured by the sun of divine recognition. The God of heaven is bringing them together--not in what we call "puppy love", but in a renewal of a diyine understanding.

However, the patriarchal head of the family, if he be in perfect tune with the Lord, will direct his children along lines that will insure them a complete companionship, as the Lord intended.

The following experience of Father Abraham, in selecting a wife for his son Isaac, is interesting and informative. Abraham was living the highest laws of the holy Priesthood and he had a right to know the will of the Father with reference to his son. We quote from the writings of Josephus, the great Jewish historian:

"Now when Abraham, the father of Isaac, had resolved to take Rebeka (Rebekah), who was grand-daughter to his brother Nahor, for a wife to his son Isaac, who was then about forty years old, he sent the most ancient of his servants to betroth her, after he had obliged him to give him the strongest assurances of his fidelity; * * * He also sent such presents to those that were there as were in esteem, on account that they either rarely or never were seen in that country. The servant got thither not under a considerable time; for it requires much time to pass through Mesopotamia, in which it is tedious traveling, both in winter for the depth of the clay, and in summer for want of water; and, besides this, for the robberies there committed, which are not to be avoided by travelers but by caution beforehand. However, the servant came to Haran; and when he was in the suburbs, he met a considerable number of maidens going to the water; he therefore prayed to God that Rebeka might be found among them, or her whom Abraham sent him, as his servant, to espouse to his son, in case his will were that this marriage should be consummated; and that she might be made known to him by the sign, that while others denied him water to drink, she might give it him.

"With this intention he went to the well, and desired the maidens to give him some water to drink: but while the others refused, on pretense that they wanted it all at home, and could spare none for him, one only of the company rebuked them for their peevish behavior toward the stranger, and said, 'What is there that you will ever communicate to anybody, who have not so much as given the man some water?' She then offered him water in an obliging manner; and now he began to hope that his grand affair would succeed; but desiring still to know the truth, he commended her for her generosity and good-nature, that she did not scruple to afford a sufficiency of water to those that wanted it, though it cost her some pains to draw it; and asked who were her parents, and wished them joy of such a daughter. 'And mayest thou be espoused', said he 'to their satisfaction, into the family of an agreeable husband, and bring him legitimate children!' Nor did she disdain to satisfy his inquiries, but told him her family. 'They', said she, 'call me Rebeka; my father was Bethuel, but he is dead; and Laban is my brother; who, together with my mother, takes care of our family affairs, and is the guardian of my virginity.'

"When the servant heard this, he was very glad at what had happened and at what was told him, as perceiving that God had thus plainly directed his journey; and producing his bracelets, and some other ornaments which it was esteemed decent for virgins to wear, he gave them to the damsel, by way of acknowledgment, and as a reward for her kindness in giving him water to drink; saying, it was but just that she should have them, because she was so much more obliging than any of the rest. She desired also that he would come and lodge with them, since the approach of the night gave him not time to proceed further. * * *

"As soon as this was over, she introduced the stranger; and for the camels, the servants of Laban brought them in, and took care of them; and he was himself brought in to supper by Laban. And after supper, he says to him, and to the mother of the damsel, addressing himself to her, 'Abraham is the son of Terah, and a kinsman of yours; for Nahor, the grandfather of these children, was the brother of Abraham, by both father and mother; upon which account he hath sent me to you, being desirous to take this damsel for his son to wife. He is his legitimate son, and is brought up as his only heir. He could indeed have had the most happy of all women in that country for him, but he would not have his son marry any of them; but, out of regard to his own relations, he desired him to match here, whose affection and inclination I would not have you despise; for it was by the good pleasure of God that other accidents fell out in my journey, and that thereby I lighted upon your daughter and your house; for when I was near to the city, I saw a great many maidens coming to the well, and I prayed that I might meet with the damsel, which has come to pass accordingly. Do you, therefore, confirm that marriage, whose espousals have been already made by a divine appearance: and show the respect you have for Abraham, who hath sent me with so much solicitude, in giving your consent to the marriage of the damsel.'

"Upon this they understood it to be the will of God, and greatly approved of the offer, and sent their daughter as was desired. Accordingly Isaac married her, the inheritance being now come to him. * * *—Antiquities of the Jews, Josephus, p. 57-8. See also Genesis, Chapter 24.

"People", says the owlish commentator, apropos of skyrocketing prices, "can't spend money they haven't got." Let an idea like that take root and what becomes of our American way of life?

MISSOURI'S EFFORT TO GET CUSTODY OF JOSEPH

In June, 1841, Joseph was arrested at the instance of Governor Carlin of Illinois, on a warrant issued by the Governor of Missouri; the idea being to take him back to Missouri and try him on the charge of Treason.

But in a hearing before Judge Douglas on a writ of Habeas Corpus, Joseph was discharged. On that occasion his counsel drew such a vivid picture of the persecution and sufferings of the Saints, and the hounding of the Prophet, as to draw tears from many present, including Judge Douglas himself.

"Great God!" said his counsel, O. H. Browning, in closing, "have I not seen it? Yes; my eyes have beheld the blood-stained traces of innocent women and children, in the dreary winter, who had traveled hundreds of miles barefoot through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene of horror sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to sacrifice, be driven into such a savage land, and none dare to enlist in the cause of justice? If their was no other voice under heaven ever to be hard in this cause, gladly would I stand alone, and proudly spend my last breath in defense of an oppressed American citizen."

Joseph now began to be spoken of by the "enemy" as a military prophet, and all sorts of reports as to his intentions of conquest flew through the land. Hence from this time to his death the journals at home and abroad, styled him the "American Mohamet". —Life of Joseph the Prophet, Tullidge, pp. 308-9.

The physician of the future will be he who keeps us from getting sick.—Thomas Edison.

A HUMANIST APPROACH TO ECONOMICS

By Scott Nearing

Economics is a word used to describe the complex of culture traits and relationships through which men secure their livelihood. Technically, economic culture traits are built up by discovery and invention.

The man who first harnessed fire or produced dynamite made a contribution to the sum total of human culture; he was not in a position, however, to determine how the new forces should be used. Both fire and dynamite may be employed constructively or destructively; they may be used to build or to tear down. It is the community which, through its customary procedures, its educational institutions and its administrative apparatus, determines the manner in which new agencies are employed.

How is one to know whether a technichal product, such as a piece of tempered steel or an electric motor, is being used for advantage or harm—for wealth or ilth, in Ruskin's phraseology? There is, of course, no infallible test, but there are criteria or guides to judgmnt, such as:

1. **Does the use to which the artifact is put tend toward life-unfoldment and fulfilment for the largest possible number of persons?**

Specifically, this would mean that, in deciding whether a skein of yarn, for example, should be put through a machine and made into a sweater, or pass through human hands and be made into a sweater, the primary consideration would not be efficiency—the minimum of labor hours—but the personality-fulfilments of maker and consumer. Instead of transferring all production to factories, as a means of lowering labor costs and increasing profits, handcraft industry would turn out all products **in the creation of which personality develops.**

Following out this principle, wire nails and railroad cars would be made in factories, while many articles of clothing, furnishings, furniture, household equipment, dwellings, decorations of various kinds and most foods would be the product of handcraft.

Likewise, in deciding how many people should live on a given square mile of land surface, the test would be, not how much their presence will yield in rents to landlords and profits to merchants, but what population density will result in the maximum of radiant health and joyous endeavor for the individuals who inhabit the area.

2. **The economic apparatus should provide the community with an adequate flow of goods and services.**

It is not the business of an engineer in the municipal water department to guarantee dividends to makers of water pipe. He is there to see that the city-dwellers have the water they need. What holds for water holds equally for food, clothing and other necessities. The economist should see to it that plans are made and carried out under which people will be well fed and provided with the necessities and decencies.

3. **The nearer any economic process can come to self service, the less the danger of parasitic deterioration and the greater the probability of joy, growth and a sense of fulfilment.**

Corn from the market cannot have the flavor of corn from the home garden—first, because it is wilted and, second, because it is not seasoned with sweat and surrounded with the aura of the plans and hopes that inspired the home gardener.

The more goods are processed, the more mineral salts and vitamins they lose and the less is the feeling of fulfilment which accompanies a direct relation between production and use. This latter is true, not only of food products, but of all consumer goods and services. A hope chest filled with expensive goods from a department store never has the significance of one containing the handmade products of the owner and her friends.

4. **The closer men live to the rhythms of nature, the greater their stability, poise and sense of oneness with life.**

Children should go to bed at dusk and get up at dawn. They should romp over grassy slopes and poke their fingers and toes among the pebbles of flowing brooks. They should watch butterflies and birds, thrill with the outgoing joy of spring and, in the austere autumn days, prepare for the rigors of winter. Following the rhythms of nature provides more than a formal education; it stimulates unfoldment and growth and attaches the fortunate individual irrevocably to Mother Earth.

Every day, every week and every year, every human being should renew his contact with nature. Whether he walk in the woods, sit on the grass, breathe deeply of pure air, bask in the sunshine, dig in the earth, enjoy the storms or watch the stars, not for long should he allow his earth contacts to be broken.

The gardener should defend with passionate determination his right to grow flowers, vegetables and fruit. No aspect of life is more important to his well-being.

Those who have been shut away from nature in factories, office buildings or the slums of Hester Street and Park Avenue should organize a crusade with banners: **Back to Earth! Sunshine and Starshine for All! We Will Dig! Long Live Mother Nature!**

Commodity production and high-pressure selling have turned millions of talented humans into spectators

who stand outside all the creative processes of nature and society and feel their own creative impulses shrivel and die. It is time they broke the chains with which business-for-profit has loaded them and once more breathed the glad, free air of creative endeavor.

These are four of the basic considerations that should determine the character of an economic order. If men want to live long and happily, they do not go into a tightly shut garage and start the engine; this would be suicide. Is it not equally suicidal to permit consideration of efficiency, profits, ostentatious consumption or bodily comfort to stand in the way of a full, free, abundant life?

Modern man has at his disposal a technical apparatus that makes it unnecessary for him to struggle all day for a bare subsistence. Economically, he is freed from the rigors of bread labor. How long will it be before he learns to handle this invaluable production instrument with the same loving care and sense of creative power with which an artist wields his brush or a poet his pen?

TRUTH

For who can stay the sun-like march of Truth?
Who dim with bloody hand her beam divine?
First shall he halt the progress of the stars,
The bright procession of the infinite;
Blot out the day-beam, dull the scythe of time,
Shear morning's wings, roll back eternal night,
Or shake the moveless throne of destiny.
—Whitney, in Epic of the Ages.

DIFFERENT TODAY

Sweet Thing (disgustedly): "My boy friend has cold feet."

Fond Auntie: "Shame on you, young lady. In my day we didn't find out those things until we were married."

THANKSGIVING

Great God of nations, now to thee
Our hymn of gratitude we raise;
With humble heart and bending knee,
We offer Thee our song of praise.

Thy Name we bless, almighty God,
For all the kindness Thou hast shown
To this fair land the pilgrims trod,
This land we fondly call our own.

Here Freedom spreads her banner wide,
And casts her soft and hallow'd ray;
Here Thou our fathers' steps did guide
In safety through their dang'rous way.

We praise Thee that the gospel's light
Through all our land its radiance sheds;
Dispels the shades of error's night,
And heavenly blessings round us spreads.

Great God, preserve us in thy fear;
In danger still our guardian be;
O, spread Thy truth's bright precepts here;
Let all our people thankful be.

Two little girls were busy discussing their families.

"Why does your grandmother read the Bible so much?" asked one. "I think", said the other, "that she's cramming for her finals."—Reader's Digest.

A LEAF IN REVIEW

By Harvey Allred

containing

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

VOL. 13. DECEMBER, 1947 NO. 7.

The Tragic Failure of America's Women

By MARYNIA F. FARNHAM, M. D.

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Coronet Building, Chicago, Ill.
(Coronet, September, 1947)

Dr. Marynia F. Farnham is an outstanding New York psychiatrist and co-author of the current best-seller, "Modern Woman: The Lost Sex". She received her medical degree from the University of Minnesota and did graduate work at the Children's Hospital of Harvard Medical School, and in London and Vienna. On her return to the U. S., Dr. Farnham became attending physician at the women's and children's infirmary of New York's Bellevue Hospital, and for three years was research assistant in an investigation of childbirth mortalities for the New York Academy of Medicine. Her views about "the lost sex" are based on first-hand experiences as a practicing psychiatrist and the mother of two children.

A clear majority of all adult American women are engulfed today in emotional difficulties. They come to me complaining about their "nerves", and generally confide that they feel everlastingly ill at ease, empty, and out of step with the world.

Unhappy and neurotic, they may confess to breathlessness, heartburn, muscle twitching, spells of faintness, phobias, and continual fatigue. And the more they are involved in careers, the more they are idle, the more they are childless, the more they are fashionably dressed and elaborately made up, the longer is the list of their troubles.

A large proportion of the patients who consult me about emotional disorders are the feminine careerists, women who have invaded the "big league" of male competition and have held their own successfully. Behind their chic facades, they are usually a sorry sight—a bundle of nerves, frustrations and anxieties. If they have married at all, typically they have at least one divorce behind them.

Then there are the women who have no careers—but wish they did. Apologetically they explain to me that they are "just housewives". They lament the "boredom" and "drudgery" of their lives; they fiercely resent the

"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."

fact that they are women. To occupy themselves, they gamble away their husbands' money at bridge, fritter it in aimless shopping, or listen hour after hour to silly soap operas.

Both these groups of women—the careerists and the non-careerists who wish they were—usually have no more than one child (if any) although physically capable of bearing more. When I ask them why, they give all sorts of reasons. They blame their husbands, their "figures", their incomes, their landlords, their health—anything, in fact, but themselves.

Obviously the plight of these neurotic and frustrated women presents one of the great social challenges of our times. Until these millions of unhappy creatures stop "masculinizing" their lives and begin to fulfill their traditional feminine functions, they will continue to spread havoc among the nurseries, homes and communities of America.

There is one type of woman rarely seen in a psychiatrist's office. That is the woman who is **glad she is a woman.** Although now a minority in our female population, she honestly enjoys homemaking, and more than anything in the world wants to raise a family of healthy, normal youngsters. During 20 years of listening to distressed patients, I have never met her in my office—**because she doesn't need help.**

Typically, this woman is serene, sure of herself, and at peace with the world. She doesn't understand when other women talk bitterly about the privileges of men or question the advisability of having children. To her, bearing children and raising them to maturity is the most natural and wonderful thing any woman can do.

Yet such an all-out woman does not necessarily have to be a "home-body". I know one, for example, who was a secretary while she marked time before marriage. Today she is active in school and community affairs, and has a part-time career as an interior decorator. But her interests are overwhelmingly centered around her children and her home. She does not wish she were a man, and she does not try to compete with men or act like them.

It is constantly becoming harder, however, for a woman to be glad she is a woman. There is a widespread notion today that being a woman amounts to little and being a man amounts to everything. Propaganda of the feminists and stories about famous career women have convinced most of the public that motherhood is an untidy and bothersome breeding process that carries no prestige whatever.

Acclaim goes to the woman who acquires two college degrees, becomes a foreign correspondent, emerges from three marriages as from train wrecks, brings one neurotic brat into the world, and sounds off regularly on current affairs, just like a man.

Despite such propaganda, the fact is that a woman who succeeds in rearing several normal, well-adjusted youngsters to maturity is actually accomplishing a feat of much greater difficulty, intricacy and importance than most men accomplish in their lifetimes. No one thinks to give such a woman credit if one son becomes a judge, another a great engineer, a third a scientist. Yet certainly such an achievement requires vastly more skill and ingenuity than being a high-powered female sales-executive.

It is time that we recognize motherhood as our most vital—and one of our most highly skilled—professions, and exalt it as such. We should all respect and honor the women who are serving society most fully as women, rather than those who are trying to compete with men or serving as men's lackeys. There are many new worlds for wom-

Merry Christmas

Christmas-tide, O, happy Christmas! All the heart-throbs of the sphere
Seem to join in one grand anthem, waking love-notes far and near.
Nature's pleasant, soothing voices echoing throughout the day,
Smiles seem wreathing loving faces chasing earthly cares away;
Even those who left us weeping seem to linger near our side,
Their devoted tryst still keeping—Heaven's gates seem open wide!
All mankind are brothers, sisters, while our hearts more tender grow,
Through the unseen forces moving, we the Christ may come to know.

* * *

He came, the Christ-child came, as very Son of God in mortal guise;
The Babe of Bethlehem:
In the similitude of every babe's nativity:
Appointed Messenger of life eternal!
How wonderful that through His loving, saving grace
We have a part in winning souls for Him!
How blessed if only one we win:
While His, the matchless God-like part
To save a WORLD of souls!
We reverently hail the lowly Nazarene—
The Savior,
Jesus Christ the Lord!

* * *

My Christmas wish for thee, through times infinity
"A living faith in Jesus Christ's Divinity!"

* * *

Editor's note: Dr. Ellis R. Shipp formed the happy habit of sending a poem, her own composition, to her many friends, as a Christmas token and memento. The foregoing was her contribution for the year 1925.

en to conquer if they will only stop envying and aping men long enough to face their own challenging problems.

A few weeks ago one of my patients lamented, "I always wanted to be a man, anyhow." Another, trying to justify her unhappiness in a career, sighed and said: "It's a man's world, so what can you expect?"

By nature, man's special sphere has always been that of exploitation. Typically, though not always, he is aggressive, self-assertive and adventurous. Of tougher grain and simpler structure, he is better able to thrive on competition than a woman, who has a vastly more complex nervous system. The special genius of woman has always been that of nurture, for which men have no talent whatever.

For centuries, woman's citadel was the home. Her present troubles began several decades ago when her citadel was destroyed and many of her traditional functions were torn from her. Instead of striving to recapture them, she flocked to the banner of the

feminists, who promised her "equality".

Before the Machine Age, women did not agitate for "equality". They ruled as queens over large households, where the whole family lived and worked together. The mother was responsible for the children's education, and led the family in singing and games. Her kitchen was the counterpart of the modern living room.

But today the home is no longer the family center. Husbands travel miles to offices and factories; mothers have been relieved of their role as teacher by an elaborate school system that takes children most of the day, from kindergarten onward.

Today, the typical home is becoming an empty shell. People rarely stay home to have their "fun". There are now a multitude of outside diversions: movies, dance halls, taverns, night clubs, bowling alleys, golf courses. The home, an efficient yet dreary hole-in-the-wall, has morning and evening rush hours, but during most of the day it is either vacant or practically so.

With the destruction of the self-contained, traditional home, woman's inner balance was disastrously upset. Her framework for emotional security was wrecked. But instead of seeking to build a new life for herself in the areas of her greatest talents, she decided that her only salvation lay in winning "equality" with men. The result was that she began ferociously emulating him, particularly in aggressive striving.

Today, we have thousands of career women competing on a theoretical equal footing with men. But they are paying a frightful price, because the successful career woman is usually called upon to sacrifice her most fundamental instincts. The more wrapped up she becomes in her career, the harder it becomes for her to make the transformation back to homemaker. Few men like a masculinized wife, and few children can thrive under a masculinized mother.

Recently I became familiar with the case of a woman who is the manager of a large store. She was the first child born to parents who had hoped for a boy. When, several years later, a brother did arrive, he immediately became such a favorite that the girl felt inferior and envious. She decided that the only thing in the world that counts is maleness, and set out to win admiration through male achievement.

She was a tremendous success in school, and later in business. Finally, in her thirties, she married. A couple of years later she decided in an abstract way that it would be nice—and would make her husband happy—if she had a baby, though the idea of pregnancy appalled her.

She stayed at work as long as possible, trying to "cover up" her condition. Then she felt ashamed and took a year's leave of absence. The whole business of child-bearing irritated her. During labor, she was furious because she had to submit to the fierce ministrations of the baby. Later she told me:

"I was never so mad in my life. Oh, how I cried; I even tore the sheets apart."

This woman had at last met her fate. She was being subjected to the will of another human being. No longer master, she hated and rejected the baby. Then her rejection took a more subtle form.

Feeling guilty because she loathed the baby, she became panic-stricken for fear she might somehow kill it. Consequently she held one finger on the guide book, and kept the nursery as sterile as an operating room. When the baby refused to take prescribed food, the mother sobbed to the pedi-

atrician that it would starve to death unless something was done instantly.

As the child grew up, he sensed the rejection and quite naturally was terrified over his prospects of survival. Soon he became a "problem child", misbehaving in order to punish his parents. He staged hysterics, refused to eat properly, even went so far as to fail deliberately in school. His case was typical of children who feel they are not wanted or loved.

So let us face a grim fact. The spawning ground for most neuroses in our civilization is the home nursery. And the principal agent is the rejecting, or otherwise emotionally disordered, mother. It is she who is largely responsible for most of our **750,000 confirmed alcoholics,** for millions of other neurotics, for our increasing number of criminals, delinquents and truants.

In contrast, the fully feminine woman—the woman who is glad she's a woman—normally raises alert, well-balanced youngsters, and gets a great deal of fun from the process. Pregnancy for her is a period of pleasure. As the months advance she becomes a picture of contentment and serenity. She feels she has achieved a perfect trinity because she has in a sense her husband, her child and herself, all within her own person.

To the fully feminine mother, the hours of childbirth are a triumphant climax rather than a dreaded Golgotha. The pet fantasy of the feminists is that childbirth is a period of horrible agony to which women must submit while their carefree husbands pass out cigars. Actually, the entire process is as natural as breathing. The healthy, normal young woman feels little pain, even without anesthesia, unless she has had her wits scared out of her by the warnings of emotionally unstable female acquaintances.

In rearing the child, this normal, feminine mother is not bothered by the guilt feelings that afflict the rejecting mother. For example, since she has no guilt phobia about germs, she casually sets her baby down on the butcher's shelf while ordering meat. If Junior refuses spinach, she says: "Okay, I don't like spinach either. Try these peas." And thus the child eats normally.

Furthermore, if the mother feels that Junior is taking advantage of her good nature, she has no qualms about wielding the switch because she knows she is acting objectively, instead of venting secret hostility toward the child.

Such a mother finds child-rearing satisfying because she honestly likes children. They seem interesting, strange and unaccountably captivating. The children know that Mother likes them. They also know that she likes herself and likes Father. And they know in turn that Father likes Mother and likes them. That combination is unbeatable for building a sound America!

The problem right now is how to get more mothers like her, for this type of woman represents one of the nation's most acute shortages. It is no solution simply to "get women back into the home", if the home is a mechanized and empty shell. Our young women must be attracted into reconstructing the home as an institution that will give the female sex a sense of importance again.

How can this be done? First of all, I believe, we must give public recognition to the tremendous importance of mothers as transmitting agents, good or bad, of the character of our people. For example, when colleges grant honorary degrees every spring, they might well make regular awards to women

who have successfully raised a well-balanced, respected family. **Certainly a woman like Mrs. Eisenhower,** who reared five sons, all outstanding in their fields, should merit as much recognition as the political figures who are honored with awards each year.

Furthermore, I think the government should help to underwrite the cost of rearing children, now that they are an economic liability until about the 18th birthday. Cash payments could be made to families with more than one child, the subsidy increasing with each additional child. Such payments might serve in a spectacular way to focus national attention on the crucial enterprise of motherhood.

Some mothers, however, may contend that there is not enough work in the modern home to keep them occupied. This may be true in some instances, but on the other hand consider: how many wives today serve their families even moderately well-cooked and imaginative meals? I would say very few. Duncan Hines, the surveyor of America's culinary skills, estimates that **four of five wives are downright incompetent as cooks.**

Or how many mothers are satisfied that they provide their children with enough companionship? Again the answer is, very few. Thousands of mothers are so lazy that they toss comic books to their youngsters, or tell them to listen to crime shows on the radio so that they won't have to bother reading to—or playing with—them.

And yet, I am **not** suggesting that all women remain in the home, especially on a full-time basis. There are many splendid careers for married women to pursue, which may make them even better mothers, if they are pursued on a part-time basis and if the home remains the primary interest.

Such careers are those which do not require antagonistic virtues, but in which feminine skills or viewpoints are urgently needed; for example, nursing, social-service work, child guidance, catering, decorating, play-direction—and, above all, teaching.

I think it is essential that mothers go into the public grade-schools and reassert their old-time educational influence over children up to 18 years of age. As matters now stand, married women are widely barred by law or school-board ruling from teaching. Present vacancies in public schools should be filled as much as possible by married women having at least one child.

In addition to teaching, mothers might well insist that schools remain open after 3 o'clock, so that women could organize adult night-classes on subjects of interest to mothers in the community, such as child psychology, problems of retail buying, medicine, anatomy, handicrafts and dietetics. In fact, there are countless studies that women could take up if they would only stop imitating men long enough to consider their own best interests.

Why, for example, have housewives never bothered to set up qualitative standards for the domestic workers who invade their homes? As it is, even the worst types of incompetents are tolerated. How many men would put up with the same incompetence among their office help?

Women gained the right to vote, but what have they ever done about it, aside from enlarging the electorate? No one has yet seen a "women's vote"! In the quarter-century that we have enjoyed suffrage, we have simply fitted ourselves into the prevalent male political patterns and have brought about no significant changes.

Why, for example, don't women organize and demand that our male-dominated society provide us with better homes in which to rear the rising gen-

eration? Mothers lament that Junior has no place to play. But what do they do about it? Nothing! If they weren't so busy envying men, they would insist that all new apartment houses have indoor communal playrooms, plus fenced-off areas on the roof. And they would never let apartment-house owners get away with barring married couples who have children.

Finally, they would not tolerate our millions of so-called "efficient" one-bedroom apartments, which require that children sleep on a day-bed in the living room, or else in the room with the parents, and grow up into the world feeling that they are excess baggage.

If young women are looking for challenges today, they need not turn to college catalogues, aptitude tests and career consultants. They can turn directly to the home. They have no excuse for being bored, or for wandering off into masculinized careers, until they have restored the home to its traditional warmth, comfort, and dignity.

Once they have achieved this objective, they will again know that peace of mind and soul that is enjoyed only by those women who really **are** women, and are everlastingly glad of it.

Open Letter to the President of the United States

1153 Third Avenue
Salt Lake City 3, Utah
October 15, 9471.

Honorable Harry S. Truman,
Washington, D. C.

Dear Mr. President:

With much interest and not a little concern, we have considered your plea of the 6th inst. to the nation in behalf of food conservation, that the National Government may be enabled to share its bounteous blessings with the hungry and, in many cases, the starving peoples of Europe, Asia, and other parts of the earth.

Of course we are in harmony with your program and wish it Godspeed to a complete success. The earth belongs to the Lord and the fulness thereof should be conserved and equitably distributed among His children as their needs justify and as the substance warrants. In connection with the above, and as you are now appealing for extra food, we trust it is not inopportune at the present time, to point to some grievous mistakes, as we view it, the National Government has been guilty of in past years by way of destroying food products.

In our TRUTH magazine for October, 1935, we published an Editorial on "Interference With Nature", treating on governmental controls of agricultural crops, in which we said:

"We have wheat control, cotton control, peanut control, hog control, etc., and, thanks to the late Congressional enactments comes the potato control. The homely potato, the food of the masses, easily grown, cheaply transported, stored and processed—an all-year food for both man and beast, is now under the ban. A farmer may raise and sell up to five bushels without a government permit! What magnanimity! 'Hereafter the Federal Government, through A.A.A.', explains Mark Sullivan, 'will dictate for each farm how many potatoes may be raised.' The nation has gone through the plowing-under process, the wholesale slaughter of meat animals process, and, in August last, according to the dispatches, a farmer in Missouri was compelled to set fire to his own wheat stack because he had raised more than

the allotted share; (in fact two such outrages are recorded). The account reads like a fable of long ago. The news item relates, according to Mark Sullivan:

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

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

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

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

And in the same columns, September 1, 1936, we published an editorial from which we excerpt the following:

"A critic of the Administration's agricultural policy, voiced through the columns of the United States News, writes:

"'I am one of those old-fashioned "horse and buggy" era chaps, and still believe it is wrong, under any circumstances whatever, to destroy food. I happened to be a visitor in South St. Paul at the time of the little pig-killing mania, and haven't a bit of doubt that the drouth and extreme heat that the nation is suffering from this year is in just retribution for that wanton and inexcusable act.'

"It is not surprising that this view of the situation is entertained by many. It is not the privilege of man to waste and destroy that which God has created. * * * Mr. David Lawrence, in a recent issue of the United States News, shows that the administration spent $1,500,000,000 to produce a reduction in farm output of 15 per cent, then nature comes along and effects a 25 per cent reduction without cost to the government.

"Suppose the billion and a half dollars used to destroy food life, or even a tithe of it, had been employed to perfect a system of distribution, whereby all this so-called surplus in meats, grain and cotton, could be placed in the pantries and closets of the needy of the United States and the world; suppose, instead of forcing farmers to set fire to stacks of wheat, as was the case last year, to satisfy the red tape requirements of an incompetent bureaucracy, the government had used a part of that hugh sum in providing grain elevators in which all surplus grains could be stored against times of famine and distress, and which, through an efficient distributing system spoken of, could be given to the masses when most needed; such a policy would establish the national

administration along side of Joseph's as Governor of Egypt, whose wise course saved the ancient nations from starvation, and paved the way for israel's final triumph. Joseph wasted no food, he destroyed no life, except to prolong life."

During your own administration, Mr. President, we remember, according to the press, the government handled ninety million bushels of surplus potatoes, at a cost to the government of eighty million dollars, and twenty-two million bushels of which potatoes were destroyed. It seemed to us at the time that if these potatoes could not have been shipped over-seas they could have been processed at home for future consumption here and abroad.

The incredible amounts paid the farmers for not planting their ground and for not raising hogs, amounting to as high as $219,000.00 for a single farmer, is amazing, and all the more so now that the government is pleading for food for the starving nations.

Brigham Young, an economist of note, said:

"Never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it. If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel into the fire. Let it be eaten by something and pass into the earth and thus fulfill the purpose for which it grew."

In view of these enormous wastes, coupled with agricultural and livestock curtailment, it should not be wondered at if the general public are slow to accept your present appeal for food conservation. The government cannot with impunity destroy industry and expect its citizens not to do likewise.

We feel confident, Mr. President, that your administration, with the high ideals it has expressed, cannot now be in harmony with the wholesale destruction of foodstuffs spoken of.

The Lord told Joseph Smith, the Mormon Prophet, "The earth is full and there is enough and to spare. * * * Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

As the head of this great nation, with due humility, we urge you to continue the policy you have expressed of looking to the God of nations for wisdom; sustain with scrupulous circumspection the Constitution of the United States, and particularly where it involves the four freedoms, as expressed by your late predecessor, the Hon. Franklin D. Roosevelt.

We trust nothing we have said will prove offensive to you; on the other hand that you will realize our only purpose is to help you in your tremendous problems, and we beg to remain, our dear President, your fellow citizens,

TRUTH PUBLISHING COMPANY
Joseph W. Musser, Editor.

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.

THE SACRIFICE OF ISAAC

By Josephus

Now Isaac was twenty-five years old. And as he was building the altar he asked his father what he was about to offer, since there was no animal there for an oblation: to which it was answered, "That God would provide

himself an oblation, he being able to make a plentiful provision for men out of what they have not, and to deprive others of what they already have, when they put too much trust therein; that, therefore, if God pleased to be present and propitious at this sacrifice, he would provide himself an oblation."

As soon as the altar was prepared, and Abraham had laid on the wood, and all things were entirely ready, he said to his son, "O son! I poured out a vast number of prayers that I might have thee for my son; when thou wast come into the world, there was nothing that could contribute to thy support for which I was not greatly solicitous, nor anything wherein I thought myself happier than to see thee grown up to man's estate, and that I might leave thee at my death the successor to my dominion; but since it was by God's will that I became thy father, and it is now his will that I relinquish thee, bear this consecration to God with a generous mind; for I resign thee up to God, who has thought fit now to require this testimony of honor to himself, on account of the favors he has conferred on me, in being to me a supporter and defender. Accordingly thou, my son, wilt now die, not in any common way of going out of the world, but sent to God, the Father of all men, beforehand, by thy own father, in the nature of a sacrifice. I suppose he thinks thee worthy to get clear of this world neither by disease, neither by war, nor by any other severe way, by which death usually comes upon men, but so that he will receive thy soul with prayers and holy offices of religion, and will place thee near to himself, and thou wilt there be to me a succorer and supporter in my old age, on which account I principally brought thee up, and thou wilt thereby procure me God for my Comforter instead of thyself."

Isaac's attitude:

Isaac said, that he was not worthy to be born at first, if he should reject the determination of God and of his father, and should not resign himself up readily to both their pleasures; since it would have been unjust if he had not obeyed, even if his father alone had so resolved.

So he went immediately to the altar to be sacrificed.—Antiquities of the Jews, p. 56.

There is a destiny which makes us brothers; none goes his way alone.—Edwin Maekham.

WE, THE PEOPLE, PROTEST

A Prophecy by Walter C. Day

If millions of returning soldiers and all their kindred continue in the future as in the past with the inertia, lethargy, apathy and complacency of and for a system that plunges humanity into war (mass murder)—then the same sons and daughters of the rising generation will spill their blood in a war of science that will be so appalling, so horrible, that this carnage will be tame compared to it.

I am laying the cause of this war squarely at the feet of the capitalistic system. It was on its way out by its own stupidity. This war will give it a new lease on life. Wars, poverty and depressions are the effect of a cause. Regardless of the causes of war, we must put it to an end as soon as humanly possible.

Christ thundered in relentless and uncompromising denunciations the most terrific exposition, and scathing indictment of the system of his time the world has ever heard. Any man or woman who condones, ignores or apologizes for a system that plunges the world into a war and impoverishes the human race, dishonors the name of Jesus Christ.—Phoenix Gazette.

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

AND ye rich men, the Voice is to You. Gather up the poor and bless them, and your riches shall not waste, but increase fourfold and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel of any priests or ministers who are hired and paid for preaching. God never hired any man to preach, nor did He ever authorize any man to hire himself out to preach for wages. Therefore beware of all such lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelation, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the Gospel.—Mill. Star.

JOSEPH SMITH

December, with TRUTH, is a key memorial month. The Prophet of this last dispensation, Joseph Smith, was born in mortality in this month (December 23, 1805; he was martyred June 27, 1844). We are honored in being permitted to remember him for, save Jesus Christ, we count his work for the salvation of the children of men, of greater moment than the work of any previous Prophet the world has known.

The personal appearance and chief characteristics of the Prophet are so well set forth by Parley P. Pratt in articles published in his Autobiography and in the "Times and Seasons", we are passing them on to our many readers. The personal association of Elder Pratt with the Prophet abundantly qualified to evaluate the latter, as time and history are now doing:

Personal Appearance of the Prophet Joseph Smith

President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on

which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation or gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens and comprehend all worlds.

He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art, but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified while, at the same time he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his bitter enemies were generally overcome if he could once get their ears.—Parly P. Pratt, in Autobiography, p. 47.

Among other gratifications I had the pleasure of several interviews with our beloved prophet, who had lately been delivered from the rage of the heathen, the vain imagination of the people, and the council of rulers who had taken council together against the Lord, and against his anointed.

During my long acquaintance with him, and in all circumstances, he has ever been cheerful, but I think he never has appeared more so than of late. He seems as animated, as happy, as buoyant, and cheerful as a child; or as a youth just setting out in the morning of life, without a cloud to obscure the prospect of his brightest hopes. In his person one can hardly recognize a veteran soldier of the cross, who has stood for twenty years as a champion of the truth, like an oak amid the tempest, while storm after storm has beat around him; yet such is the fact.

Joseph Smith, that seeming youth, that joyous, happy young man, whose countenance seems lit up with the sparkling brilliance of early manhood, and smooth and unruffled as a child who has never known the bitterness of human strife. That same Joseph Smith has for twenty years labored, toiled and suffered, as the unflinching champion of eternal truth, at the head of the brave few who have dared to follow; amid contending millions he has stood for the testimony of Jesus, as became a Saint and Prophet; amid the clash of arms and the din of war, he has stood as a champion of human rights; a patriot in the cause of his country; and when storm after storm of persecution has beat upon him, he has stood as a martyr, often almost overwhelmed with the wrath of man, but struggling still he has at length come off triumphant over all his foes, and now stands erect, in calm and peaceful majesty; and smiles over all the past, his mind reaching onward and contemplating the future with increasing courage, and redoubled hope.

Such is Joseph Smith, the chosen of the Lord, and such the soul and heart revealed in his every feature.—Times and Seasons, Vol. 4, p. 164.

Joseph Smith was the head of the Dispensation of the Fulness of Times. He holds the keys, for, said the Lord, "Verily I say unto you, the keys of

this kingdom shall never be taken from you, while thou art in the world, neither in the world to come." (D. & C., 90:3).

To Thomas B. Marsh the Lord said, "Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, * * * shall not be taken from him till I come." (Ib. 112:15).

Joseph Smith is the captain of our salvation and every revelation he has given to the Church, and every principle of the Gospel he established, are of the Lord and necessary to the salvation and exaltation of man.

We hail December 23rd with especial delight.

THE WHISPERER

(From Improvment Era, May, 1939)

We have paid our respects to many varieties of human ills, but there is one brand of cankering practice, not peculiar to any time or place, that causes our thoughts to rise in eloquent protest, if not our words. We have reference to that brand of whispering which travels like a windswept fire from ear to ear, and destroys, without conscience, the good name of a man, the reputation of an institution, the integrity of a nation, or whatever it chooses to blight and wither. To shout base things in the market place, to print a libelous statement, or to bear false witness in violation of the commandments of God and men, are crimes traceable to their source and for which there is due punishment; but he who carries his unholy wares on the breath of a whisper which sweeps from lip to lip, and which, by its innuendo, suggests more than it says, is of all men most despicable. And because of our own receptiveness to gossip, and our own frail eagerness to be the first to tell something, we enlist ourselves in the spread of half-spoken untruth oftener than we would care to admit. May heaven keep a man and his possessions from the blight of those who whisper at his back.—R. L. E.

CRIME AND NATIONAL DECAY

Our readers must be enormously impressed by the cyclopean happenings of the past few years—wars, fires, earthquakes, explosions, cyclones, airplane and railroad disasters, crime waves, etc., with the wholesale destruction of morals and life.

The talk of the Most Rev. Duane Hunt, Bishop of the Salt Lake diocese at the National Conference of Social Workers at San Francisco on April 17th, was particularly impressive on the crime situation.

"We are living on past virtues. No nation can continue to decline indefinitely * * *" the Bishop said; "the fall of Rome and Greece were preceded by corruption, disregard of the marriage agreement, a vanishing birth rate and widespread juvenile and adult delinquency."

"Today in America", the Bishop added, "one of every three marriages ends in divorce; in 1890 the proportion was one in seventeen. Nowadays the average American mother has only three children; the figure in 1810 was eight. . . A third manifestation is crime. Do you know that we have a criminal population of over 6,000,000? It goes beyond anything we imagined to be possible. . . .

"Ultimately", Bishop Hunt declared, "there is but one alternative to national collapse, and that is to be found in the practice of religion." (Salt Lake Tribune, 4-18).

The conclusions of the Bishop cannot successfully be denied. His showing that one of every three marriages results in divorce while in 1890 the proportion was one in seventeen, is suggestive.

The Lord, through His Prophets has made it clear that when the people reach the condition of rejecting His revelations, He will "send them

strong delusions, that they might believe a lie and be damned'' (2 Thes. 2:11), or in other words, He will let Lucifer give them revelations that they will receive to their utter condemnation.

It will be remembered that in the year 1890 when the divorce rate was one in seventeen marriages, the nation, abetted largely by members of the Mormon Church forced the issuance of a Manifesto discontinuing the practice of Celestial marriage in the Church. The system discontinued was the Lord's system. The people rebelled against His system, so He withdrew leaving the opposite system, Monogamy, Celibacy and bachelorhood. These systems now prevail. The very spirit of them encourages divorces, small families and infidelity. It is to be regretted that the noted Bishop did not point out this fact, though he may have had it in mind.

However, at the rate the world is now going the prediction of the Prophet Joseph Smith must soon be accomplished, when all nations shall be destroyed and the kingdom of God, ruled by Christ the king, shall be ushered in; a condition much to be desired.

MY LIFE CODE
Judge Nephi Jensen

Plain food for the stomach;
Vigorous exercise for the muscles;
Fresh air for the lungs;
Sound sleep for the nerves;
Good cheer for the liver;
Great thoughts for the head;
Holy aspirations for the heart;
Kind deeds for neighbors;
And pure love for God—
These make life worth living
And heaven sure of winning.

THE NATION'S BREADBASKET

Press reports, radio announcers, the ''open forums'' are all dwelling upon the coming scarcity of food in this the land of Joseph. While the American breadbasket, from all reports, is apparently full, yet as we fulfill our commitments to Europe and Asia, we are warned that American belts must be tightened.

The wheat crop in the United States appears to be unprecedented in yield. However, the corn crop is short because of drought in the corn belt states. This will necessitate the feeding of wheat, oats, rye and barley to livestock that has generally been fattened on corn. And since wheat is the staff of life, too divert any part of it from its natural channel, means less for our own consumption and for export overseas to our starving neighbors. While this scarcity faces the nation we regard it a national crime to use the precious grain in the manufacture of alcoholic liquors.

The wheat crop in this intermountain section is reported as extra heavy. We learn of one farmer in Idaho selling his dry farm of some hundreds of acres, at a good price. In reflecting upon the sale he regretted his action and bought the farm back by paying a $20,000 premium. This year his yield of wheat reaches as high as 50 to 60 bushels per acre, or double the last year's yield. This more than pays him for the extra price he paid for the return of his farm, and, of course, proved a good investment.

But farmers cannot always count on getting such yields. Crops may be good this year and poor the next. The wise husbandman is the farmer who stores his crop, matching the fat years with the lean ones.

The prophecy of President Heber C. Kimball that the time will come that not a kernel of grain will be raised to feed the millions of people that will come to the mountains to be fed, has not yet been fulfilled. But we verily believe it will be. He said:

Follow the example (to build granaries) if you think it a good one, and lay up stores of grain against the time of need, for YOU WILL SEE THE TIME WHEN THERE WILL NOT BE A KERNEL RAISED, and when thousands and millions will come to this people for bread.—J. of D., 3:253.

We expect to see the time when food rationing will again occur among the Latter-day Saints, and when the Church Welfare Plan, now boasted of so much as having plenteous supplies, will be taxed beyond its limits to feed its own.

Joseph in Egypt was inspired to store food during seven years of plenty for a seven year period of scarcity. He saved the Egyptian nation to which the revelation of famine came, together with his father's (Israel) house.

Brigham Young and Heber C. Kimball frequently admonished the Saints to provide for a seven year scarcity. Their counsels were never heeded except by a very few. But the scarcity is coming as predicted. The people in these mountains will suffer with the rest of the world; they will have to tighten their belts; they will regret the waste, in extravagance and fashion, now going on among them. Now is the time when the Saints of God should garner their strength for the lean years. The Lord said:

*** * * And behold this is the way that I, the Lord, have decreed to provide for my Saints, that the poor shall be exalted, in that the rich are made low.**

FOR THE EARTH IS FULL AND THERE IS EOUGH AND TO SPARE; yea I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. & C., 104:16-18.

ACTS OF THE APOSTLES

Chapter 29

The "long-lost chapter of the Acts of the Apostles", as it has been known and spoken of for ages, is now restored. It was said to be discovered in the relics of the church of St. Sophia, in Constantinople, and translated in English in 1801. It tells of the visit of Paul to Spain and his preaching upon Mount Lud, the present site of St. Paul's Cathedral, Ludgate Hill, London. Here is that Chapter, as extracted from "DESTINY", July, 1938:

Verse 1. And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had a long time purposed to journey thitherward, and was minded also to go from thence into Britain.

Verse 2. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to "the isles afar off", as spoken by the prophet, and called by the Romans Britain.

Verse 3. And the Lord commanded the gospel to be preached far hence to the Gentiles and to the lost sheep of the House of Israel.*

Verse 4. And no man hindered Paul; for he testified boldly of Jesus before the tribunes and among the people; and he took with him certain of the brethren which abode with him at Rome, and they took shipping at Ostium, and having the winds fair were brought safely into an haven of Spain.

Verse 5. And much people were gathered together from the towns and villages, and the hill country; for they had heard of the conversion of the apostle, and the many miracles which he had wrought.

Verse 6. And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God.

Verse 7. And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing unto Britain, they went therein, and passing along the South coast they reached a port called Raphinus.

Verse 8. Now when it was noised abroad that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation.†

Verse 9. And on the morrow he came and stood upon Mount Lud‡; and and the people thronged at the gate, and assembled in the broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus.

Verse 10. And at even the Holy Ghost fell upon Paul, and he prophesied, saying, **Behold in the last day the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the Mount that testifieth of the patience and long suffering of a servant of the Lord.**

Verse 11. And in the latter days new tidings of the Gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague.

Verse 12. In those days there shall be wars and rumors of wars; and a king shall rise up, and his sword shall be of the healing of the nations, and his peacemaking shall abide, and the glory of his kingdom a wonder among princes.

Verse 13. And it came to pass that certain of the Druids came unto Paul privately, and showed by their rites and ceremonies they were descended from the Jews which escaped from bondage in the land of Egypt, and the apostle believed these things, and he gave them the kiss of peace.

Verse 14. And Paul abode in his lodgings three months, confirming in the faith and preaching Christ continually.

Verse 15. And after these things Paul and his brethren departed from Raphinus, and sailed unto Atium in Gaul.

Verse 16. And Paul preached in the Roman garrisons and among the people, exhorting all men to repent and confess their sins.

Verse 17. And there came to him certain of the Belgae to enquire of him of the new doctrine, and of the man Jesus; and Paul opened his heart unto them, and told them all things that had befallen him, how be it that Christ Jesus came into the world to save sinners; and they departed, pondering among themselves upon the things which they had heard.

Verse 18. And after much preach ing and toil Paul and his fellow laborers passed into Helvetia, and came unto Mount Pontius Pilate, where he who condemned the Lord Jesus dashed himself down headlong, and so miserably perished.

Verse 19. And immediately a torrent gushed out of the mountain and washed his body broken in pieces into a lake.

Verse 20. And Paul stretched forth his hand upon the water, and prayed unto the Lord, saying, O Lord God, give a sign unto all nations that here Pontius Pilate, which condemned thine only-begotten Son, plunged headlong into the pit.

Verse 21. And while Paul was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake like unto the Son of Man hanging in an agony upon the cross.

Verse 22. And a voice came out of heaven saying, Even Pilate hath escaped the wrath to come, §for he washed his hand before the multitude at the blood-shedding of the Lord Jesus¶.

Verse 23. When, therefore, Paul and those that were with him saw the earthquake, and heard the voice of the angel, they glorified God, and were mightily strengthened in spirit.

Verse 24. And they journeyed and came to Mount Julius, where stood two pillars, one on the right hand and one on the left hand, erected by Caesar Augustus.

Verse 25. And Paul, filled with the Holy Ghost, stood up between the two pillars, saying, Men and brethren, these stones which ye see this day shall testify of my journey hence; and verily I say, they shall remain until the outpouring of the spirit upon all nations, neither shall the way be hindered throughout all generations.

Verse 26. And they went forth and came unto Illyricum, intending to go by Macedonia into Asia, and grace was found in all the churches; and they prospered and had peace. Amen.

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*Acts xxii, 21, ix, 15.

†Acts xxviii, 7.

‡Ludgate Hill and Broadway, where St. Paul's Cathedral is built in London. Romans xv, 19.

§Second Death, Rev. xxi, 8.

¶Matthew xxvii, 24.

That which is a necessity to him that struggles, is little more than choice to him that is willing.—Seneca.

JOSEPH SMITH AND THE INDIANS

On another attempt of the enemy (July, 1841) to take Joseph back to Missouri to be butchered, and his release by the Municipal Court of Nauvoo, a deputation of Pottawatamie chiefs, who had been waiting several days to see the Prophet, gained an audience, when the following interesting interview took place:

The orator of the delegation being assured that all present were Joseph's friends, and that he might therefore speak confidentially, arose and, through the interpreter, said:

We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood until it has appeared as though there would soon be no Indian left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live and the Great Spirit has told us that he has raised up a great prophet, chief and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that YOU ARE THE MAN (pointing to Joseph). We have now come a great way to see you and hear your words, and to have you tell us what to do. Our horses have become poor, traveling, and we are hungry. We will now wait and hear your words.

Joseph was affected to tears. He arose and said:

I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend, and they left the Great Spirit, and would not hear his words nor keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

The Great Spirit has given me a book and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This

tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want. And it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses like white men. We will give you something to eat and to take home with you.

At the close of the interview, Joseph had an ox killed for them and they were furnished with some more horses, and went home satisfied and contented.

It may be parenthetically remarked that this deed of kindness was indeed like "bread cast upon the waters", for in the dark days of the exodus (from Nauvoo) the Saints found welcome and rest for a season under the guardianship and shelter of the friendly Pottawatamies. — Life of Joseph the Prophet, Tullidge, pp. 423-4.

GOVERNMENT WASTE

We quote from "DESTINY", October, 1947:

"A British observer in Germany reports this:

"An R. A. F. unit here recently discovered that they had a surplus of several hundred pairs of woolen socks. There was no way of disposing of them through War Department channels, so it was decided to burn them. War Department property must not be given to Germany. Accordingly, several of the German staff were detailed to make a bonfire under supervision of an airman. The whole German staff knew about this and the deplorable effect on Anglo-German relations can well be imagined. Fortunately the airman had less wool in his head than his superiors and a certain number of the socks escaped the conflagration."

Is it any wonder that the people take coolly to the almost hysterical cry of the Administration at Washington to conserve food? There is no excuse for such wanton waste of War materials, especially when thousands of Germans, whom we are caring for, are so much in need of them.

JUDGE STEPHEN A. DOUGLAS

We here present a Prophecy and its fulfillment, given by the Prophet Joseph Smith, concerning Judge Stephen A. Douglas; his desire to become President of the United States and his great disappointment in failing to achieve that ambition. (Taken from "Inspired Prophetic Warnings", by N. B. Lundwall.

In passing through Carthage on his return from a preaching mission to Ramus, May 18, 1843, Joseph dined with Judge Stephen A. Douglas, who was there holding court. After dinner, Joseph, at the judge's request, occupied three hours in giving him a minute history of the persecutions of the Saints in Missouri. The judge listened attentively, and spoke warmly in condemnation of the conduct of Governor Lilburn W. Boggs and the authorities of Missouri, and said that any people who had acted as the mobs of Missouri had done ought to be punished. Joseph, in conclusion, said:

"I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the

weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."—Historical Record, p. 514.

In order to prove the fulfillment of the prophetic words of Joseph Smith the Prophet in relation to Stephen A. Douglas, the following paragraphs are copied from the able pen of Elder B. H. Roberts as found on pages 146 to 149 of his work entitled: "Succession in the Presidency of the Church", this being a reply to the Reorganized Church of Latter-day Saints. The part that is herein quoted is entitled: "A Sufficient Answer to Josephites", which immediately follows:

Elder B. H. Roberts' Presentation of Facts

This prophecy was first published in Utah, in the Deseret News of September 24, 1856; it was afterwards published in England, in the Millennial Star, February, 1859 (Vol. 21, No. 9). In both instances it is found in the History of Joseph Smith, then being published in sections in those periodicals. Stephen A. Douglas did aspire to the presidency of the United States, and was nominated for that office by the Democratic Convention, held in Charleston, on the 23rd of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, "The whole body rose to its feet, hats were waved in the air and many tossed aloft; shouts, screams, and yells and every boisterous mode of expressing approbation and unanimity, were resorted to." (See Cooper's American Politics, Book 1, p. 86).

When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169, as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates into the field with the following result: Mr. Abraham Lincoln, candidate of the Republican party was triumphantly elected. He received 180 electoral votes; Mr. Breckinridge received 72 electoral votes; Mr. Bell, 39; and Mr. Douglas, 12. "By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckinridge 11; Mr. Bell 3 and Mr. Douglas but 1!" (See tables in American Politics, Book 7, pp. 22, 26; also History of U. S. by Alexander H. Stephens, p. 559). Twenty days less than one year after his nomination by the Charleston convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died at his home in Chicago, a disappointed, not to say heart-broken man.

Let us now search out the cause of his failure. Fourteen years after the interview containing the prophecy had been published in the Deseret News, Mr. Douglas was called upon to deliver a speech in Springfield, the capital of Illinois. His speech was delivered on the 12th of June, 1857, and published in the Missouri Republican of June 18th, 1857. It was a time of much excitement throughout the country concerning the Mormon Church in Utah. Falsehoods upon the posting winds seemed to have filled the air with the most outrageous calumny. Crimes the most repulsive—murders, robberies, rebellion, and high treason—were falsely charged against its leaders. It was well known that Mr. Douglas had been on terms of intimate friendship with the Prophet Joseph Smith; and was well acquainted with the other church leaders. He was therefore looked upon as one compe-

tent to speak upon the "Mormon Question", and was invited to do so in the speech to which reference is here made. Mr. Douglas responded to the request. He grouped the charges against the Mormons which were then passing current, in the following manner:

"First, that nine-tenths of the inhabitants are aliens by birth who have refused to become naturalized, or to take the oath of allegiance, or do any other act recognizing the government of the United States as a paramount authority in the territory (Utah).

"Second, that the inhabitants, whether native or alien born, known as Mormons (and they constitute the whole people of the territory) are bound by horrible oaths, and terrible penalties, to recognize and maintain the authority of Brigham Young, and the government of which he is head, as paramount to that of the United States, in civil as well as in religious affairs; and they will in due time, and under the direction of their leaders, use all the means in their power to subvert the government of the United States and resist its authority.

"Third, that the Mormon government, with Brigham Young at its head, is now forming alliance with Indian tribes in Utah and adjoining territories—stimulating the Indians to acts of hostility—and organizing bands of his own followers under the name of Danites or destroying angels, to prosecute a system of robbery and murders upon American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government."

Mr. Douglas based his remarks upon these rumors against the saints in the course of which he said:

"Let us have these facts in an official shape before the president and congress and the country will soon learn that, in the performance of the high and solemn duty devolving upon the executive and congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots and seared over by the red hot iron of stern and unflinching law.

* * * Should all efforts fail to bring them (the Mormons) to a sense of their duty, there is but one remedy left. Repeal the organic law of the territory, on the ground that they are alien enemies and outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent states of this confederacy. To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized territories of the United States. What then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all the territory not incorporated under any organic or special law. By the provisions of this law, all crimes and misdemeanors, committed on its soil, can be tried before the legal authorities of any state or territory to which the offenders shall be first brought to trial, and punished. Under that law persons have been arrested in Kansas, Nebraska and other territories, prior to their organization as territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by

repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the territory."

* * *

The speech of Mr. Douglas was of great interest and importance to the people of Utah at that juncture. Mr. Douglas had it in his power to do them a great good. Because of his personal acquaintance with Joseph Smith and the great body of the Mormon people then in Utah, as well as their leaders (for he had known both leaders and people in Illinois, and those whom he had known in Illinois constituted the great bulk of the people of Utah, when he delivered that Springfield speech) - he knew that the reports carried to the east by vicious and corrupt men were not true.

He knew that these reports, in the main, were but a rehash of the old exploded charges made against Joseph Smith and his followers in Missouri and Illinois; and he knew them to be false by many evidences furnished him by Joseph Smith in the interview of the 18th of May, 1843, and by the Mormon people at sundry times during his association with them at Nauvoo. He had an opportunity to befriend the innocent; to refute the calumnies cast upon a virtuous community; to speak a word in behalf of the oppressed; but the demagogue triumphed over the statesman, the politician over the humanitarian; and to avoid the popular censure which he feared befriending the Mormon people would bring to him, he turned his hand against them, with the result that he did not destroy them but sealed his own doom—in fulfillment of the words of the prophet, he felt the weight of the hand of the Almighty upon him.

It was impossible for any merely human sagacity to foresee the events predicted in his prophecy. Stephen A. Douglas was a bright, but comparatively an unknown man at the time of the interview, in May, 1843. There is and can be no question about the prophecy preceding the event. It was published, as before stated, in the Deseret News of the 24th of September, 1856; about one year before the Douglas speech at Springfield, in June, 1857: and about four years before Douglas was nominated for the presidency by the Charleston Democratic Convention.

Moreover, a lengthy review of Mr. Douglas' speech was published in the editorial columns of the Deseret News in the issue of that paper for September 2, 1857, of which the following is the closing parargaph, addressed directly to Mr. Douglas:

"In your last paragraph (of the Springfield speech) you say, "I have thus presented to you plainly and fairly my views of the Utah question"; with at least equal plainness and far more fairness have your views been commented upon. And inasmuch as you were well acquainted with Joseph Smith and his people, also with the character of your maligners, and did know their allegations were false, but must bark with the dogs who were snapping at your heels, to let them know that you were a dog with them: and also that you may have a testimony of the truth of the assertion that you did know Joseph Smith and his people and the character of their enemies, (and neither class have changed, only as the saints have grown better and their enemies worse); and also that you may thoroughly understand that you have voluntarily, knowingly, and of choice sealed your damnation, and by your own chosen course have closed your chance for the Presidential chair through disobeying the counsel of Joseph, which you formerly sought and prospered by following, and that you in common with us may testify to all the world that Joseph was a true prophet, the following extract from

the history of Joseph Smith is again printed for your benefit, and is kindly recommended to your careful perusal and most candid consideration." Here follows the interview with Judge Douglas.

I have been careful to state in full all the circumstances connected with this remarkable prophecy, in order that there might be no question in relation to the prophecy itself, that is, no question as to the prediction preceding the event, and its complete and miraculous fulfillment. And now I have reached the point for the argument.

The prophecy is a fact. Its fulfillment is a fact. God gloriously fulfilled the prediction of His servant Joseph Smith, the prophet. Stephen A. Douglas did aspire to the presidency of the United States. He received the nomination for that high office, from a great political party. But he had raised his hand against the Latter-day Saints, the people of the Prophet Joseph Smith; and as a consequence he did feel the weight of the hand of the Almighty upon him; for all his hopes were blasted; he never reached the goal of his ambition; he failed miserably, and died wretchedly, when his life had reached high noon. Could anything be more clear than that Stephen A. Douglas felt the weight of the hand of the Almighty upon him? But mark you, these calamities came upon him for striking the saints of God in Utah. It was for turning his hand against them that he was disappointed in his hopes, blasted in his expectations, and died heartbroken. And when the Almighty thus vindicated the predictions of His prophet upon the head of this great man, He also did something more—He acknowledged the saints in Utah as His people, The Church in Utah as His Church, and there is no escaping the conclusion.

(Elder B. H. Roberts)

Under the date of November 27, 1860, Orson Hyde, wrote to Judge Douglas, from Ephraim, Utah Territory, as follows:

"Will the Judge now acknowledge that Joseph was a true Prophet? If he will not, does he recollect a certain conversation had with Mr. Smith, at the house of Sheriff Backenstos, in Carthage, Illinois, in the year 1843, in which Mr. Smith said to him, "You will yet aspire to the Presidency of the United States. But if you ever raise your hand, or your voice against the Latter-day Saints, you shall never be President of the United States.

"Does Judge Douglas recollect that in a public speech delivered by him in the year 1857, at Springfield, Illinois, of comparing the Mormon community, then constituting the inhabitants of the Utah Territory, to a "loathsome ulcer on the body politic"; and of recommending the knife to be applied to cut it out?

"Among other things the Judge will doubltess recollect that I was present and heard the conversation between him and Joseph Smith, at Mr. Backenstos' residence in Carthage, before alluded to.

"Now, Judge, what think you about Joseph Smith and Mormonism?"

In Conclusion

It may be of interest to note in passing that Elder Roberts later reported to some of his friends that Mr. Clarence Darrow, the famous criminal lawyer, stopped off in Salt Lake City several years ago for the express purpose of visiting Elder Roberts. Mr. Darrow stated to Elder Roberts that the prophecy of Joseph- Smith and its fulfillment on Stephen A. Douglas had come under his observation and it appealed very forcibly to him. He further stated that his mother (Mrs. Darrow) had been a member of the Church of Jesus Christ of Latter-day Saints in the days of Kirtland, Ohio.

EPISTLE OF ELDER WILFORD WOODRUFF

To the Church of Jesus Christ of Latter-day Saints, and to all the world, Greeting:

I feel desirous to once more, while in the flesh, by the word of God and testimony of Jesus Christ, bear my testimony unto you as the church and kingdom of God, established on the earth by the God of heaven in this last dispensation and fulness of times. I also wish to bear my testimony to all nations under heaven, emperors, kings, presidents, statesmen, governors, judges, all rulers, and the ruled who dwell upon the face of the whole earth.

My testimony is unto all men and nations, that you live in the day and the hour of the judgments of God Almighty. You live in the day and generation when the God of Israel has set his hand to perform his work, his strange work in the latter days. You live in the age in which God will bring to pass the fulfillment of that word of prophecy and prediction which has been spoken by all the prophets since the world began, which stands recorded in the sacred books of divine truth, and the fulfillment of these revelations will involve the destiny of the whole world, Jew and Gentile, rich and poor, high and low, saint and sinner, Babylon and Zion. Therefore prepare yourself, O ye inhabitants of the earth, for the hour of God's judgment is at the door. As it was in the days of Noah and of Lot, so shall it be in the day of the coming of the Son of Man.

These events referred to are but a very limited portion of the revelations of God which are about to be fulfilled upon the heads of this generation. I wish to warn all nations of the judgments of God which are at their doors.

Thrones will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and the laws will be trampled in the dust. You are about to be visited with war, the sword, famine, pestilence, plague, earthquakes, whirlwinds, tempests, and with the flame of devouring fire. **By fire and with the sword will God plead with all flesh, and the slain of the Lord will be many.** The anger of the Lord is kindled and his sword is bathed in heaven, and is about to fall upon Idumea, or the world.

And who is able to abide these things? And who will stand when he appeareth? The fig trees are leafing and the signs of heaven and earth indicate the coming of the Son of Man. The seals are about to be opened; the plagues to be poured forth. **Your rivers and seas will be turned into blood and to gall.** And the inhabitants of the earth will die of plagues. And the unbelief of great Babylon, with the whole Christian world, will not make the truths of God without effect.

Let the world look, for example, at the ancient cities of the nations. Where is Thebes, Tyre, Sidon, Ninevah, and Babylon the great, which were built to defy all time, and all power but God himself? They were laid in the dust and their inhabitants destroyed, when they were ripened in iniquity, and this too, in the fulfillment of the word of God unto them through the voices of righteous men, who spake as they were moved upon by the Holy Ghost. In like manner was Jerusalem destroyed and the Jews scattered among the Gentiles in the fulfillment of the words of Moses and Jesus Christ.

Will the Lord any more spare the cities of the Gentile and Great Babylon, than the ancient cities and the cities of the Jews? No, verily no.

The question may be asked why these judgments are coming upon the world in the last days? I answer be-

cause of the wickedness of the inhabitants thereof. The very proclamation of the angel of God when he delivered the fullness of the Gospel as revealed in the Revelations of St. John was, "Crying with a loud voice, fear God, and give glory to him for the hour of his judgment is come." And when that proclamation was made to Joseph Smith the Prophet, it was half a century ago. "Light has come into the world, and men love darkness rather than light, because their deeds are evil."

The Lord has raised up prophets and apostles who have cried aloud to this generation, with the proclamation of the Gospel for half a century, and warned them of the judgments which were to come, and the inhabitants of the earth have rejected this testimony, and shed the blood of the Lord's anointed, and persecuted the Saints of God, and the consequence is this, "Darkness covers the earth, and gross darkness the people", and the Lord is withholding His Spirit from the inhabitants of the earth, and the devil is ruling over his kingdom, and wickedness and abominations of every kind have increased a hundred fold within the last few years, until the whole earth is filled with murders, whoredoms, blasphemies, and every crime in the black catalogue that was manifest in the antideluvian world, or Sodom and Gomorrah, until the whole world groans under its abominations, and the heavens weep, and all eternity is pained, and the angels are waiting the great command to go forth and reap down the earth.

This testimony I bear to all nations under heaven, and I know it is true by the inspiration of Almighty God, and the decisions of the Supreme Court of the United States bears me out in the opinion that the Constitution gives me the privilege of enjoying my belief and faith and opinion in religion, if I do not act. Therefore the acts and execution of all these tremendous events I leave for the God of heaven to execute, which he most assuredly will. What I have spoken, I have spoken, and I excuse not myself; and "though the heavens and the earth pass away, my words will not pass away, but will all be fulfilled", saith the Lord of Hosts. I subscribe myself an Apostle of the Lord Jesus Christ, and member of the Church of Jesus Christ of Latter-day Saints. (Excerpts only).—Millennial Star, Vol. 41, pp. 241, 245-6, April 21, 1879.

BE CAREFUL FOR NOTHING

The word careful means "full of care or anxiety". God has promised to throw an impenetrable wall of fire around your heart so that no enemy can ever successfully reach you. You have a garrison on guard which can never be overcome. Therefore, you have nothing to worry about. You are not kept by your own power but by the power of God.

Certainly, your faith will be tried, but "the trial of your faith is much more precious than of gold that perisheth, though it be tried with fire" (I Peter 1:7). Take your pen and mark the occurrences of the word "suffer" or "suffering" in I Peter. You will find it fourteen times. The suffering, the trials, are necessary but not an occasion for the least anxiety. It is found "unto praise, and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, yet rejoice with joy unspeakable and full of glory."

A SPECIAL MESSAGE

James E. Yates of Phoenix, Arizona, is permitting his name to be used for the nomination of President of the United States, on a Sound Money Platform. We like the spirit of Brother Yates and endorse his sentiments. We believe him an honest man, and such a man that should be at the head of our nation. We present his "Special Message" for the benefit of the readers of TRUTH.—Editors.

A Need Have We

By Ermina Perkins Kearney

Another Lincoln, great and good,—
This is our country's need;

To stand for love and brotherhood
Against the power of greed.

To strike the shackles from the poor
And touch the rich man's heart;
To bind with bonds of peace, a world
That war has torn apart.

If there's a man in Joseph's land
Who fills this want, we pray
That God's own hand will raise him up
And speed him on his way—

To purge and make our nation clean
That we may once again
Unfurl the flag of Freedom
Before the eyes of men.

To All the People of the Great Latter-Day Restoration of the Gospel and to All People Everywhere Who Believe in God.

By James E. Yates

Ermina Perkins Kearney gives the key for our possible salvation from national chaos, in publishing her very fine poem, "A Need Have We."

The poem calls for a renewal in America of the statesmanship of Abraham Lincoln. It is in substance a beautiful spiritual prayer that our Lord may raise up in Joseph's land a man whom our Lord shall use to "strike the shackles from the poor" and "purge and make our nation clean".

All our peoples of the Restoration who have faith in God's promises concerning this "Choice Land" of our beloved America, and all of every faith which is centered in God our Creator, should now join in this prayer.

In my humble opinion, what all believers in God should now endeavor to do, is to elect such men in our state and nation's public office, who shall emphasize as of first importance to save this nation, our present need, **repenting for all our sins.**

These should be men who shall make it clear to the public, concerning the great economic sins, as well as our Spiritual Delinquencies, which are now most directly responsible for impending economic chaos, and threatened national destruction.

When we shall make our prayers before God in these matters specific, who would then dare to assert that our penitence before Him would be either unheard or unanswered?

Let us all be encouraged in our hearts to unite in that prayer.

Let us encourage all our sorely divided and scattered peoples, all precious souls in the sight of our Creator, to offer that sincere prayer daily,—with all our faces toward the Spiritual Zion which God's faithfulness must provide for all who shall be faithful to Him, by being faithful to all His Best, which He has placed within our Souls.

CASE IN THE COURTS

Still referring to the defendants—Latter-day Saints—as "Utah Cultists" in the conspiracy case before the United States Supreme Court, press dispatches indicate that the case is postponed for three weeks, to allow the Attorneys for the State to submit supplemental briefs on the constitutionality of the Utah law.

The case is that in which thirty-one men and women were convicted in the District Court of Utah of conspiracy to teach the practice of polygamy and sentenced to a prison term of one year each in the County Jail, for contributing to the purchase of a house, or attending public meetings, or for one man, not on trial, trying to convert his wife to polygamy.

The supreme court of Utah dismissed the case as to certain defendants, holding seventeen men and one woman to answer to the conviction. An appeal was taken to the U. S. Supreme Court.

WHAT OF EUROPE AND AMERICA?

BY ORSON PRATT

Discourse Delivered in the North Branch Meeting Room of the London Conference on Sunday Evening, March 9, 1879.

Now let me point out some other things which will occur, before the coming of the Son of Man. The Lord has a controversy among all nations of the Gentiles. He has sent to them a warning. He has sent his servants to prophesy to them. He has sent them to preach and bear record of the truth. He has sent them to call upon the nations to repent, both high and low, rich and poor, religionist and non-religionist, priest and people, for all of them to repent and receive the Gospel in its fulness, and not only to do this, but to gather out from these nations. Will they hear? They will not. We know they will not; but this does not justify us in being slack in delivering our message. We have a responsibility placed upon us, and that responsibility we must fulfill, whether the people hear or whether they forbear, we must warn them, so that they shall not have any excuse, when the tribulations shall come which I have named.

The Lord, therefore, has a controversy among them, the same as he had with the Egyptian nation, with this difference, that the Egyptians did not have the same length of time to consider the message which you have. They only had a few days, and if they would repent and receive the word which Moses and Aaron delivered to them, well and good; and only a short time, a very few days were allowed them to decide this matter. You have a portion of a whole generation. Your times are not quite yet fulfilled, and hence you have had the privilege to consider it from your childhood up to middle age, and some of you from middle age to old age, to see whether you will receive the latter-day message which God has sent or not. Now, the consequences will be, if you receive it you will save yourself by fleeing out from the midst of this nation. You will save yourselves and your children temporally speaking as well as spiritually. On the other hand, if you do not receive it, the Lord, who is long-suffering, will, after he has borne with the people all the day long, withdraw his servants from your midst. When that day shall come there shall be wars, not such wars as have come in centuries and years that are past and gone, but a desolating war. When I say desolating, I mean that it will lay these European nations in waste. Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humility that now characterizes many of the wars amongst nations, when they are left to themselves, there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the cities and villages, until the land is laid desolate.

That is another thing that will come before the coming of the Son of Man.

What about my own nation—the American nation? What can I say more than I have said in times that are past? They have had a great desolating war; a war between the North and the South in which many hundreds of thousands were destroyed. This war was foretold twenty-eight years before it took place; the very place where it should commence was marked out by the Prophet Joseph Smith, that young man of whom I have spoken. By him it was designated that the revolution should commence in South Carolina, and it did so. By him it was pointed out that this war would be great and terrible, and it came to pass although

twenty-eight years intervened before it commenced.

These revelations and prophecies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation. That war that destroyed the lives of some fifteen or sixteen hundred thousand people was nothing, compared to that which will eventually devastate that country.

The time is not very far, distant in the future, when the Lord God will lay his hand heavily upon that nation. "How do you know this?" inquires one. I know from the revelations which God has given upon this subject. I read these revelations, when they were first given. I waited over twenty-eight years and saw their fulfillment to the very letter. Should I not, then, expect that the balance of them should be fulfilled? That same God who gave the revelations to his servant Joseph Smith in regard to these matters, will fulfill every jot and every tittle that has been spoken, concerning that nation. What then will be the condition of that people, when this great and terrible war shall come? It will be very different from the war between the North and the South. Do you wish me to describe it? I will do so.

It will be a war of neighborhood against neighborhod, city against city, town against town, county against county, state against state, and they will go forth, destroying and being destroyed and manufacturing will, in a great measure, cease for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed, too much mobocracy, too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety.

What will become of millions of the farmers upon the land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent.

Now these are predictions you may record. You may let them sink down into your hearts. And if the Lord your God shall permit you to live, you will see my words fulfilled to the very letter. They are not my words, but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth.—J. D., ol. 20, pp. 150-1.

REPUTATION — A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the characer, 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 to go about our duty calmly, confident that in the end they who unjustly seek to injure us will do us no harm.

HOW TIMES HAVE CHANGED

In his famous Declaration, Foreign Secretary Arthur (later Lord) Balfour informed Lord Rothchild, the prominent British Zionist, that "His Majesty's Government view with favor the establishment in Palestine of a national Home for the Jewish people, and will use their best endeavor to facilitate the achievement of this object."—Time, Aug. 26, 1946.

MERRY CHRISTMAS

So Christmas time is here again,
The time for making merry,
With evergreen and mistletoe,
Bright lights and holly berry;
When friends and loved ones far and near
Are busy sending greeting,
Or gifts of love to each and all
And time goes by a-fleeting.

But somehow, in the whirl and rush
Perhaps we are forgetting
The One for whom we celebrate
In such a festive setting.
If He should come among us now
In garb of poor and lowly,
I wonder if we'd recognize
The One Divine and Holy.

If we could live as we profess
The Christ-like life; and labor
In love for all our fellowmen
Both near and distant neighbor;
If we could share our gifts with these:
The poor, and sick, and stranger,
Then would we honor Him indeed,
The One born in a manger.

Modern young man to real estate dealer: "What do we want a house for? My wife and I were born in a hospital and educated in a school. We did our courting in an automobile and were married in an airplane. We spend our mornings on the golf links and our afternoons at the beach. Evenings we go out to eat, go to the movies, then dance all night. If we die, we'll be buried from the undertaker's. Buy a house at today's prices? Shucks, all we need is a garage!"

WANTED

A young man wanted a suit of clothes,
But they went up in smoke which he blew through his nose.
He thought he couldn't pay the price,
Tho' he could have gotten a suit that would look real nice
With the money he spent on the stuff that goes
Right off in smoke which he blew through his nose.
'Tis a sad thing indeed for a young man who goes,
Blowing his opportunities off through his nose.
Nine times out of ten, you will find him broke,
For his last cent has gone through his nose in smoke.

—Aunt Susie Barlow.

EXCERPTS OF "MY BANKRUPT BILL"

'Tis true, we all may many wants endure,
But then, a saint of God is never poor;
One in whose soul the holy fire of God,
The light of truth, is richly shed abroad.
What though he cannot claim one foot of land,
Nor yet one dime of currency command?
Altho' no gold and silver—he has got
A costly pearl, the purse-proud world has not.
The peace of God abiding in the breast—
The heavenly foretaste of a glorious rest,
With pow'r, the endless lives, to gain—
Henceforth our own identity retain,
Is wealth, and wealth that holds a promise, rife
With every comfort that pertains to life.
That very gold the Gentiles madly crave
Will yet, our streets, the streets of Zion, pave.
Why should we then, call gold and silver wealth?
We might as well, call food and clothing health;
Brain, bone and sinew, here, are prov'd to be
Both capital and lawful currency.
Be as it may elsewhere, here, with us,
Worth is not reckon'd by the weight of purse:
In Babylon, where money is the test,
He who has most, is honor'd as the best,
Or, rather he who vainly seems to have,
And oft, he's honor'd most, who's most a knave.

* * * * *

Proved or not prov'd, this axiom is sure—
A real saint of God is never poor.

—Eliza R. Snow.

A lady was very much pleased because her husband had called her an angel. She was not accustomed to compliments from him and asked why he had called her an angel.

"Because", he replied, "you are always up in the air, you are continually harping on something and you never have a thing to wear."—Philnews.

SERVICE

In China an American woman journalist watched a frail Sister cleansing the gangrenous sores of wounded soldiers. "I wouldn't do that for a million dollars!" the visitor remarked. Without pause in her work, the Sister replied, "Neither would I."—Catholic Digest.

Wife (trying on hats): "Do you like this turned down, dear?"
Husband: "How much is it?"
Wife: "Twenty-five dollars."
Husband: "Yes, turn it down."

TRUTH

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

VOL. 13. JANUARY, 1948 NO. 8.

"This Is Eternal Life to Know Thee, the Only True God, and Jesus Christ Whom Thou Hast Sent"

Extracted from a Sermon by
BRIGHAM YOUNG
On "Deity and Man", Given at Salt Lake City, February 8, 1857
(See Journal of Discourses, 4:215 et seq.)

Perhaps I will not talk to you long, but I desire to pursue some of the ideas that Brother Cummings has just laid before you. I can testify that every word he has spoken is true, even to the advancement of the Saints at a "snail gallop". Though that is rather a novel expression, still it is true, as well as all the rest which he advanced.

The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The Scriptures teach that this is eternal life, to "Know Thee, the only true God, and Jesus Christ whom thou hast sent"; this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

There are some plain, simple facts that I wish to tell you, and I have but one desire in this, which is, that you should have understanding to receive them, to treasure them up in your hearts, to contemplate upon these facts, for they are simple facts, based upon natural principles; there is no mystery about them when once understood.

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or

"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."

the great Elohim. You are all well acquainted with Him, for there is not a soul of you but who has lived in His house and dwelt with Him year after year; and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know. I told you a little last Sabbath about forgetting things.

There is not a person here today but who is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call Him Father; and when you pray, pray to some other character.

It would be inconsistent in you to disbelieve what I think you know, and then to go home and ask the Father to do so and so for you. The Scriptures which we believe have taught us from the beginning to call Him our Father, and we have been taught to pray to Him as our Father, in the name of our eldest brother whom we call Jesus Christ, the Savior of the world; and that Savior, while here on earth, was so explicit on this point, that he taught his disciples to call no man on earth father, for we have one which is in heaven. He is the Savior, because it is his right to redeem the remainder of the family pertaining to the flesh on this earth; if any of you do not believe this, tell us how and what we should believe.

If I am not telling you the truth, please to tell me the truth on this subject, and let me know more than I do know. If it is hard for you to believe, if you wish to be Latter-day Saints, admit the fact as I state it, and do not contend against it. Try to believe it, because you will never become acquainted with our Father, never enjoy the blessings of His Spirit, never be prepared to enter into His presence, until you most assuredly believe it; therefore you had better try to believe this great mystery about God.

I do not marvel that the world is clad in mystery, to them He is an unknown God; they cannot tell where He dwells nor how He lives, nor what kind of a being He is in appearance or character. They want to become acquainted with His character and attributes, but they know nothing of them.

This is in consequence of the apostasy that is now in the world. They have departed from the knowledge of God, transgressed His laws, changed His ordinances, and broken the everlasting covenant, so that the whole earth is defiled under the inhabitants thereof. Consequently it is no mystery to us that the world knoweth not God, but it would be a mystery to me, with what I now know, to say that we cannot know anything of Him. We are His children.

To bring the truth of this matter close before you, I will instance your fathers who made the first permanent settlement in New England. There are a good many in this congregation whose fathers landed upon Plymouth Rock in the year 1620. Those fathers began to spread abroad; they had children, those children had children, and their children had children, and here are we, their children. I am one of them, and many of this congregation belong to that class.

Now ask yourselves this simple question upon natural principles, has the species altered? Were not the people who landed at Plymouth Rock the same species with us? Were they not organized as we are? Were not their countenances similar to ours? Did they

not converse, have knowledge, read books? Were there not mechanics among them, and did they not understand agriculture, etc., as we do? Yes, every person admits this.

Now follow our fathers further back and take those who first came to the island of Great Britain, were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve, and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a veil is dropt, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are.

Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species—of one family—and Jesus Christ is also of our species.

You may hear the divines of the day extol the character of the Savior, undertake to exhibit his true character before the people, and give an account of his origin, and were it not ridiculous, I would tell what I have thought about their views. Brother Kimball wants me to tell it, therefore you will excuse me if I do.

I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made, I believe. You will excuse me, but I have thus thought many a time.

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create—to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the Scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the coarse material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

When the time came that His first-born, the Savior, should come into the world and take a tabernacle the Father came Himself and favored that spirit with a tabernacle instead of letting any other man do it. The Savior was begotten by the Father of His Spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are His kingdoms, endless His thrones and His dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy to see his father, his relatives and friends. So also if we keep the celestial law when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths and them in the dust, and cry, "unclean, unclean."

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father who died in Quincy, Illinois, after we were driven from Missouri. My recollection is better with regard to my earthly father than it is in regard to my heavenly Father; but as to knowing of what species He is, and how He is organized, and with regard to His existence, I understand it in part as well as I understand the organization and existence of my earthly father. That is my opinion about it, and my opinion to me is just as good as yours is to you; and if you are of the same opinion you will be satisfied as I am.

I know my heavenly Father and Jesus Christ whom He has sent, and this is eternal life. And if we will do as we have been told this morning, if you will enter into the spirit of your calling, into the principle of securing to yourselves eternal lives, eternal existence, eternal exaltation, it will be well with you. But if, after being put into a carriage and placed upon the road, after having everything prepared for the journey that infinite wisdom could devise, this people stroll into the swamp, get into the woods among the brambles and briars, and wander around until night overtakes them, I say, shame on such people. * * *

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walketh naked, and they see his shame.—Jesus Christ.

HONESTY—OR ELSE

The Only Way to Stop the Crisis Spreading

By The Rev. W. H. Elliott

The following article contributed by a friend, pretty clearly strikes the nail on the head. We are glad to give it our endorsement.—Editors.

———

Everybody is talking about "the crisis", but how few people seem to know what a crisis is, or even what the word "crisis" means! "Crisis" means **judgment**—just that and nothing else.

It means that the God Whom we have forgotten is not mocked. His immutable laws remain. His will must prevail.

Therefore there comes this reaping of what we ourselves have sown. We have chosen our easy way of life, with no thought for anything but the material goods and gains of this world.

We have chosen to live in the "far country", like the Prodigal Son. Now, like the Prodigal Son again, we are faced with a grim economic problem.

We would fain fill our bellies with the husks that the swine did eat. At that point he "came to himself." Shall we?

It is all in the Old Book, you know. No man can break with impunity the eternal laws. Nor can any nation. "Things are what they are and the consequences will be what they will be."

Let me make myself clear. This is no indictment of the great and patient people of Britain. We have our sins, God knows. Perhaps the greatest of them at this moment is a fatal acquiescence in evil. We shall be slaves before we know it, as I have long forewarned you. But who seems to care? Where is that "eternal vigilance?"

The question best worth asking is just why and how the old fighting spirit has gone out of our British people. What Delilah has cut the curls of this giant Samson? I leave **you** to answer that.

No, we are "involved in mankind". That is what has happened. The world is one, for God made it one. We have divided it into sections that refuse to think in any terms at all but those of power and prestige and self-interest. Apparently the nations have learnt nothing at all, for all of them have sinned.

We need that "one touch of nature" which makes the whole world kin; better still, that "one Church, one faith, one baptism" which safeguards first the sacred dignity and responsibility of the individual, with his inalienable birthright of freedom, and then makes a common approach to every problem as a family affair, demanding of us mutual tolerance, mutual help, and mutual cooperation.

I insist once again that the world's problem is essentially a spiritual problem. It is not dollars that are short, nor food, nor fuel, but decent human feeling.

The nations are behaving like a schoolroom of spiteful little boys. Unhappily nations can hit harder than the fist of a little boy.

They can hit hard enough to annihilate our civilization in one day—and they **will,** if this spirit of hatred persists.

Our men in the horrors of war thought that they had cast out that old devil of hate. Now, as in the Gospel story, we are busy sweeping up the mess that he made, and planning a new house altogether!

But can't you see that old devil leering through the window, and, behind

him, seven other devils more evil than himself?

I can. That and that alone is our problem. It may become our tragedy.

It is the whole world, then, that has offended. It is the whole world that must repent. This "crisis" is going to spread, I can tell you.

What does repentance mean? It means that each of us must be dead honest with ourselves and with others. No petty pride must stand in the way of it.

If only each nation had the moral courage—the "guts"—to own up to its own faults, the whole atmosphere of the world's life would change at once.

Humanity would come breaking through. Respect would surge up from the mysterious deeps of our nature. Trust—yes, and affection—would be practical politics at last.

All this is well within our reach, if we can be humble enough, if we can bring ourselves to believe that we are not Almighty God.

When a state usurps the place of God, there must be ghastly human suffering, not only for that state but for everybody, since we are all "involved in mankind."

Well, there it is. The choice is before us. We can be dead honest—or just dead! I mean that.

Here at home let us have this same honesty in our politics. Why should public men pretend that they have always been right, when they know perfectly well that they have been wrong—and their words are recorded for every man to read?

Are they not big enough to do that? If not, then are they big enough in moral stature to decide the destiny of this whole people—round a very small table and with no voice permitted to contradict them? I say—No.

If any man of us at a time like this, when the nation is in dire peril, thinks or speaks of himself first or of his party first, he is a Judas who betrays the innocent blood.

I say that reverently, I say it to myself and to all honest men everywhere, of every shade of opinion. If any man speaks, let him now "speak for England."

Let us have more humanity, too. I don't trust these abstract, cold-blooded statistics, which may mean anything or nothing. Any fool can manipulate them.

Let us have the truth, the whole truth, and nothing but the truth, with no disguises or evasions whatsoever. And let us have that truth put humanly.

Treat us as men, and we will work as men. Treat us as pawns in a gambler's game, and we shall remain as wooden as we are now—until the great flare-up comes and all that is wooden goes into the fire.

It matters not how straight the gate—
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

—Henley.

. . . I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature.—First Inaugural Address, 1861, Lincoln.

A CALL TO ACTION

By SCOTT NEARING

Once upon a time, in the early 1920's, a boy and a girl decided to get married. Let's call them John and Mary. Both were American born. Both were working in the labor movement. He was steady-going and a plugger; she was vivid, energetic, active. Both had high hopes of helping to create a better U. S. A.

Then came the fat years, with their lure of pelf and power for all who would worship the Golden Calf. Our young friends enlisted in his service, in a respectable profession, and began climbing. Within ten years, they were close to the top of a "liberal" big business. The labor movement was far behind—all but forgotten. The world said that they were well fixed and successful.

Another ten years slipped by. The liberal big business which they served joined with other big businesses in a united effort to escape depression by way of war. The first-born of our young friends, grown near to man's estate, decided to join the hue and cry, entered the air force, went to Europe and played his part in dropping high explosives on "enemies"—old, young, of both sexes and all conditions of life. He was killed on one of his terror missions.

The other day I received a book written by the young wife of the dead aviator. She told what a nice chap he was, how readily he took to flying, how much his fellow bombers appreciated him and how tragic it was when he was snuffed out. The book was sent to me by Mary, the boy's mother.

I acknowledged the book and wrote Mary that, while I did not know the detail about her son, I could tell her the story of my nephew, who left college, enlisted in the air forces, made a brillaint record for himself and went down in the Pacific. "So long", I wrote her, "as fine, capable young men respond thus to the call of the big shots, destroying and murdering at the word of command, fine young men will be snuffed out in their early years, leaving mothers and wives to lament their loss. And this holds true whether they respond to the orders of Roosevelt, Hitler or any other commander-in-chief. It is up to the fine young men and those who love them to learn this lesson and to find and follow a way of life that is not built upon organized destruction and mass murder."

It was not a kind letter, but it was true. I wrote it because I thought the time had come for John and Mary to face the music of a comfortable, secure life built on a foundation of exploitation and war.

Mary was away from home when my letter arrived. John opened it and wrote me that Mary was still beside herself with grief, that she had not been able to reconcile herself to the loss of her first-born and that, with my permission, he would destroy the letter, lest it plunge her afresh into despairing anguish. He added that it would be appropriate and pleasant, if I wrote her a nice letter, acknowledging receipt of the book.

I answered, agreeing to the destruction of the letter, and decided to let the matter rest there. But John was not satisfied. He wrote again, "Please write a little note to Mary, merely saying that you got the book, so that she will not keep expecting some acknowledgment from you."

Well, he had asked for it, so I wrote him:

"Dear John:

"We live in a society of butchers and murderers. We butcher for food,

and murder for sport and for power.

"Years ago you and Mary decided to go to work for the plunderers and killers who run our social system. In return, you got considerable comfort, a measure of recognition and some power.

"Then they murdered your beloved son. That was part of the price you paid for living in a world run by plunderers and killers. No use blinking the facts—you know them as well or better than I do.

"When I wrote Mary, I did not put it quite so baldly as this, but I stated the issue clearly enough so that she might get the point, learn the bitter lesson and profit by it.

"You asked me to cancel that letter. I agreed.

"Now you ask me to tell one of our conventional social lies—to write and say it is a nice book and thank her for sending it. But you cannot have it both ways. Destroy the letter? Yes, if you wish. That is a negative lie—dodging the issue by saying nothing about it. Write a socially correct note, pretending to express a sentiment I do not feel? No, that is a positive lie and I will have no part in telling it.

"You and I (and Mary) are getting on in years. If we do not or cannot face the music here and now, we will soon have to face it there and then.

"I am all for facing it here and now. I either say what I think or say nothing. I think we live in a community built on lies, robbery, butchery and murder. There is no dodging the issue.

"I also think that the lying, robbery, butchery and murder will continue till we face the facts, turn about and reshape our lives. Again there is no dodging.

"Also, I say it is time we stood up and told each other the truth, without fear or favor. No dodging.

"This is grim doctrine, but we live in a grim world, where millions of innocent young victims are paying with their lives for our ignorance, stupidity, greed, hypocrisy and connivance.

"Maybe it is wiser to tell Mary, after all."

I hesitated for a couple of days before I sent the letter. John must be in his late fifties. Twenty-five years ago, in the labor movement, he could take hard knocks. Can he still take them? Will they do him any good? To these questions there is only one possible answer—try it and see.

Then there is Mary, bowed down by her grief, paralyzed by anguish. Can she meet the issue or will it merely crush her? Twenty-five years ago, she would have met it and held to her course. A quarter century of bourgeois living may have so corrupted her that she cannot stand up to the implications of the social system under which she has eaten from the fleshpots.

Again, there was the question of propriety—was it fair to put the record of these private transactions into a letter like **World Events?**

Against these personal and private considerations I set social responsibility. President Truman, General Marshall, General Eisenhower and the other champions of a dying social order are doing what they can to perpetuate free-enterprise economy and parliamentary democracy. In Greece, Turkey, Korea and elsewhere in Europe and Asia, they are preparing to go to war in their mad attempt to turn back the clock of history. In the press

and over the radio, at the graduation exercises in Annapolis and West Point, in the elementary and high schools and universities, they are straining every nerve to recruit a new crop of youngsters who will destroy and kill on order.

John and Mary are not just individuals; they are types. I meet them from one end of the country to the other. In their youth, they had hope and faith. In their mature years, they have comfort, security, wealth and power. They have bartered their ideals for this stinking mess of pottage. So insidious has been the propaganda, so diverting have been the bread, beer and circuses, so gradual has been the transformation that they are not even aware of the change that has overwhelmed them.

If the Johns and Marys of 1947 follow in the footsteps of the Johns and Marys of 1921—follow into phase three of the Great War—and place the living bodies of their sons on the altar of Moloch, the whole of western culture may be rubbed out by the whirlwind of destruction and death that atom fission and bacteriological warfare will let loose.

So I make this correspondence semi-public in order that I may reach a wider circle with this urgent message:

Come to your senses! Think. Understand. Act. Re-examine values. Put everything you have into a super-human effort to reshape your own life and reshape the community life along kindlier, juster, more purposive lines.

Reach for a new level of consciousness, understanding and personal conduct. Live and help live more rewardingly and more creatively than you have done in the past.

Sound the alarm! Arouse your relatives, acquaintances, friends and neighbors. Inform them. Organize them. Lead them in a crusade to plan, establish and administer a world community dedicated to the achievement of welfare, rather than the acquisition of wealth.

This call is urgent. If you hesitate or delay, even for an hour, it may be too late.

A scholar is the favorite of heaven and earth, the excellency of his country, the happiest of men. His duties lead him directly into the holy ground where other men's aspirations only point. His successes are occasions of the purest joy to all men. Eyes is he to the blind; feet is he to the lame.—Emerson.

THE CIGARETTE SPEAKS

I'm only just a cigarette, a tiny little thing,
And yet the power I have o'er men is mightier than a king.
I rule not with an iron hand; I boast no kingly claim,
Yet thousands found in every land pay homage to my name.

I have no court around my throne, no armies drilled to fight;
The secret of my power is known; 'tis in man's appetite.
When subject I would make a man, I test his vertebrae,
And, if he is to weak to stand, then I have won the day.

I bend his shoulders to a curve; I hollow out his chest;
I play upon his every nerve; I never let him rest.
I make a dim and bloodshot eye; I stain his fingertips;
I make his lungs feel parched and dry; I spoil his shapely lips.

I leave a stench about his clothes, a foul distasteful smell;
I have him marked where'er he goes, and anyone can tell.
I rob him of his richest dower, bring failure and regret;
Now can you see what mighty power, a single cigarette!

—Author Unknown.

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

NEW YEAR, 1948. Once again a New Year dawns. To many people it is an indication that we are another year older—another year closer to the grave—but to some of us it is 365 glorious unused days—an unopened box, wrapped in the glitter of hope and promise, filling us with the feeling of anticipation, the glow that comes with something unknown. But what will we and the world make of them?

We should sing thanks to the High Heavens that we cannot look ahead. Only faith and hope gives us the chance to expect great things to come about. Each of us can dream of doing better . . . can line up in imagination the fine, strong little resolutions that are going to push us forward to heretofore unattained goals. We can conjure up pictures of the rewards that will be ours if we can but fulfill part of the promises we make to ourselves.

A New Year is a turn in the road, another chance, a fresh beginning—and, like clean clothes covering a clean body, it brings at least a temporary sense of refreshment. Push skepticism from you and try to realize that optimism can help us in pushing forward to a better tomorrow.

JEWS—WHO ARE THEY, AND WHAT IS THEIR DESTINY?

"Let him be crucified" and "his blood be on us and on our children!" So ran the verdict of the Jews against themselves. They pronounced their own sentence. They crucified the Christ—God's "Only Begotten Son".

This, according to Bible chronology, happened about 33 years A. D., now (1947) some 1914 years later, the blood of that man still rests heavily upon the children of the Jews who committed the act.

It is a serious crime to shed innocent blood, and infinitely more so when that blood is the life of a God. Christ came into the world to redeem it from death and to make way for man's salvation through adherence to the gospel. While the role he played in the divine drama of life was decreed from before the foundations of earth, the great law-maker had annouced, "It is impossible but that offenses will come;

but woe unto him, through whom they come."

Upon those Jews woe has fallen as a devastating flood of disaster and death. No people have been driven, hated, persecuted and slaughtered as have the Jews since this crime at Calvary. They have been a hiss and a by-word in the mouths of other Israelites and the Gentiles alike. So severe has been their lot, the sympathy of the world has gone out to them. Even if a tenth of the charges of crime, money grabbing, and power seeking charged against them by their enemies be true, in view of the hatred and injustices displayed against them there seems ample justification for their exclusiveness, their ambitions for world supremacy. And it must be admitted, to their credit, they are not quitters; nor do they lack in courage and national loyalty.

Among the Jews today are the finest citizens to be desired. True, they are anti-Christ, but probably not more so than many so-called Christians who give lip service to their Master, at the same time rejecting his gospel almost in totum.

Judah, it would seem, was inherently a money grabber. He engineered the sale of his brother Joseph into Egyptian slavery, for twenty pieces of silver; and later, a descendant of this same Judah betrayed the Savior to His death for thirty pieces of silver.

The money logic of Jesus Christ is, "Seek not for riches, but for wisdom; and behold the mysteries of God shall be unfolded unto you, and then shall ye be made rich. Behold he that hath eternal life is rich."

But who are the Jews, and what is their destiny? Specifically they are the lineal descendants of Judah, the fourth son of Jacob. But more broadly, they are a mixed race of Judah, Benjamin and Levi who either remained in Judea or returned thereto at the time of the Roman victory over Jerusalem. There are good Jews and bad Jews. One writer (for the Bethel Tract Society) states; "Following the sale of Joseph to the Ishmaelites, Judah married a Caananite wife (Gen. 38:3). This was a violation of God's will for the Israelites were forbidden to marry with the godless heathen. Three sons, Er, Onan, and Shelah, were born to Judah by this Caananitish wife. The eldest son, Er, died without leaving an heir, and as was customary, Judah gave his second son, Onan, to Tamar, the widow of Er, in marriage. Onan refusing to raise seed to his brother, was slain by the Lord (Gen. 38:6-10). This left Judah but one son, Shelah."

Having lost two sons, Judah failed to have Tamar marry Shelah though he promised to do so. But Tamar tricked Judah by playing the Harlot and she gave birth to twins, Pharez and Zarah, which Judah acknowledged as his own. Pharez, being the first born of Judah, of full Israelitish descent, claimed the birthright.

The Jews who were more directly implicated in the Crucifixion of Christ, are said to be the part of Judah which sprang from his Caananitish son, Shelah.

"The word Jew", says our informant, "is taken from the word 'Yehudim' and means 'remnant'. The Jews therefore were that part of Judah that descended from half Caananite—half Israel son of Judah. These were the 'Jews', the 'remnant' or 'Yehudim'." (2 Kings 16:6).

"The Jews are a hiss and a byword applied to any other tribe or branch (Deut. 28:37). The byword 'Sheeney' is derived from Shelah and cannot be of Israel."

"This branch of Judah were the bad figs of Jer. 24:8-9."

Whether this explanation of the origin of the Jew is correct the reader

must draw his own conclusion. That the Jews, as we know them, are a pure and a mixed race is certain. The lineal Israelitish descendants of Judah are a pure race, but as Judah, Benjamin and Levi intermarried, though referred to as descendants of Judah, these children were not full-blooded Judahites.

"I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." (Rev. 2:9).

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Ib. 3:9).

We read in the beautiful story of Esther (in the Bible) how a plot was formed to destroy all the Jews. The king, Ahasuerus, the husband of Queen Esther—herself a Jewess—learning of the plot, had the Jews instructed to defend themselves on the day set apart for their destruction, with leave to kill all their enemies. This latter decree of the king caused many who were not Jews to make the claim they were Jews for their own safety. Many of these were later designated as of the "Synagogue of Satan".

As stated. there are good and bad Jews, as there are good and bad Israelites or Gentiles. In the days of the Savior many Jews were converted to the gospel and to Christianity, while it was the Jews who crucified him.

The term "Jew" is often times used as a religious name and not necessarily racial.

Too often we have been led to believe that all the descendants of Abraham were Jews. This is not true. They are Hebrews, so named for Eber (Heber), son of Shem, who was the son of Noah and who held the birthright. Later the Hebrews, through Jacob, the grandson of Abraham, became Israelites or "God's choice people", meaning "A Prince with God". God changed the name of Jacob to Israel, thus his descendants became Israelites. Jacob's fourth son was Judah, and from his descendants, as noted, came the full-blooded Jews, and who are also Israelites.

After the death of King Solomon, the kingdom became divided, two tribes, Judah and Benjamin, adopting Rheoboam, son of Solomon, as their king; and the ten tribes accepting Jeroboam, son of Nabat and of the tribe of Ephraim, a former servant of Solomon, as their king. In this arrangement the blood of Judah and Benjamin became diffused. These, in turn, mixed with the Levites, many of whom also remained in Jerusalem after the ten tribes seceeded.

God gave the land of Caanan to Abraham and to his seed forever. This heritage passed down through Isaac and Jacob to Jacob's twelve sons, the children of Israel. Joseph, however, received an extended inheritance. Jacob told him in his blessing:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"The archers have sorely grieved him and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob. * * *"

Joseph's branches have "run over the wall (ocean)" and have settled in America, which land is now known as the land of Joseph, and is occupied largely by Ephraim and Manasseh. Ephraim, in the main, is represented by the white blood while Manasseh, with some of Ephraim scattered among them, is represented by the American Indians of Canada, the United States, Mexico and Central and South America. These latter people were once

white and delightsome and built great commonwealths in America. They became idolatrous, however, and began to fight amongst themselves until those surviving were known as Lamanites or the American Indians. While Lehi, their progenitor, was a pure Manassahite, Ephraim was mixed with his tribe by the daughters of Ishmael, who joined Lehi's party on their trip to America; and later, Judah was introduced into the race through the Mulekites, who were led to the land of America some eleven years after Lehi left Jerusalem.

In the days of Christ there were Christian Jews and anti-Christian Jews. The latter were responsible for His crucifixion. It was doubtless these anti-Christian Jews who cried for the crucifixion, and said, "Let his blood be upon us and on our children"; they are doubtless the people who are characterized by the Prophet as "The bad figs", and they may well be classed as the descendants of Judah through his son Shelah.

It is said that the Jews have a natural right to the land of Palestine by reason of the covenant of the Lord with His servant Abraham. We do not think so. The land of Palestine is a part of the land of Caanan which was decreed to Abraham and his seed forever. It is true that Judea is the section awarded the tribe of Judah, but that is only a small part of Palestine.

Ephraim is now being gathered out of the world to the land of Joseph, and some of the Jews are being gathered to Jerusalem, but their full gathering time has not yet come. The ten lost tribes of Israel which, in the main, were driven into the North, are soon to be gathered to America, where they will receive their blessings in the Temples by the hands of Ephraim, preparatory to their return to their own lands.

Prejudice against the Jews is world wide. They are accused of all kinds of excesses. Disreputable merchants are classified as Jews. They are also credited with owning the money of the world, the theatres, hotels, distilleries, breweries, banks, railroads, newspapers and magazines; and even the nation is said to be run by the Jews. They cause all the wars, finance them and, like the proverbial mischief-maker, "sick them on", then taking to themselves the spoils.

Statements derogatory to the Jews are quoted as coming from many influential sources. One was from Benjamin Franklin, alleged to have been made at the Constitutional Convention in 1789 and preserved in a private diary kept by Charles Pinckney of South Carolina. The following are excerpts from the said alleged statement as published in the Salt Lake Tribune, February 7, 1939:

> **"There is a great danger for the United States of America. This great danger is the Jew. Gentlemen, in every land the Jews have settled, they have depressed the moral level and lowered the degree of commercial honesty * * ***
>
> **"For more than seventeen hundred years they have lamented their sorrowful fate—namely, that they have been driven out of their motherland; but, gentlemen, if the civilized world today should give them back Palestine and their property, they would immediately find pressing reasons for not returning there. Why? . . . Because they are vampires and vampires cannot live on other vampires. . . .**
>
> **"If they are not expelled from the United States by the Constitution, within less than one hundred years, they will stream into this country in such numbers that they will rule and destroy us and change our form of government for which we Americans shed our blood and sacrificed our life, property and personal freedom. . . ."**
>
> **The mischievous part of the above bit of propaganda is the statement accompanying it, which says that "the original of this copy is in the Franklin Institute, Philadelphia, Pennsylvania." The director of the Franklin Institute of Philadelphia, Dr. Henry Butler Allen, now comes forward to say that no such diary is contained in the archives of the Franklin Institute.**

Dr. Charles A. Beard, an eminent historian whose veracity and scholarship cannot well be questioned, has examined the writings of Franklin to discover, if possible, the nature and source of the alleged derogatory remarks regarding the Jews. "All these searches have produced negative results", says Dr. Beard, writing in a journal called "The Jewish Frontier". "I cannot find a single original source that gives the slightest justification for believing that the 'prophecy' is anything more than a bare-faced forgery."

TRUTH is glad to expose this forgery for whatever may be the shortcomings of the Jews as a race, it serves no good purpose to lie about them.

As above stated, the Jews are said to control the major industries of the United States. If this be true, where lies the fault? Is the Christian nation, said to number over ninety million people in North America, while the Jews number less than five million. so subservient, soft and dumb that they permit the Jews to control all the money marts and large industries of the country? What are the Christians thinking about to let the Jews do this, if indeed they do exercise such control? It just doesn't make sense. It is like the mouse driving the elephant out of the jungle. If the mouse can do it the elephant should not complain.

Can one make a Christian of a Jew? Brigham Young (J. of D. 2:141) says you cannot. He says:

Can you make a Christian of a Jew? I will tell you, nay. If a Jew comes into this Church, and honestly professes to be a Saint, a follower of Christ, and if the blood of Judah is in his veins, he will apostatize. He may have been born and bred a Jew, have the face of a Jew, speak the language of the Jews, and have attended to all the ceremonies of the Jewish religion, and have openly confessed to being a Jew all his days; but I will tell you a secret —there is not a particle of the blood of Judahism in him, if he has become a true Christian, a Saint of God; for if there is he will most assuredly leave the Church of Christ, or that blood will be purged out of his veins. * * *

Jerusalem is not to be redeemed by the soft, still voice of the preacher of the Gospel of peace. Why? Because they were once the blessed of the Lord, the chosen of the Lord, the promised seed. They were the people from among whom should spring the Messiah; and salvation could be found only through that tribe. The Messiah came through them, and they killed him; and they will be the last of the seed of Abraham to have the privilege of receiving the New and Everlasting Covenant. You may hand out to them gold, you may feed and clothe them, but it is impossible to convert the Jews, until the Lord God Almighty does it.

We have this illustration in the account off Cain and Abel. Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow anybody else the right to say one word, what did he do? He killed his brother. The Lord put a mark on him; and there are some of his children in this room. When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity. He deprived his brother of the privilege of pursuing his journey through life, and of extending his kingdom by multiplying upon the earth; and because he did this, he is the last to share the joys of the kingdom of God.

Here are the Lamanites, another example. Their wickedness was not so great as those who slew the Son of God. * * * Is their curse as great as that of those in Palestine? No, it is light in comparison. They began to thirst for each other's blood, and massacred each other, from generation to generation, until they sunk into wickedness, and evil principles the most degrading, and have become loathsome and vile. Still, the curse will be removed from them before it will be removed from the children of Judah; and they will become "a white and delightsome people." * * * I would rather undertake to convert five thousand Lamanites, than to convert one of those poor, miserable creatures whose fathers killed the Savior, and who say, "Amen to the deed", to this day.

Let it be understood that TRUTH has no racial prejudices. We believe in "live and let live", and if the Gentiles, or any other people, are too weak

to defend themselves and are too wicked to seek help from the Lord, they must suffer the consequences. Abraham Lincoln, speaking of Americans, is quoted as saying:

> **We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in number, wealth and power as no other nation has ever grown. BUT WE HAVE FORGOTTEN GOD! We have forgotten the gracious hand which has preservved us in peace and multiplied and enriched and strengthened, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us.—Abraham Lincoln.**

The Lord has revealed His Gospel, and He has said, "if we are faithful He will fight our battles". He gave a divinely arranged Constitution to the United States, which grants full freedom to mankind, but which, through the wickedness and ignorance of man, is being distorted and weakened. As we see it, it is up to the people of the United States to correct these errors and to carry on a government that will in all respects carry out the divine purpose of the glorious constitution.

But, returning to the question of the Jew. Doubtless the real Jew, whom the Lord owns as Jews, are highly favored of the Lord. He speaks of them as "Mine Ancient Covenant People." (Book of Mormon, 2 Nephi, 29:4-4).

This expression, however, strongly admits of the term Jew being a religious rather than a racial name. We must conclude that the whole house of Israel was God's "Ancient Covenant People". The covenant was made with Abraham, passing through him to Isaac and from him to Jacob, as follows:

Blessing to Abraham

"That in blessing I will bless tree; and in multiplying I will multiply thy seed as of the stars of heaven and as the sand upon the sea-shore. And thy seed shall possess the gate of his enemy; and in thy seed shall all the nations of the earth be blessed."

Then to Isaac:

"I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath I swear unto Abraham, thy father. I will make thy seed to multiply as the stars of heaven, I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. 26:3-4).

And to Jacob This Blessing:

"Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and to the south, and in thee and thy seed shall all the families of the earth be blessed. (Gen. 28:14).

(To be continued)

GOD'S LAW IN FAMILY AND GOVERNMENT CONTROVERSIES

(D. & C., 98:23-48)

"Now, I speak unto you concerning your families—if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.

"And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.

"And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold; and these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

"And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation.

"And then, if he shall come upon you or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands; and then if thou wilt spare him, thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation.

"Nevertheless, thine enemy is in thine hand; and if thou rewardest him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.

"Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient Prophets and apostles.

"And again, this is the law I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

"And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue or people.

"And I, the Lord, would fight their battles, and their children's battles and their children's children's until they have avenged themselves on all their enemies, to the third and fourth generation.

"Behold, this is an ensample unto ALL people, saith the Lord your God, for justification before me.

"And again, verily I say unto you, if after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—and so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven.

"And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him. And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him. And if he trespass against thee the third time and repent not, thou shalt also forgive him.

"But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee.

"And if he do this, thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will avenge thee of thine enemy an hundred-fold; and upon his children and upon his children's children of all them that hate me unto the third and fourth generation.

"But if the children shall repent, or the children's children, and turn to the Lord their God, with all their hearts, and with all their might, mind, and strength, and restore four-fold for all their trespasses wherewith they have

trespassed, or wherewith their fathers have trespassed, or their father's fathers, then thine indignation shall be turned away; and vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen."

In the light of the above word of the Lord to the Latter-day Saints and to the nations, we see no justification for engaging in war. In every case, by following the instructions of the Lord, past wars could and future wars can be avoided; and in instances where wars become inevitable, and yet we have done our part, the Lord has promised to fight our battles for us. What a boon!

Why should Americans soil their hands with affairs of Europe, Asia, or any other country not naturally allied with it? Why should we sacrifice our own courageous and loyal sons to the lusts of war in order to gratify the hate and land-grabbing spirit of interlopers?

"My yoke is easy, and my burden light", said the Master. His economy provides for no wars. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and perseucute you", is the key word of the Gospel. War never settles a question between contending forces. The victor must forever defend his war gains; and the victor today may be the vanquished tomorrow.

What wonders could have been accomplished with the four hundred odd billions spent on World War II, saying nothing of the greater sacrifice—more than 1,400,000 casualties, in killed, wounded and missing.

Why the Mormon Church, with the word of the Lord so clear and positive, should encourage its sons to go to war is beyond us. They should should have been classed as "Conscientious Objectors". A Church of vitality such as the Latter-day Saints boasts of, should protect its manhood. Jehovah's Witnesses did it, and avoided the war. It can scarcely be maintained that they were less loyal to the Constitution of the United States than the Mormons. Willingness to fight does not always spell loyalty. In the last war perhaps not one in a hundred knew what he was fighting for. Certainly that which he was supposed to fight for, was not attained.

But the Mormon Church—was it for the praises of men?—seemed to enter the conflict with alacrity, proud to be among the contending parties and to fill up their quota of fighters, proud to send its sons to murder their fellowmen—in many cases members of their own Church, and make professional killers of them. Shame on such a short-sighted policy and particularly when the word of the Lord is so sweet and clear!

Even after the war is over we cannot come to peace terms. The nations are like a crazy quilt whose pattern follows no regular course. This fact alone should cause us to hesitate seriously before entering another war. If we must learn the hard way, let not the present experiences be overlooked.

THE CONSPIRACY CASE IN THE U. S. SUPREME COURT

In addition to the briefs presented by Appellants' Counsel in the Conspiracy case of the 18 so-called "Fundamentalists", we are pleased to note that the American Civil Liberties Union has also filed a brief, "as a friend of the Court", in which is very logically set forth the fact that "State prosecutions for expressions of unpopular opinions amounts to laying the cornerstone for the 'police state'."

"We do not advocate the protection of polygamy as a religious practice", the brief states, "that is a determination for the people and their legislative representative to make.

"We do urge without qualification that the act proscribed—polygamy in this instance—should be the crime of which the suspected accused is convicted, and not the advocacy, however rigorous, of such proscribed act.

"To preserve our essential freedoms, a clear and sharp line must at all times be drawn between expression of a belief and the crime of conspiracy. Totalitarian states have so blurred the line that mere discussion between men has afforded grounds for a charge of conspiring against the state.

"To confuse criminal conspiracy with open advocacy of principle is to open the door to criminal prosecution whenever unpopular opinions are honestly expressed. And to prosecute such expression of opinion is to lay the cornerstone of the police state."

Certainly the argument of the Civil Liberties Union is sound. Of what value is the "Bill of Rights" to society, if men are prohibited from expressing their opinion or belief on religious questions? The Supreme Court, in the Reynolds case in 1879, set forth this doctrine:

> **Congress cannot pass a law for the government of the territories which shall prohibit the free exercise of religion. The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the United States, so far as congressional interference is concerned. * * ***
>
> **Laws are made for the government of actions, and, while they cannot interfere with mere religious belief and opinions, they may with practices.**

We have always contended that men should not only have the right to believe, but also the right to act in accordance with such belief, inasmuch as such actions do not interfere with the rights and liberties of others.

To not only abridge men's right to act, but also to believe and express that belief, either in private or public, by oral word or in the press, is destroying the basic rights to "Life, Liberty and the pursuit of Happiness".

The eighteen defendants, as their Counsel's briefs set forth, were not convicted of the practice of polygamy. No evidence whatever was asked for or offered in the case upon this point. They were convicted under the laws of the State of Utah, for expressing a belief in a principle of religion, the practice of which is now opposed to the law. Certainly no harm can come to society through the expression of a religious belief however obnoxious the practice of such belief may for the moment appear.

Youth is not a time of life . . . it is a state of mind. It is not a matter of rosy cheeks, red lips and supple knees; it is a temper of the will, a quality of imagination, a vigor of the emotions.

"Nobody grows old merely by living a number of years. People grow old only by deserting their ideals, allowing their brains to grow rusty through disuse.

Immanuel Kant at 74 wrote his finest philosophical works.

Verdi at 80 produced Falstaff and at 85 wrote Ave Maria.

Goethe at 80 completed Faust.

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

Bernard Shaw is still going strong at 91.

Whether 80 or 18, there is in the heart of every human being "the lure of wonder, the sweetest amazement at the stars and all starlike things and thoughts, the undaunted challenge of events, the unfailing, child-like appetite for 'what's next' and the joy of the game of living."

You're as old as your doubts . . . and as young as your faith; as old as your fear . . . and as young as your self-confidence; as old as your despair . . . and as young as your hope!

As long as love is kept in the center of your heart . . . you are young; when it dies . . . you are old.

THE ROYAL FARCE

The show is over! A million people must declare their holiday ended and return to their several occupations. England has had her fling. She has succeeded in marrying the king's daughter to Navy Lt. Philip Mountbatten of Greece, termed a "Million-dollar" wedding. The king has obligingly conferred a title on his son-in-law—"His Royal Highness Prince Philip, Duke of Edinburgh", and with this elevation the once humble soldier, by decree of the king, may hereafter sign his name plain "Philip". What a condescension!

Princess Elizabeth, now duchess of Edinburgh, is said to have had a wedding cake nine feet high, and to have worn a gown worth $8000 with a train fifteen feet long and studded with pearls. It is probably the last time the Princess will wear the gown. With the English prostrated by poverty, if the girl has the sense we credit her with, she should not wear the gown again.

But the shallowness of the Royal farce! True, the couple have made the headlines in the press for several months, if this can be a consolation to their sponsors. However, we feel to thank the Lord that the agony is over and we hope the young couple will now settle down and live like human beings and really follow the injunction of the Lord, to "multiply and replenish the earth and subdue it".

It will be noted that the couple were united according to the laws and customs of the Church of England, "until death does them part". One would think all the hullabaloo they aroused that the "gordian knot" should have been tied for eternity; but since such an attempt would have exceeded the powers of the Archbishop of Canterbury who performed the marriage, their marriage is to end with mortal life.

The Archbishop pronounced the couple "man and wife", the inference being that the groom was not a man until the pronouncement was made.

TRUTH extends its felicitations to the Royal couple and say, "God bless the Princess with every other good girl in Great Britain".

ON COURAGE

J. Edgar Hoover

"He that loses wealth loses much;
But he that loses courage, loses all."
—Cervantes.

For an atomic age, what kind of courage will we need?

Courage is a priceless ingredient of character, the will to do, the tenacity to overcome all obstacles and finish the course, the strength to cling to inexorable ideals, are rooted in courage. It is the outward manifestation of our spiritual development. Real courage—the kind which is vital to the preservation and perpetuation of a free nation—is the mental and moral courage which drives us to seek Truth. It is the kind which enables us to stand by our convictions to uphold the right for the sake of right.

It was this courage which built America. This is the high courage we must develop as pioneers of the Atomic Age. In Cervantes' words lie both a challenge and a warning.

PLAGUES

The horrible plagues that are coming upon the earth among the wicked, as set forth in the Scriptures, are unbelievably devastating in their scope. That they are coming is as sure as that the sun shines in the day and the moon by night. Sometimes the promises of the Lord seem to be delayed and even forgotten by Him. But this is not true. The Lord's time is not man's time, and not one "jot nor tittle" shall fail of fulfillment.

The Prophet Zachariah (14:12-13) depicts the fate of those who fight against Jerusalem, in this language:

And this shall be the plague wherewith the Lord will smite all the people that have

fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.

And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.

To His Prophet, Joseph Smith, the Lord repeated this verdict with greater detail and amplification, indicating the cause and a broader application of the plague. (D. & C., 29:18-20):

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

It affords no pleasure to TRUTH to recount these terrible scenes, except the pleasure that comes of a task well done. We are warning the world and our fondest hope is always that wickedness shall be stayed and the children of God remember their post-mortal covenants with Father and keep them.

The Lord has made it clear, and the conclusion is most logical (D. & C., 88-22-24), that in order to gain the celestial glory one must live the celestial law, which embraces all the commandments. Failing in this men must expect a lower glory or a condition of no glory at all.

Do not pass over this question of glory lightly, for you are going to live a long time. We are now, always have been, and will continue to be, in eternity, and when we pass from mortality we simply enter an advanced phase of life, a condition wherein our mortal blunderings will become the more potent and accusing. One can never get away from God. As the Psalmist said:

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb.—Psalm 139:7-13.

ANNIVERSARY REMEMBRANCE

We are pleased to notice the 55th wedding anniversary of our friend, Calvert Milton Ivie and his charming wife, of Provo, Utah. It was held on October 25, 1947. The family reunion was held at the home of one of the children, and a sumptuous repast was served. The couple have ten children —seven boys, and eight of the children are still living. One son was gassed in World War I and finally passed on. Thirty-one grandchildren and five great grandchildren make up the family record.

Brother Ivie has filled a number of offices in the Church, among them 11 years as Ward Clerk, 5 years as Sunday School Superintendent, 13 years as Bishop of Aurora Ward, 26 months as a missionary to the Eastern States, High Counselor under two Stake Presidents, etc.

Sister Ivie has been a true Latter-day Saint, working in the Relief Society and other organizations. The couple have done considerable work in the Temple. They take life seriously and mean to stand "pat" until the end of the road. TRUTH congratulates them.

Bernard Shaw says the secret of being miserable is to have leisure to bother about whether you are happy or not.

BONUSES FOR BABIES

By PHILIP HENRY

Canada's Mothers Receive $20,000,000 a Month to Provide Extra Nourishment and Clothing for Tomorrow's Generation

All babies born in Canada come into the world with $1000 cheques clutched in their little pink fists. They bring with them the cash for their board bills, clothing, and medical expenses, for the hundred-and-one things children had to do without in the past, if they happened to choose poor but loving parents.

Actually, the procedure is not quite as magical as that. Under the new Family Allowances Act of Canada—introduced by a government **led by a confiirmed bachelor, Prime Minister W. L. Mackenzie King—every mother is paid $5.00 to $8.00 a month for each child under 16.** The older the child, the larger the allowance.

"Baby bonuses"—nobody calls them anything else—reach some 3,500,000 young Canadians. Thus every month $20,000,000 is put into circulation among those who will benefit most from the money.

Exactly how far-reaching these benefits are is indicated by the fact that in the province of Ontario alone families are **drinking 4,000,000 more quarts of milk a month than they did before the bonus system went into effect.**

For example, the morning after one mother of six children received her first cheque, she led the youngsters to the back door of their cottage and threw it open with a flourish. Ranged on the porch were 12 gleaming quarts of milk!

"Now", she said, "you can drink all the milk you want . . ."

A week later, when the milkman asked how long the "wholesale" order was to continue, the mother told him: "Well, the kids don't show any signs of letting up yet. They'll probably be down to six or eight quarts in time, but I want them to drink all the milk they can. Our budget could never stretch to more than a glass a day each before."

Another Canadian housewife celebrated by tossing her well-worn bread pans into the ashcan and breathing a sigh of relief. "As long as I can remember", she said, "I seem to have spent half my time making bread—24 loaves a week. **Now I'll let the baker work for me."**

The baby bonus met with considerable criticism when it was first announced by the government. "Another stork derby—this time government sponsored and nation-wide", was one derisive comment. The reference was to the famous will of Charles V. Millar, a Toronto lawyer, who left $500,000 to the mother who bore the most children in that city during the 10 years after his death. Strangely enough, the four women who divided the prize had only nine children each, although it was expected that, with the aid of twins and triplets, the winning claimant might have at least 15.

Recently the will of Thomas Foster, former mayor of Toronto, launched three more "stork derbies", with prize money totaling $10,000.

But government welfare officials do not believe that the baby bonus will encourage child-bearing for the sake of the "subsidy".

"It is true", said the deputy minister of welfare, who is also a physician, "that family allowances will, in the long run, mean more children in Canada. But not more births—more survivals through better food and care."

Opponents of the baby-bonus system also claimed that it would help cause inflation, but actually it was inaugurated as a step **against** inflation, as a means of raising the income

of low-paid workers without increasing their wages.

Later it was incorporated into Canada's "Beveridge Plan", drawn up by a young social scientist, Leonard Marsh. The baby bonus is merely the first item to be implemented in a broad program of social security. Other parts of the plan not yet implemented provide for health insurance and universal health care.

Administered by the Hon. Brooke Caxton, Minister of Health and Welfare, the total program will cost $600,000,000 a year—more than the Canadian Government's entire budget before World War II.

Since the first baby bonus cheques went out a few months ago—1946 will be the first complete year of its operation—the government has been flooded with letters of gratitude. One woman wrote: "I will finally be able to buy the orthopedic shoes my son has needed for five years. I've been heartbroken because I couldn't afford to help him." Another told of being separated from her three children by poverty after the death of her husband. "I will now be able to make a home for them again", she wrote.

Others said they could, for the first time, give special diets to their sick children. One mother declared: "It's the first extra money I've ever seen since my first child was born 20 years ago. I only wish I had had this help to bring up my older children, some of whom had to leave school at 12 or 13 because we couldn't afford to keep them there any longer."

Incidentally, the bonus is expected to wipe out illiteracy, already very low in Canada. To be eligible for the bonus, a child must be attending school. Many parents are putting the cheques into a special "education fund" to send their children to college.

Orphanages and children's aid societies are spending half the bonus on "extras" the child could not otherwise receive—and are putting the rest into the bank accounts opened for each child against the day when he or she must face the world alone.

Canada's 7000 Eskimos and 118,000 Indians are receiving the bonuses in the form of goods. When the famed Arctic supply ship Nascopie sails from Montreal this month, its holds will bulge with such supplies.

At first, the problem of how best to give the bonus to dwellers in the wide open spaces of the north and west puzzled government officials. The majority of Indians and Eskimos are not served by regular mail deliveries. Many see civilization only on their annual trip to the nearest trading post.

Monthly cheques were out of the question. As one Eskimo objected when told of the plan: "What good would cheques be to us? The only banks we have around here are snowbanks!" Another Eskimo, who thought he had to increase his family every year to be eligible, bemoaned his hard luck. "My wife", he explained, "isn't very reliable about having babies."

Most Indians and Eskimos will receive their goods through Indian agents, Hudson's Bay Company trading posts, and remote stations of the Royal Canadian Mounted Police. In some cases the bonus will be articles that do not seem to have much connection with child welfare—guns, ammunition, canoes. That is because many a child in the far north depends for his dinner and his clothing on his father's ability to hunt, fish, and trap. A highly-prized item of bonus for Indian children is a cutdown Canadian army or air force uniform—preferably with the stripes and insignia left on, and the more the better.

Still another problem in dealing with Eskimos is that, like the Chinese, they

are inveterate gamblers. "If", mused government officials, "we send them anything they consider a luxury, it will go into the poker 'pot'—not the cooking pot." So a careful list of priorities was drawn up.

In "A" priority are milk, canned tomatoes, grapefruit, rolled oats, pablum, prunes, cheese, and butter. In the "B" category are clothes for children; "C" includes supplementary food; and "D", rifles, canoes, ammunition, and trapping equipment.

Although an Indian family with six children might receive the equivalent of $480 a year through the bonus, compared with the average Indian cash income of $87 a year, the cautious Red Men did not accept the "handout" without question. At a great pow-wow, the chiefs pondered whether the tribal gods might be offended, and their treaty rights endangered. After much debate they were satisfied, and solemnly voted to accept the law—and an added $3,500,000 a year to their incomes.

THE WAY TO HAPPINESS

Keep your heart free from hate, your mind free from worry. Live simply; expect little, give much; fill your life with love; scatter sunshine. Forget self. Think of others, and do as you would be done by. Try it for a week—you'll be surprised.—H. G. Mattern.

PRIESTHOOD

(John Taylor)

There is a matter that has of late become a subject of a good deal of conversation, and it occurs to my mind to refer to it, namely that of the High Priesthood, or the place and calling of the High Priest. In the revelation on this subject I find these words: "And again, I give unto you, Don C. Smith, to be President over the Quorum of High Priests, which ordination is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over the different Stakes scattered abroad. What are they organized for? It is instituted for the purpose of qualifying those who shall be appointed standing presidents over the different stakes scattered abroad A sort of a normal school, if you please, to prepare men to preside, to be fathers of the people.

Have they fulfilled this? Hardly; perhaps many of them have not thought about it; but if they had reflected more upon these things, and humbled themselves before God, and met together often to talk over the principles of the Gospel, manifesting an eager desire to become acquainted with doctrine, and using due diligence in seeking for wisdom from the best of books and every available source, I do not think we should have taken so many men from among the Seventies and Elders to make of them Presidents and Bishops and Councilors, as we have been obliged to do. But instead of the High Priests pursuing this course, many of them have indulged in much unnecessary talk about which was the biggest, a High Priest or a Seventy. I can answer that question for you, my brethren: If you will take a little child among you, and on comparing yourselves with it, can find the one most like unto it—the one who is the most honest, truthful and child-like, such a man should be classed among the greatest in the kingdom of God. It is not talking about these things that qualifies men for positions, but doing them.

We are only just starting in on the great work before us. Zion is bound to spread and grow; her cords will be lengthened and her stakes will be strengthened; but we must be energetic and alive to the duties devolving upon us, always keeping in mind the object to be accomplished, and in order to facilitate things and to meet the mind and will of God, and that his work may be cut short in righteousness, we must operate together.

And not, what? "Lullaby baby on the tree top, when the wind blows the cradle will rock." We have had enough of that.

Let us now begin more earnestly to seek after the wisdom and power of God and the light of revelation, so that the love of God may burn in the hearts of the people, and awaken them up to an understanding of the principles of eternal truth. This is what we want. And if they do this, magnifying their calling, then when other Stakes are to be organized and other changes made, all we will have to do will be to go to the High Priests for such persons to fill such offices that rightly belong to the High Priesthood. And the question that has agitated the minds of the Seventies and High Priests will no longer trouble them, for all will then more clearly perceive that Church or body of Christ is as the body of man, composed not of one member, but many.

For instance, there is the head, there are the eyes, there is the nose, the mouth, there are the ears, the arms and hands, the legs and feet, all of which are members of the human body. Which of these would you like to be without? Supposing you had to part with one of your legs, or one of your arms, you would of course want to retain the most useful of the two. But if you will tell me which of the two is the most useful to the human body, then I will tell you which is the most useful to the body of Christ—the High Priests or the Seventies. I do not think, however, we need discuss this question, but rather let us magnify the Priesthood we hold, seeking to acquire a proper fitness for the positions we occupy.—J. of D., Vol. 19, pp. 242-3.

In inheriting the earth, it is only fair that the meek be warned. It includes Europe.

RING OUT THE OLD, RING IN THE NEW

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty night;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind.
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless, coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Lord Tennyson.

A LITTLE CHILD

My king is not some sovereign lord
Of visage grim or mild,
With millions trembling at his word,
My king's a little child.
My kingdom is not lands to roam,
By war or sin defiled;
My kingdom is a humble home
Where dwells a little child.

My treasure is not money base,
O'er which some folks go wild;
My wealth is in the shining face
Of just a little child.
Some mighty works the Master did
In fashion meek and mild;
The greatest thing he ever did
Was bless a little child.

—C. N. L.

TRUTH

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

VOL. 13. FEBRUARY, 1948 NO. 9.

Elder Orson Pratt

Salvation Tangible; Personality and Character of God; Jesus Our Elder Brother; Transformation of the Earth —Its Final Destiny

As a people the Latter-day Saints have passed through many scenes trying and afflicting to their natures, and they have endured them because of the anxiety of their hearts to obtain salvation. People who are sincere will manifest their sincerity in undergoing great tribulation, if necessary, for the sake of being saved. This mortal life is of small consideration, compared with eternal salvation in the kingdom of the Father. There is nothing pertaining to the things of this present life that is worthy of being named, in contrast with the riches of eternal life.

Jesus, in speaking upon this subject when he was on the earth, asks this question: "For what is man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

There is nothing so precious, nothing of so great importance, as that of securing in this life, the salvation of our souls in the world to come. Far better is it if we can gain salvation by passing through various scenes of affliction and persecution in this world, than to give way to its pleasures and vanities, which can only be enjoyed for a season, and afterwards lose that eternal reward which God has in store for the righteous.

It is true we look upon our future reward in quite a different light from the religious world generally. We look for something tangible, something we can form some degree of rational conception of, having a resemblance in some measure to the present life. But how very imaginary are the ideas of the religious world! I do not now refer to the heathen world, but to the enlightened Christian nations, the two hundred million of Christions now existing on the earth. If you ask these people about the future state of man, some will give you one idea and some another, all more or less, perhaps, different from each other, but in the main they all agree, namely, that it is a state entirely spiritual, that is, unconnected with anything tangible like this present life, and existence which cannot be conceived of by mortals.

"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."

You may think I am misrepresenting our Christian friends. I will therefore say that for many years now I have been engaged, more or less, in the study of religion, and have therefore read quite extensively the ideas of the religious world. I have not accepted the ideas of a few individuals belonging to the various sects, but I have appealed to their standard writings, their articles of faith, which are adopted by the various religious bodies and known as their creeds. For instance, in the articles of faith of a great many of the religious sects, an idea like this is set forth—that there is a Being who is entirely spiritual, called God, and that Being is described as consisting of three persons, and these three persons are without parts, without passions. Such is the God that is worshiped by the Methodists—a people whom I highly respect, and whose meetings I attended in my early youth more than those of any other religious denomination.

The three persons that compose this one God are the Father, the Son, and the Holy Ghost, all of whom are said to be without bodies or passions; and in connection with this, one of the cardinal doctrines of their faith, they tell us that one of this holy Trinity, namely Jesus, was crucified, died and was buried, and that on the third day he arose again from the dead and ascended into heaven.

When I was a boy, attending the Methodist meetings, as many now do who are of maturer years, I accepted sincerity for truth. But when I grew to manhood my attention was called to this article of faith; I tried in all earnestness to comprehend it, but could not and cannot to this day. It is one of those incomprehensible things which cannot be grasped by the human mind.

You, my hearers, try now with me for a few moments to comprehend, if you can, a being consisting of three persons, and these three persons without any body, parts or passions. I had been taught, when studying the exact sciences, that everything that existed was composed of parts, that there could not exist anything as a whole unless it existed as parts. I could not, therefore, understand how it was that one of these three persons could be crucified if he had no body; how it was possible, and be consistent with reason, for him to lay down his body—something he never possessed—and arise again from the tomb, taking up that body. This is indeed a mystery.

Now it so happens that the Scriptures do not teach anything so absurd, so irreconcilable and so contrary to our senses. This is a man-made doctrine, the creation of uninspired men. The Methodists did not originate this doctrine—it existed and was widely believed in before the days of the good man, John Wesley.

The Latter-day Saints believe that there is a true and living God, that this true and living God consists of three separate, distinct persons, which have bodies, parts and passions, which belief is in direct opposition to this man-made doctrine. We believe that God, the eternal Father, who reigns in yonder heavens, is a distinct personage from Jesus Christ, as much so as an earthly father is distinct in his existence from his son.

That is something I can comprehend, which I conceive to be the doctrine of revelation. We read about Jesus having been seen after he arose from the dead. Stephen the Martyr, just before he was stoned to death, testified to the Jewish people that were standing before him at the time, saying, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Here, then, the Father and Jesus, two distinct personages, were seen, and both had bodies. We find numerous other authorities bearing out

this same idea. I do not intend to dwell upon this subject, because the greater portion of this congregation understand the scriptural view of this subject; hence it is not necessary to speak lengthily on it. We may, however, say a few things with regard to the passions of these personages.

It is declared, as part of the belief of the Methodists, that God is without passions. Love is one of the great passions of God. Love is everywhere declared a passion, one of the noblest passions of the human heart. This principle of love is one of the attributes of God. "God is love", says the Apostle John, "and he that dwelleth in love dwelleth in God, and God in him." If, then, this is one of the great attributes of Jehovah, if he is filled with love and compassion towards the children of men, if his son Jesus Christ, so loved the world that he gave his life to redeem mankind from the effects of the fall, then certainly, God the Eternal Father must be in possession of this passion. Again, he possesses the attribute of justice, which is sometimes called anger, but the real name of this attribute is justice. "He executeth justice", says the Psalmist; also, "Justice and judgment are the habitation of thy throne." Justice is one of the noble characteristics of our heavenly Father; hence another of his passions (attributes).

We have it recorded, too, in this sacred Bible, that God was seen by ancient men of God. Jacob testifies as follows: "For I have seen God face to face". I know that there are other passages of Scripture, which would seem to militate against this declaration. For instance there is one passage which reads, "No man hath seen God at any time." This is in direct contradiction to the testimony of Jacob. The way I reconcile this is that no natural man can see the face of God the Father and live, it would overpower him; but one quickened by the Spirit, as old father Jacob was, could look upon God and converse with him face to face, as he says he did, he must have seen a personage, a being, in his general outlines like unto himself; man, as Moses informs us, having been created in the image of God.

We might refer to many other passages of Scripture, bearing on this subject. The Prophet Isaiah saw God; he saw not only the Lord, but a great congregation in connection with him, so that his train filled the Temple. He is always represented by those who have seen him as a personage in the form of man.

Having cited a very few evidences, let us inquire into the character and being of God, the Eternal Father. We are the offspring of the Lord, but the rest of animated nature is not; we are just as much the sons and daughters of God as the children in this congregation are the sons and daughters of their parents. We are begotten by him. When? Before we were born in the flesh; this limited state of existence is not our origin, it is merely the origin of the tabernacle in which we dwell.

The mind we are possessed of, the being that is capable of thinking and reflecting, that is capable of acting according to the motives presented to it, that being which is immortal, which dwells within us, which is capable of reasoning from cause to effect, and which can comprehend, in some measure, the laws of its Creator, as well as trace them out as exhibited in universal nature, that being, which we call the Mind, existed before the tabernacle.

But says one, "that does not look reasonable". Why not? Do you not believe that the spirit will endure forever? Oh, yes. You may ask, what becomes of the spirit, separated from the body of flesh and bones, when this body lies in the grave? Has it an intelligence and power to think and reflect? Let us hear what was said by those who sat under the altar, who

were slain for the word of God, and for the testimony which they held, as seen and heard by John while on Patmos: **"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?"** The Lord tells them that they should **"rest yet for a little season"**. These faithful servants of God are anxiously awaiting the time when the Lord will avenge their blood. Why? Because that will be the time when their bodies will be redeemed, they look forward with great anxiety to the time when they shall be again identified with the fleshly tabernacle with which they were known and distinguished while on the earth—hence this prayer.

Here we find another and further existence for the spirits of men who exist in heaven, who are capable of thinking, of using language, of understanding the future, and of anticipating that which was to come. Now, if they could exist after they leave this tabernacle, while the tabernacle lies mouldering in the dust, why not exist before the tabernacle had any existence? Was it not just as easy for an existence to be given to spiritual personages before they took possession of bodies as it is for them to exist after the body decays? Yes, and these are our views, founded upon new revelation; not the views of uninspired men, but founded upon direct revelation from God.

Where did we exist before we came here? With God. Where does he exist? In the place John denominated heaven. What do we understand heaven to be? Not the place described by our Christian friends, beyond the bounds of time and space, for there is no such place, there never was, nor ever will be; but I mean a tangible world, a heaven that is perfect, a heaven with materials that have been organized and put together, sanctified and glorified as the residence and world where God resides. Born there? Yes, we were born there. Even our great Redeemer whose death and sufferings we are this afternoon celebrating, was born up in yonder world before he was born of the Virgin Mary. Have you not read, in the New Testament, that Jesus Christ was the first-born of every creature? From this reading it would seem that he was the oldest of the whole human family, that is, so far as his birth in the spirit world is concerned. How long ago since that birth took place is not revealed; it might have been unnumbered millions of years for aught we know. But we do know that he was born and was the oldest of the family of spirits.

Have you not also read in the New Testament that he is called our elder brother? Does this refer to the birth of the body of flesh and bones? By no means, for there were hundreds of millions who were born upon our earth before the body of flesh and bones was born whom we call Jesus. How is it, then, that he is our elder brother? We must go back to the previous birth, before the foundation of this earth; we have to go back to past ages, to the period when he was begotten of the Father among the great family of spirits. * * *

But, says one, "By that expression one would infer that other worlds had fallen as well as our own, having doubtless been placed in a state of temptation, and if so it would be fair to presume that there was a Garden of Eden to each of these worlds, containing all kinds of fruit, among which was the Tree of Knowledge of good and evil, and that they became fallen precisely in the same manner as ours did, and consequently they would need a Redeemer; and, therefore, the people of these worlds would be redeemed and saved according to their diligence and faithfulness in keeping the commandments of God?" Have you not read in the first chapter of Genesis of two persons appearing on this earth before man was made, when one who

was God, said to the other, "Let us make man in our image, after our likeness?" Does not that bespeak a pre-existence of another personage besides the Almighty? And have you not read, too, in the same chapter that "God created man in his own image; male and female created he them?" When? It is said to have been on the sixth period, or, according to King James' translation, "on the sixth day?" Do you mean to say we were all in existence on the sixth day? Yes. But on the seventh day, we are told in the following chapter, "there was not a man to till the ground." Is it not very singular that all should have an existence on the sixth day, and on the following day there was not a man in existence to till the ground? Why not? Because man was not yet placed in the temporal creation, but he had an existence then in heaven, where we were begotten. You and I were present when this world was created and made —you and I then understood the nature of its creation, and I have no doubt that we rejoiced and sang about it. Indeed, the Lord put a very curious question to the Patriarch Job, apropos of this. He said to him, **"Where wast thou when I laid the foundation of the earth? Where wast thou when the morning stars sang together, and all the sons of God shouted for joy?"**

Supposing Job to be living now, and this same question put to him, and supposing, too, that, instead of answering it himself, he were to seek to the learned Chirstian world for enlightment on the subject, what do you think would be the nature of the answer he would receive? It would be, in effect, "Why Job, when the Lord laid the foundation of the earth, you had no existence, for you were not born." Why did not Job so answer the Lord? It was because he understood something about man's previous estate. He was wise in making no reply to the Lord, for doubtless he felt himself unable to do so. But we find that Moses understood the subject, for at the time the children of Israel transgressed he and his brother Aaron fell upon their faces before the Lord, and Moses pleading with great power and faith in behalf of the children of Israel, used these words, "O God, the God of the spirits of all flesh", etc. He understood that God was the Father of our spirits, and he addressed him as such. I think, too, that the apostles in ancient days must have had an idea of the pre-existence of man, judging from a certain question which they put to the Savior. It is said that "as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Let us now consider this question in connection with pre-modern ideas, and we shall at once perceive how utterly foolish it will appear. To state the question fairly in other words we might say, Master, was this man born blind because he had sinned? The very nature of this question would indicate to those even who do not believe in the principle, that this blind man had an existence before he was born into this world, and that he was capable, too, of committing sin.

To show yet more clearly that the principle of man's pre-existence is founded on Biblical authority, I will quote you part of the Savior's prayer to the Father, just prior to his crucifixion—"And now, O Father glorify thou me with thine own self, with the glory which I had with thee before the world was." Here we find Jesus actually referring to the time he dwelt with his Father before he took upon himself a body of flesh and bones. He also says, "For I came down from heaven, not to do mine own will, but the will of him that sent me." He came down from the presence and abode of his Father. On another occasion while addressing the Jews, he says, "Verily, verily, I say unto you,

before Abraham was, I am." He was, in fine, the first-born of every creature, and consequently the eldest of our Father's family.

If, therefore, it be now admitted that our Elder Brother had a previous existence with the Father, why should it be thought unreasonable that the rest of the family should have a pre-existence as well as the First Born? He was born according to man in the flesh, and why not his younger brethren have a similar birth with him in the spirit?

But now this carries us back still further, and invites us to ascertain a little in relation to his Father. A great many have supposed that God the Eternal Father, whom we worship in connection with his Son, Jesus Christ, was always a self-existing, eternal being from all eternity, that he had no beginning as a personage. But in order to illustrate this, let us inquire, What is our destiny? The Apostle Paul, in speaking of man as a resurrected being, says: "Who (Jesus) shall change our vile body, that it might be fashioned like unto his glorious body" (Phil. 3:21), which harmonizes with what John says, "It doth not yet appear we shall be like him" (I John 3:2). Our bodies will be glorified in the same manner as his body is; then we shall be truly in his image and likeness, for as he is immortal, having a body of flesh and bone, so we will be immortal, possessing bodies of flesh and bones. Will we ever become gods? Let me refer you to the answer of the Savior to the Jews when accused of blasphemy because he called himself the Son of God. Says he, "Is it not written in your law, I said, Ye are Gods? If ye called them gods, unto whom the word of God came, and the Scriptures cannot be broken." This clearly proves to all Bible believers that in this world, in our imperfect state, being the children of God, we are destined, if we keep his commandments, to grow in intelligence until we finally become like God our Father.

By living according to every word which proceeds from the mouth of God, we shall attain to his likeness, the same as our children grow up and become like their parents; and, as children through diligence attain to the wisdom and knowledge of their parents, so may we attain to the knowledge of our Heavenly parents, and if they be obedient to this commandment they will not only be called the sons of God, but be gods.

In the first verse of the 14th chapter of Revelation, we are told that John saw one hundred and forty-four thousand persons standing with the Lamb upon Mount Zion, and they had a peculiar name written in their foreheads—even their Father's name, him whom we call, in our language, God. Then there will be written upon the foreheads of these hundred and forty-four thousand this insignia, the Father's name, and they will be gods; and they will associate with him as do the Father and his Only Begotten, that is, his only son begotten in the flesh.

From this we can draw the conclusion that God our Eternal Father, who is a spiritual being, has a body of flesh and bones, the same as his children will have after the resurrection.

Says one, to carry it out still further, "if we become gods and are glorified like unto him, our bodies fashioned like unto his most glorious body, may not he have passed through a mortal ordeal as we mortals are now doing? Why not? If it is necessary for us to gain experience through the things that are presented before us in this life, why not those beings who are already exalted and become gods, obtain their experience in the same way? We would find, were we to carry this subject from world to world, from our world to another, even to the endless ages of eternity, that there never was a time but what there was a Father and Son. In other words when you enter-

tain that which is endless, you exclude the idea of first being, a first world; the moment you admit of a first, you limit the idea of endless.

Says one, "This is incomprehensible". It may be so in some respects. We can admit, though, that duration is endless, for it is impossible for man to conceive of a limit to it. If duration is endless there can never be a first minute, a first hour, or first period; endless duration in the past is made up of a continuation of endless successive moments—it had no beginning. Precisely so with regard to this endless succession of personages; there never will be a time when fathers, and sons, and worlds will not exist; neither was there ever a period through all the past ages of duration, but what there was a world, and a Father and Son, a redemption and exaltation to the fullness and power of the Godhead. This is what Jesus prayed for, and he did not limit his prayer to his Apostles, but he said, "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.

But, says one, "Does not that oneness mean one person?" No; Jesus meant that those who believed in him through his servants, might be able to come up to that fullness and glory and power and exaltation which he inherited, even to the fullness of the celestial glory, to be crowned with God the Eternal Father, and with his Only Begotten, to be made equal, as it were, with them, in power and dominion; agreeing with some modern revelations God has given through the Prophet Joseph Smith.

He said all they that receive this Priesthood, that is, those who receive the testimony of the servants of God, they receive me; and whosoever receives my Father, receives my Father's kingdom; whereupon all that my Father hath shall be given to him. This is a glorious promise, to be joint heirs with the Son of God in the inheritance of all things, even the fullness and glory of the celestial world, their bodies eventually to become glorified, spiritual bodies of flesh and bones, the same as God the Father.

Before the earth was rolled into existence we were his sons and dughters. Those of his children who proved themselves during this probation worthy of exaltation in his presence, will beget other children, and, precisely according to the same principle, they, too, will become fathers of spirits, as he is the Father of our spirits; and thus the works of God are one eternal round—creation, glorification, and exaltation in the celestial kingdom.

How many transformations this earth had before it received its present form of creation, I do not know. Geologists pretend to say that this earth must have existed many millions of years, and this assertion is generally made by men who do not believe in God or the Bible, to disprove the history of the creation of the world, as given by the Prophet Moses. We will go further than geologists dare to go, and say that the materials of which the earth is composed are eternal, they will never have an end.

What is meant by creation? Merely organization. In six days, we are told, God created this world, also every living thing that then existed. Did he create any of these things out of nothing? Did the materials then originate? No; there is no Scripture to be found within the lids of the Old Testament, or Book of Mormon, or Doctrine and Covenants, or in any of the revelations of God, ancient or modern, that even intimates such a thing, for such was not the case; but go to the creeds of men and you will find these things taught. I was taught them in my youth; they were instilled into my young mind, and, of course, I believed them. But as I matured in years and

thought, especially after I began to study the Hebrew language, I learned that the material of which this earth was made always did exist, and that it was only an organization or formation which took place, during the time spoken of by Moses.

How many transformations this earth passed through before the one spoken of by Moses, I do not know, neither do I particularly care. If it had gone through millions on millions of transformations, it is nothing to us. We are willing, for the sake of argument, to admit that the materials themselves are as old as geologists dare to say they are; but then, that does not destroy the idea of a God, that does not destroy the idea of a great Creator, who, according to certain fixed and unalterable laws, brought these materials, from time to time, into a certain organization, and then by his power completed the worlds that were thus made, by placing thereon intelligent and animated things, capable of thinking and having an existence: and then again, for various reasons, he destroys their earthly existence, until finally he exalts them from their former conditions, and makes them celestial in their nature.

This is the destiny of this globe of ours; it will eventually attain a state of organization that will no more be destroyed. When? After God has fulfilled and accomplished his purposes, which time Satan will not have power to tempt the children of men, during which time the faithful will reign, as kings and priests on the earth in their resurrected bodies, when, too, the kingdom and the greatness of the kingdom under the whole heaven will be in possession of the Saints of the Most High; not only in the possession of those who are mortal Saints, but also in the possession of those who are immortal Saints, appearing as they will in their resurrected bodies, rising up as rulers, as kings, and priests, upon the face of our globe.

A government administered by such men will be one that can be depended on; in that respect it will be very different from the political nations of mortal man. Then there will not be the contention we now have, for all things pertaining to the goverment of God's kingdom will be conducted in order and on the eternal principles of righteousness.

The Twelve Apostles who were called by Jesus, and who ministered in his name while they tarried on the earth, will sit upon twelve thrones hereafter, and judge the twelve tribes of Israel. There will be nothing intangible or ethereal about these thrones, they will be just as real as any kingly throne on the earth. And the Twelve Apostles will rule over the twelve tribes of Israel for the space of a thousand years, having, as they will have, their celestial bodies, and they will eat and drink at the table of the Lord. He will be here also, he will be King of kings, before whom all must bow, all must acknowledge his power—and that will be for the space of a thousand years.

By and by, when the time comes for this earth to die—for there has been a great deal of wickedness here—Satan will be loosed to go forth again to deceive, for there will still be some of the Saints mortal, who will be subject to temptation, and even Satan will not only try to deceive the mortal Saints, but he will gather together his armies around the camp of the Saints.

Then another time comes, when a great white throne will appear, and he who sits thereon will be glorious in his majesty and power, from before whose face the earth will flee away and no place be found for it. Will he annihilate it? No, not a particle of the earth will be annihilated, consequently not a particle of it will go out of existence, but it will flee away to its original element in the same manner as the human body would were it burned at the stake. The elements would be diffused among original matter, so with the ele-

ments of our earth when it undergoes its change. John was not satisfied with only seeing the earth pass away, but he saw still further even until he beheld a new heaven and a new earth, for, said he, the first heaven and the earth were passed away and there was no more sea.

Again, he testifies further, saying: **"And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."**

This creation, when made new, will be inhabited by immortal beings, who will no more be subject to death, consequently there will be no more pain or sorrow, nothing to mar their peace or to prevent them from entering into the fullness of happiness and joy.

This, I say, is the destiny of this earth, and the Lord has told us that the time is nigh at hand. In other words, this is the last dispensation and we are preparing for the word of the Millennium. When the thousand years are passed, the earth will be made new—it will then become a heaven, the habitation of the Former and Latter-day Saints, as well as all they who prove themselves faithful who will be born during the Millennium. How long will they inhabit it? Forever.

When I was a boy, nineteen years old, I first saw Joseph Smith; I attended a conference of the Church of Jesus Christ of Latter-day Saints, on the 2nd of January, 1831. At that conference the people desired him to inquire of the Lord for them—they were anxious to know his mind and will. They were at that time comparatively few in number, not more than two hundred. Joseph Smith sat down at a table, and received a great revelation, which is now contained in this Book of Doctrine and Covenants. Part of it, in relation to a land of promise, reads as follows:

> **And I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away. (Doc. and Cov., Sec. 38; 19-20.)**

When I sat and heard that revelation —it was uttered by the Prophet Joseph, and written by his scribe—I thought to myself, that is a very curious doctrine, for I had not then learned that this earth was to become our future home and heaven, and I did not think Joseph Smith knew it. But it seemed so curious to me to bring myself to believe that the Lord was going to give us part of this earth, to possess it, and our children after us, while time should last, and to retain it through all eternity, never more to pass away. This was so different from anything I had been taught—I was utterly confounded —to think that my Father in heaven would come and live here on this earth! But when I came to read the Bible on this subject and found how numerous the passages were promising that Saints should inherit the earth forever, I was perfectly astonished that I had never thought of it before.

"Blessed are the meek", says the Savior, "for they shall inherit the earth." (Matt. 5:5). The meek have been driven into the dens and mountains of the earth, having had to hide themselves up from their persecutors while the wicked, the proud, and the haughty have inherited the earth. Yet here is a promise that the meek shall inherit this earth, which all of course would readily admit has never had its

fulfillment. Then again I was still more confirmed in the truth of this doctrine, when finding other corroborative passages. David, for instance, in the 37th Psalm, says, "The wicked shall be cut off. The righteous shall inherit the land, and dwell thereon for ever."

I go back to the book of Moses and there ascertain that the earth is promised to the Saints forever. I came to the Acts of the Apostles, wherein the martyr Stephen, in answering the charge of blasphemy, tells Abraham. how he came to leave his own country, and how the Lord had promised him a land for an inheritance, which "he would give to him for a possession, and to his seed after him", and yet he never possessed any of it, "no, not so much as to set his foot on", and this same promise was confirmed to Isaac and Jacob. And when I read in the Revelations of John about the new song that he heard them sing in heaven about their coming back to the earth (Rev. 5:9, 10), I was fully confirmed that the new revelation was from God. One portion of the song which John heard the angels sing, was **"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."**

How very plain it is when we once learn about our future heaven. We do not have to pray, according to the Methodists, for the Lord to take us to a land beyond time and space, the Saints, secure abode. How inconsistent to look for a heaven beyond space! The heaven of the Saints is something we can look forward to in the confident hope of realizing our inheritances and enjoying them forever, when the earth becomes sanctified and made new. And there, as here, we will spread forth, and multiply our children. How long? For eternity. What, resurrected Saints have children? Yes, the same as our God, who is the Father of our Spirits; so you, if you are faithful to the end, will become fathers to your sons and daughters, who will be as innumerable as the sands upon the sea shore; they will be your children, and you will be their heavenly father, the same as our heavenly Father is Father to us, and they will belong to your kingdom through all the vast ages of eternity, the same as we will belong to our father's kingdom.

He that receiveth my father, says the Savior, receiveth my Father's kingdom, wherefore all that my father hath shall be given to him. It is a kind of joint stock inheritance, we are to become joint heirs with Jesus Christ to all the inheritances and to all the worlds that are made. We shall have the power of locomotion; and like Jesus, after his resurrection, we shall be able to mount up and pass from one world to another. We shall not be confined to our native earth.

There are many worlds inhabited by people who are glorified, for heaven is not one place, but many, heaven is not one world, but many. "In my Father's house are many mansions." In other words—In my Father's house there are many worlds, which in their turn will be made glorified heavens, the inheritance of the redeemed from all the worlds, who, having been prepared through similar experiences to our own, will inhabit them; and each one in its turn will be exalted through the revelations and laws of the Most High God, and they will continue to multiply their offspring through all eternity, and new worlds will be made for their progeny. Amen.—Mormon Doctrines, Roberts, pp. 168-183.

Benjamin Taylor wrote: "It is the mark of superior minds to disagree and yet be friends." If that's the measurement stick, then it's plainly evident that no superior minds have appeared in American politics since the oldest man now living can remember.

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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THANKS!

AS it would be quite impossible to personally answer all the holiday greetings which have come to our office from our numerous friends and well-wishers, we take this means of acknowledging them and expressing our deep gratitude for all they expound and represent.

It has been the aim of **TRUTH** to place a clean, wholesome and instructive literature into the homes of honest and discriminating people, and to our success in this laudable enterprise your greetings have testified in thunder tones. **THANKS!** And may 1948 bring to every one of you the blessings of the Lord in large abundance.

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JEWS—WHO ARE THEY AND WHAT IS THEIR DESTINY?

(Concluded)

It must be remembered that because Rehoboam's kingdom consisted of the tribes of Judah and Benjamin, referred to as the "southern tribes", his subjects were not all Jews; notwithstanding the people generally took the name of Judah, as many of the ten northern tribes took the name of Ephraim, who was doubtless a leader among them.

In New Testament times, it is said, the Jews divided mankind into three general classes: Jews, Greeks (or Romans, often rendered Gentiles), and Barbarians (the uncircumcised).

Not always are the citizens of a certain country the racial blood of that country. The priest of On, father of Asenath who married Joseph, while discharging the functions of an idol priest under Pharoah, was not of the Egyptian race. He was a Shemite, as was Abraham. Shem was the birth right son of Noah, so that Ephraim and Manasseh, sons of Joseph, were of the true Priesthood line.

True to His covenant with the children of Israel, the Lord said, "Let those (of the children of Israel) who are among the Gentiles, flee unto Zion. And let them who are of Judah flee unto Jerusalem, unto the mountain of the Lord's house. (D. & C., 133:12-13).

This pre-supposes that they who are of Judah—the Jews—had a common right to Jerusalem, the part of the land of Caanan that was assigned to them in the first instance and from which

they were taken captive by Nebuchadnezzar, the king of Babylon. We speak of the American nation as one of the Gentile nations, yet its people are made up largely of the children of Israel, either Joseph or Judah. Ephraim is of the Gentile nation but is not a Gentile, he is of Joseph. The Gospel is now gathering Joseph from among the nations; Ephraim, in the main, being the white race, and Manasseh the red, or American Indians. Both tribes are being gathered. The birthright was Joseph's. From Joseph it was passed to Ephraim. In Ephraim alone can the rights of the first born be perpetuated in lineage; and Ephraim was and is the leader of the "ten tribes".

The tribes of Israel are destined to receive their blessings in Zion, at the hands of Ephraim. (D. & C., 133:32).

Now again, who are the Jews?

The Jew, literally, is the descendant of Judah.

In common parlance, the Jew is the southern kingdom who remained subjects of king Rheoboam, son of Solomon.

The Jew is found among the people, though not of the pure blood of Judah, who, in self protection, claimed they were Jews in the reign of queen Esther, under the decree of King Ahasurus.

The Jews are the people spoken of in Revelations as claiming to be Jews, but were not Jews, but of the "Synagogue of Satan".

The real Jews are scattered among all nations and, according to the will of the Lord, will some day be gathered to their traditional homeland.

True, the Jews, as a people, are thrifty. They will thrive on that which the Gentiles waste. Their economy is world-renowned. Their traditions are set. Contrary to general report, the Jews are not the political and commercial leaders of the nation. According to "Questions and Answers", published by E. Haldeman-Julius, publishers of Gerard, Kansas, the Jews are interested in only about five national magazines, and out of 2500 daily newspapers, they own less than a dozen. There are only 30 Jews in the national life in Washington, which includes two members of the Supreme Court, and ten members of Congress. There was one Jew in the President's Cabinet. As to the movie business, a recent investigation by a non-Jew, among a thousand movie officials who received the highest salaries, it was found that only 231 are Jews. The great chains of newspapers — Hearst, Scripps-Howard, Gannett, etc., are all non-Jew; likewise the great magazines—Saturday Evening Post, Macfadden Group, Crowell group, Cosmopolitan, etc., are owned by non-Jews. This is also true of the book world, only a few of the smaller concerns being owned by the Jews.

The "Protocols of the Elders of Zion", has been exposed as a rank fake. "This document", says our informant, "which is supposed to refer to an international Jewish plot to gain control of all governments, is used by anti-Semites to serve their purpose of racial discrimination, even though they know they are using falsehoods and forgeries."

The scurrilous things written about the Mormons and pawned off on to the public by jealous "Ministers of the Gospel", which for bestiality and human degradation, has no parallel in history, is a sample of the depths to which men descend to vent their venom and prejudices. Yesterday it was the Mormons while today it is the Jews. True, the Jews, as a race, are anti-Christ. We deplore the fact. We wish that all men were worshipers of the same God. But we cannot hope

for this now, not even among so-called Christians. Until Christians are united on the one and only God of this earth we should not be so surprised to find the Jews and other non-Christian nations believing as they do. In peace the Jew possesses his good neighborly qualities, and in war he is brave, loyal and patriotic. Among them are "bad figs"—vicious men—but no more so, we firmly believe, than can be found in the other peoples of the world, in accordance with their numbers.

The Lord has not wholly neglected the Jews, no more than the other tribes of Jacob. Says He:

> **And I will strengthen the house of Judah, and I will save the house of Joseph, and will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God and will hear them.—Zach. 10:6.**

> **In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.—Jer. 3:18.**

Speaking of "all the house of Israel", and to His Prophet Ezekiel, the Lord said:

> **Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.**
>
> *** * * And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:**
>
> **That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.—Ezek. 11:17, 19-20.**

> **And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.—2 Nephi 30:7.**

That Joseph and Judah are to be united is attested to by the Lord through His Prophet Ezekiel (37:15-19):

> **The word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:**
>
> **And join them one to another into one stick; and they shall become one in thine hand.**
>
> **And when the children of thy people shall speak unto thee saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph (the Book of Mormon) WHICH IS IN THE HAND OF EPHRAIM, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah (the Bible), and make them one stick, and they shall be one in mine hand.**

Should the Jew now have Palestine to the total exclusion of the Arabs, who now outnumber the Jews in that land about two to one? We think not, at least not until the Lord so orders. The Arabs are of Ishmael, and he also was a son of Abraham though the birthright is with Isaac. Because of Hagar's discontent and sorrow at being rejected by Sarah, the record states, "And the angel of the Lord said unto her, Behold thou art with child, and shall bear a son, and shall call his name Ishmael; because the Lord has heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." (Gen. 16:11-12). That the Arab is living true to this racial concept—that he will be a wild man; and his hand will be against every man—is fully borne out in the history of the race.

A misconception comes to the nations from words used by Balfour, Great Britain's Foreign Minister, in 1917. Mr. Balfour issued the now famous Declaration with reference to

the future of the Jews in Palestine, as follows:

> **His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavors to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.**

This juggling of words seems to mean nothing except that the rights of the Jews who are in Palestine, along with the non-Jews, shall be recognized. According to the London Daily Mail, there are approximately a million Arabs and about 600,000 Jews in Palestine. The country is small and will not admit of a great influx of immigrants such as the Jews are able to muster. The Arabs are apprehensive that the Jews will come into their country in such droves as to overwhelm them. There is a natural antipathy between the two races, and bloodshed is frequent and cruel. Certainly there is not room enough in Palestine for all the Jews of the world even though all Arabs were to move out; nor do we think it was ever contemplated that all the Jews should move there.

Great Britain has announced its intention to move out of the Holy land, surrendering its mandatory powers over that country, and has requested the United Nations organization to take over and handle the situation. Demands of the Jews and Arabs, with their views, have been presented to the Political and Security Committee of the General Assembly meeting in Lake Success, N. Y., which present a comprehensive review of the "past and present in Palestine, and forecasts of is future."

The Arab view was presented by Dr. Fadhil Jamali, Foreign Minister of Iraq, while Dr. Abba Hillel Silver presented the Jewish side.

Dr. Jamali contends that the standard of culture in Palestine stands on an equal footing "with the best Arab communities of the world who enjoy independence."

"One cannot preach to the world", the doctor continues, "the principle of self-determination, the ideals of democracy and the right to live free in their own country, and deny them the practice of these principles. The effect of political Zionism on Palestine is nothing less than imperialism at its worst. It is an imperialism that not only has denied the people of the country the right to self-government and independence, but it is an imperialism that squeezes the people out of their lands and threatens their very national existence."

Dr. Silver quotes the sentiments of several leading authorities—English and American, to sustain the promises made to the Jews, and visualize their building their "National Home". He continued: "The notion that Jewish immigration would have to be artificially restricted in order to insure that the Jews would be a permanent minority, never entered into the head of anyone engaged in framing the policy. That would have been regarded as unjust and as a fraud on the people to whom we were appealing."

"This same answer could also be given by Mr. Winston Churchill, who was an important member of the Government which issued the Balfour Declaration; by General Smuts, who was a member of the Imperial War Cabinet at the time and who foretold an increasing stream of Jewish immigration into Palestine and 'in generations to come, a great Jewish state rising there once more'; by Lord Robert Cecil, and by many others.

"American statesmen shared this view of the Jewish national home. Thus, President Wilson, on March 3, 1919, stated: 'I am persuaded that the

Allied nations, with the fullest concurrence of our own Government and people, are agreed that in Palestine shall be laid the foundations of a Jewish commonwealth',''

That the Government of the United States does not now consider the Jewish national home as already established is clearly stated in the letter of President Truman to King Ibn Saud of Saudi, Arabia, dated October 29, 1946. He wrote:

''The Government and people of the United States have given support to the concept of the Jewish national home in Palestine ever since the termination of the First World War, which resulted in the freeing of a large area of the Near East, including Palestine, and the establishment of a number of independent states which are now members of the United Nations.

''The United States'', wrote President Truman, ''which contributed its blood and resources to the winning of the war, could not divest itself of a certain responsibility for the manner in which the freed territories were disposed of or for the fate of the peoples liberated at that time. It took the position, to which it still adheres, that these people should be prepared for self-government, and **also that a natonal home for the Jewish people should be established in Palestine.**

''I am happy to note'', declared the President, ''that most of the liberated peoples are now citizens of independent countries. The Jews' national home, however, has not as yet been fully developed.

''It should, of course, be clear—and I regret that statements made by certain representatives in recent days have tended to confuse what should be clear—that when we speak of a Jewish state, we do not have in mind any racial state or any theocratic state, but one which will be based upon full equity and rights for all inhabitants without distinction or religion or race, and without domination or subjugation. What we have in mind by the Jewish state is most succinctly stated in a resolution adopted by the British Labor party in 1945—now represented by the present Government of the United Kingdom which requested this special session of the United Nations. I am quoting:

'' 'Here we halted halfway, irresolutely between conflicting policies. But there is surely neither hope nor meaning in a Jewish national home unless we are prepared to let the Jews, if they wish, enter this tiny land in such numbers as to become a majority. There was a strong case for this before the war and there is an irresistible case for it now'.''

Dr. Silver further quotes Emir Feisal, a leader of the Arab peoples, at the Peace Conference following World War I, on May 3, 1919, who wrote:

> **We Arabs look with the deepest sympathy on the Zionist movement. Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist organization to the Peace Conference, and we regard them as moderate and proper. We will do our best, in so far as we are concerned, to help them through. We will wish the Jews a most hearty welcome home. I look forward, and my people with me look forward, to a future in which we will help you and you will help us so that the countries in which we are mutually interested may once again take their places in the community of civilized peoples of the world.**

Mr. Andrei A. Gromyko, of U. S. S. R., calling attention to the deplorable condition of the Palestine set-up, stated:

> **In 1944 no less than 18,400,000 American dollars were spent for the maintenance of law and order. In the same financial year only 2,200,000 wes spent on public health, and only 2,800,000 on public education. The Anglo-American Commission comes to the conclusion that "even from the point of view of the budget, Palestine has become a kind of semi-military police state."**

In the territories where the Hitlerites were in control, continues Gromyko, the Jews suffered almost complete extinction. The total number of the Jews who fell at the hands of the Fascist hangman is something in the neighborhood of 6,000,000. Only about 1,500,000 Jews survived the war in Western Europe. But these figures give no idea of the situation in which the great mass of the Jewish people find themselves after the war.

The solution of this vexed situation, as suggested by Mr. Gromyko, and others, is the creation of a single Arab-Jewish state with equal rights for Jews and Arabs; or that Palestine be divided into two states, one Arab and the other Jewish.

(The United Nations to whom the controversy was submitted has, since this writing, decided that Palestine should be divided into two states, one for the Jews and the other for the Arabs. This decision is causing much agitation, particularly among the Arabs, and armed conflict in that unhappy land is common. However, in the light of God's promises to Abraham, we can see the matter in no other light than that Palestine is to become a national base around which the Jews are to gather. This land belongs to Israel and Israel will some day occupy it in peace and prosperity.)

As to the real character of the genuine Jews we quote from an article in "Liberty", by David Lloyd George, Britain's War Time Prime Minster:

"Surely the Jews are the most remarkable race that ever dwelt on this earth. When they were a poor people of peasants and shepherds dwelling on a rugged plateau covering ground no more extensive than Wales, they produced the most sublime literature that ever issued from the pen of man. When they were a despised province in a great empire, they founded a religion which finally conquered their conquerors and is today the accepted faith of the most powerful nations on earth. The very fact of their survival as a separate race, under the adversities and tribulations through which they have passed, demonstrates their inherent vitality and indomitable spirit. To quote the words of Walter Scott, describing the maltreatment of the Jews in England during the Middle Ages: 'There was no race existing on the earth, in the air, or the waters, who were the object of such an unintermitting, general and relentless persecution as the Jews of this period. . . . Norman, Saxon, Dane and Briton, however adverse these races were to each other, contended which should look with greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder and to persecute.'

"But the Jews have endured all these experiences for thirty centuries, and still they are five times as numerous and many times more powerful than they were in the greatest days of their national glory. * * * The Jews refuse to be good mixers. When they were bondsmen in Egypt they were not as other slaves. It was in the days of their Assyrian exile, over 2000 years ago, that Haman said unto King Ahasuerus, 'There is a certain people scattered and dispersed among the people in all the provinces of thy kingdom, and their ways are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king let it be written that they may be destroyed.' * * * For generations they have enjoyed the full rights of citizenship in the British Empire, and they have requited this treatment by a loyalty and patriotism which never shone out more conspicuously than during the World War (I). The most brilliant and successful general in the British army during the great war was an Australian Jew—General Monash. * * *

"No country is entitled to claim loyalty unto death from a people to whom it denies the elementary rights

of humanity. A Jew fairly treated is a loyal citizen in all lands."

And now on the alleged "Protocols of the Learned Elders of Zion", we quote from "Time", November 14, 1938:

"In Switzerland four years ago a book went on trial—the Protocols of the Learned Elders of Zion—in a suit brought and won by the Swiss Jewish Community against two booksellers (Time, Nov. 12, 1934). This notorious work, first published in Russia 33 years ago and circulated more or less surreptitiously throughout the western world since then, purported to expose a Jewish plot to destroy Christian civilization, dominate the earth. The Protocols, as the Swiss court found, have been repeatedly proved a fraud.

"Much of the material in them was first published in 1865 in a French political satire directed against Napoleon III. The allegation that the 24 sections of the work (dealing with specific terms in the 'plot') was drawn up by members of the first World Zionist Congress in 1897 was disproved by internal evidence. Most likely the Protocols were concocted by Tsarist secret police at the turn of the century. In the light of the political absurdities, the economic fantasies, the contradictory strategies outlined in the 'plot', only the most naive could believe in it. * * *"

Brigham Young said (supra), "It is impossible to convert the Jews, until the Lord God Almighty does it". How and when is the Lord going to do it?

The Lord tells of a time when he will "gather all nations against Jerusalem to battle", and the most revolting conditions shall prevail, (see Zeck. 13 & 14), when He shall come to their aid and shall be identified as their Savior; but let me quote the record from Doctrine and Covenants (45: 48-53):

And then shall the Lord set his foot upon this mount (Mount of Olives) and it shall cleave in twain, and the earth shall tremble, and real to and fro, and the heavens also shall shake. And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly.

And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn and cast into the fire. And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet?

And then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.

The people that have now for nearly two thousand years denied their Christ, and who were instrumental in his crucifixion, will be aroused to the truth, and with bowed heads and broken hearts will acknowledge their Master and begin to serve Him.

DECREES OF GOD CERTAIN

The decrees of God are always certain. Puny man often seeks to thwart His promises, but inevitably fails. There is nothing that man can do against God that does not in the end turn to His good.

"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." (D. & C., 100:15).

Nations, oftentimes in ignorance, take a stand against the word of the Lord, but their operations always come to nought.

Some generations after the death of Joseph whom Pharaoh made Governor of Egypt, the children of Israel began to be a very numerous people. They were in bondage to the Egyptians. In fulfilment of the promises of the Lord

they were more prolific than the Egyptians. Because of this fruitfulness and doubtless the "birth control" habits of the Egyptians, a practice prevalent in that early day, the Egyptians feared lest the children of Israel should soon outnumber them and raise up against and conquer them. It was then that Pharaoh acted. The record states:

"And Pharaoh charged all his people, saying, Every son that is born (to the Israelites) ye shall cast into the river, and every daughter ye shall save alive." (Ex. 1:22).

Pharaoh thought by slaying all the males born to the Israelites, thereby controling the male birthrate, he could maintain his control over the Israelites whom he was using as slaves. But he "reckoned without his host"; for a certain Levite mother, giving birth to a son, "took for him an ark of bulrushes and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's bank."

Pharaoh's daughter, coming to the river to bathe, found the ark and discovered the babe. She immediately decided to adopt the child. The baby was strategically placed in care of its mother to nurse until weaned. He was raised in Pharoh's home and educated in the schools of the Egyptians. His name was Moses. He became a mighty Prophet-leader, under God's direction, and eventualy led the children of Israel out of Egypt to their land of promise.

Going out of Egypt by way of the Red sea (being guided that way doubtless, that the power of God might be made more manifest) we learn that the Israelites crossed on dry land while Pharaoh and the Egyptian hordes, who pursued them, were drowned in the Red sea.

Thus by conspiring to commit murder, and doing so, the great Pharaoh was caught in his own trap and died ingloriously. It will be remembered that the king who instituted the law and the king who was drowned were two different men, but each of them subscribed to the law and was equally guilty of murder.

Another noted instance of the tables turning upon the aggressor was that of Herod, king of Judea. He learned that a king was born to the Jews, in his province and. guided by fear and jealousy, both of which are tools of the evil one, and not being able to ascertain who the new king was, he ordered slain "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Joseph, being warned of the Lord aforehand had taken the child into Egypt, thereby protecting it from death.

Jesus lived to establish the gospel of peace thereby planting the seeds for the overthrow of the Roman Empire and, later, Satan's reign.

But what become of King Herod? We quote from Josephus (Antiquities of the Jews, pp. 680-681):

> * * * **The distemper seized upon his whole body, and greatly disordered all its parts with various symptoms; for there was a gentle fever upon him, and an intolerable itching over all the surface of his body, and continual pains in his colon, and dropsical tumors about his feet, and an inflammation of the abdomen,—and a putrefaction of his privy member, that produced worms. Besides which he had a difficulty of breathing upon him, and could not breathe except when he sat upright, and had a convulsion of all his members; insomuch that the diviners said those diseases were a punishment upon him for what he had done to the rabbis. Yet did he struggle with his numerous disorders, and still had a desire to live, and hoped for a recovery, and considered of several methods of cure. Accordingly he went over Jordan, and made use of those hot baths at Callirrhoe, which run into the lake Asphaltitis, * * * and here the physicians thought proper to bathe his whole body in warm oil, by letting it down into a large vessel full of oil, where-**

upon his eyes failed him, and he came and went as if he were dying; and a tumult was then made by his servants, at their voice he revived again. (After trying to commit suicide and failing, the account continues) the king cried out louder than his distemper would well bear, and immediately sent some of his guards and slew Antipater (his son). * * * So Herod, having survived the slaughter of his son five days, died, having reigned thirty-four years since he had caused Antigonus to be slain, and obtained his kingdom; but thirty-seven years since he had been made king by the Romans.

This miserable murderer paid the penalty for his sin so far as such a debt can be paid in mortality, while the Christ whom he tried to slay, is destined to rule the world.

These two examples are a fair cross-section of history recording the fate of those whose lives are devoted to unrighteous acts; such, for instance, of Haman having the Jews condemned to death, and himself being hung on the gallows he had erected for the gallant Jew, Mordecai. And the sycophantic advisers of King Darius, causing Daniel to be cast into a den of lions for praying to his God, and coming out unharmed, while the accusers of Daniel, with their wives and children, were torn to pieces and devoured by the same lions.

"Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him."—Prov. 26:27.

An so rests the fate of sinners and persecutors.

TREASON

The charge of Treason has been hurled at the Latter-day Saints since the inception of the Church. The early leaders especially were thus charged. The Prophet Joseph Smith, with a few of his close associates, while at Far West, Missouri, was charged with "treason", along with other crimes. A court-martial was held, October 30, 1838, and the following order issued by Samuel D. Lucas, Major-General Commanding, to Brigadier-General A. W. Doniphan:

"Brigadier-General Doniphan: Sir: You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at 9 o'clock tomorrow morning.

(Signed) "SAMUEL D. LUCAS,
"Major-General Commanding."

General Doniphan's indignant reply:

"It is cold-blooded murder. I will not obey your order. My brigade will march for Liberty tomorrow morning, at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God.

"A. DONIPHAN,
"Brigadier-General."

—Roberts' Comprehensive History of the Church, 1:489-90.

The other brethren sentenced to be shot along with the Prophet, were: Sidney Rigdon, Hyrum Smith, L. Wight, George Robinson and Parley P. Pratt. —Auto. of Parley P. Pratt, p. 203.

Treason is declared to be, "Betrayal, treachery, or breach of allegiance or of disobedience toward the sovereign or government." Treason against the United States is declared by the Constitution (Art. 3, Sec. 3) to "consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort."

While on trial before Judge King, the jurist said, "Joseph was guilty of treason because he believed in the establishment of the Kingdom of God spoken of by Daniel."

Of course the establishment of the kingdom of God could mean the end of the United States Government. Col. Doniphan, Joseph's Attorney, stated to Judge King, "Judge, you had better indict the Bible."

Joseph had all along taught that the Constitution of the United States was

inspired of the Lord, and that so long as the officers of government adhered strictly to the provisions of the Constitution the government would stand and be blessed. But he well knew that the government would betray its trust, and that the constitution would be violated in a most flagrant manner.

The Lord, Jesus Christ, first taught treason against all governments in indicting that which is known as the "Lord's Prayer".

"Our Father which art in heaven, Hallowed be thy name. **Thy kingdom come.** Thy will be done, as in heaven, so in earth, etc."

Every Christian is praying for the coming of the kingdom of God. Its coming obviously means the going out of all other kingdoms and governments, and yet the Christians pray for it; they teach their children that prayer; it is printed in their prayer books. Are they all guilty of treason? Yes, treason against man made and man controlled governments, but at the same time loyalty to the God of heaven. God's government, when fully established, will mean the installation of the Great King, Jesus Christ, who is in reality the king of earth.

The Lord, instructing Nephi concerning this land of Zion (North and South America), said:

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.—2 Nephi 10:14.

That is the brand of treason practiced by true Latter-day Saints.

Is it raining, little flower?
Be glad of rain!
Too much sun would wither thee—
'T 'will shine again.
The clouds are very dark, 'tis true;
But close behind them shines the blue—
God watches, and thou shalt have sun,
When clouds their perfect work have done.

POWER FROM ON HIGH

When the work within does not keep pace with the work without, when we read and teach more than we pray, when our work is more before the eye of men than the eye of God, there is something wrong, and we are likely to break down altogether.

The only thing that can maintain us in effective service is communion, and if we fail in this we must go wrong. Communion with God must ever hold a higher place than service for God. Secret fellowship with God must never be put out of its place by public engagements even in godly things. Many are ready to perform showy acts of service apparently for God, who feels little craving for private communion with God.

In this age there is much of the head and hands, but little of the heart and affections. Much for the eye of man, little for the eye of God. There is a lack of real spiritual power, and without this power all is vanity. O Lord, give us more of this power from on high.—John Smart.

TERMINATION

Friends of TRUTH will be pleased to learn of the final termination of sentences of the ten so-called Fundamentalists who were sentenced to serve five years in the State Penitentiary for Unlawful Cohabitation. The matter was acted upon at a meeting of the Parole Board held January 15th. Defendants entered the prison May 15, 1945, and were released on parole December 15, 1945. They are as follows: John Y. Barlow, I. W. Barlow, Edmund Barlow, Albert Barlow, Joseph W. Musser, A. A. Timpson, J. L. Jessop, David Darger, H. K. Cleveland and Oswald Brainach.

This action makes final disposition of all the original group except one, whose parole was annulled. The brethren made good prisoners and feel that they have substantially benefited in the estimation of their fellowmen, by pleading guilty to the charge and serving time in prison for what they con-

sidered a sacred principle of their religion.

That a sentence of five years was all out of proportion to the enormity of the alleged crime, when it is called to mind that the maximum prison term of six months was fixed by the Federal statute, during the turbulent territorial days when the prosecution of the Saints for polygamous living was at its height, must be apparent to all.

The three persons—Charles F. Zitting, Louis A. Kelsch, and Arnold Boss—each served as prisoners of the State 31 months at hard labor. They first worked on the prison farm in the City and in the State cannery and pickle factory, where, largely through their efforts, it is said, the largest crops of fruit and vegetables, cannery and pickle packs were realized by the State in its history. Over the past 18 months these gentlemen have been engaged on the farm at the "Point of the Mountain" in horticulture, agriculture, dairying and general building lines, their services bringing them the munificent salary of 25c per week, barely enough to cover their weekly laundry bill.

We are pleased to greet our brethren now that they can again breathe the air of freedom as honorable citizens of the United States, and we commend the action of the Parole Board in their termination without demanding of them any promises whatsoever.

Trials and the Way to Perfection

Excerpts From Sermon of Brigham Young, June, 1857

Saints Must Be Tried as Was Abraham; Judgments About to Come in Fury; The Lord's Time Not Man's to Know; The Purpose of Devils—Their Necessity.

(Journal of Discourses, 4:368 et seq.)

* * * We must have the living witness within us. We need the light of the Holy Spirit continually, day by day, as you have been told hundreds of times. **How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves. That is your privilege.** And when you testify in this public congregation, or in your prayer meetings, testifying of the things of God that you know and understand, you are at liberty to speak freely upon those things which you believe. * * *

This is the kingdom of God; and no man can understand it, except by the Spirit of God. We are enjoying the blessings of our Father in heaven. No person can understand these blessings, except by the Spirit of revelation. When that Spirit has gone from the hearts of individuals, these valleys cease to be the valleys of peace unto them, cease to be the valleys of comfort and joy to them, and they seek for other climes. They first wander from the Saints and from their religion in their feelings, and finally they wander in person.

This people are blessed, and are a blessed people. When I meditate upon our present circumstances, and view the situation of the people I can feel nothing in my heart only to say, "God bless them." They are a God-blessed people. They do manifest to God, angels and men, that they are willing to sacrifice, if we may use the expression, all that they have, or expect to have in this world, in its present situation, that they may be the children of light, and walk in the favor of God, and secure their inheritance in the celestial kingdom of our God. All else is in the shade of them. * * *

But the people of the Most High God must be tried. It is written that they will be tried in all things, even as Abraham was tried. If we are called to go upon mount Moriah to sacrifice a few of our Isaacs, it is no matter; we may just as well do that as anything else. I think there is a prospect for the Saints to have all the trials they wish for, or can desire. Do not be discouraged when you hear of wars, or rumors of wars, and tumults, and contentions, and fighting, and bloodshed; for behold they are at the thresholds of our doors. Now, do not let your hearts faint; for all this will promote the kingdom of God, and it will increase upon the earth. Why? Because the world will decrease. We will be strengthened, while they will be weakened. Righteous principles will be multiplied and spread abroad, while wickedness will diminish and become limited in its power. The Saints of the Most High will increase. God's kingdom will increase upon the earth. And all we have to do, in order to increase, is to be sure that we are the children of God, inheritors of the blessings, promises, and faith of Abraham of old; then, whatever transpires, it is no matter.

The world are determined to destroy the kingdom of God upon the earth; they wish to obliterate it. The kingdoms of darkness are determined to destroy this kingdom. * * * They are not contending against you and me—they are contending against the God of heaven. Do you think He can manage his own affairs? "Yes, if He only will", you say. Do you think He can lead this people to victory and glory? "O yes", every heart responds, "if He has a mind to." Do you think we are safe in trusting in God? "Yes, if the Lord will actually preserve us."

How are you going to be assured of all this, and a great many more things? There is but one way—live so that you have the abiding witness within you that, if all the rest go to the devil, I am a servant of God, and will go into His presence. Let every man and woman take that course, and then the Lord will take care of the whole of them. * * *

Where is the place that people can serve God, but in the valleys of these mountains? Brother Chislett just told you, "Nowhere." Where is the continent, the people nation or kingdom, in which and among whom the Book of Mormon could have been translated, angels have visited the servants of God to restore the Priesthood and establish the kingdom of God, and that have risen, grown, and spread abroad, but in the government of the United States? Nowhere else, as you were told here a few Sundays ago. How is it now, with the present feeling of the people? Could that work now be done in the United States? It could not. The very duties performed by Joseph, Oliver, David, Hyrum, and others, could not now be done in the United States; for the people would rise en masse and put them to death, or drive them from their borders. * * *

The nation that gave me and many of you birth is very nigh to the hours of sorrow. Their cup is very nigh filled to the brim. They reject the servants of God; they reject the gospel of salvation; they turn away from the principles of truth and righteousness; and they are sinking in their own sins and corruptions. I would that they would have mercy on themselves. I will pray the Lord to have mercy on them, but I pray them to have mercy on themselves to return to the Lord, forsake their wickedness and learn righteousness, and then God would have mercy on them, and bestow His blessings upon them, if they would receive them. * * *

The Lord's time is not for me to know; but He is kind, long-suffering, and patient, and His wroth endureth silently, and will until mercy is com-

pletely exhausted, and then judgment will take the reins. I do not know how, neither do I at present wish to know. It is enough for us to know how to serve our God and live our religion, and thus we will increase in the favor of God.

You often hear people desiring more of the knowledge of God, more of the wisdom of God, more of the power of God. They want more revelations, to know more about the kingdom of heaven, in heaven and upon the earth, and they wish to learn and increase.

There is one principle that I wish the people would understand and lay to heart. **Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the kingdom of heaven—that you are full of confidence in God—that you will never betray a thing that God tells you—that you will never reveal to your neighbor that which ought not to be revealed, as quick as you prepare to be entrusted with the things of God, there is an eternity of them to bestow upon you.**

Instead of pleading with the Lord to bestow more upon you, plead with yourselves to have confidence in yourselves, to have integrity in yourselves, and know when to speak, and what to reveal, and how to carry yourselves and walk before the Lord. And just as fast as you prove to Him that you will preserve everything secret that ought to be—that you will deal out to your neighbors all which you ought, and no more, and learn how to dispense your knowledge to your families, friends, neighbors, and brethren, the Lord will bestow upon you, and give to you, and bestow upon you, until finally He will say to you, "**You shall never fall; your salvation is sealed unto you; you are sealed up unto eternal life and salvation, through your integrity.**"

Let every person be the friend of God, that whatever He reveals to you, you can wisely handle without asking Him whether you shall tell your wife of it or not. You can recollect the back-handed blow I gave to some of the brethren last winter. They were in pain, because they knew something which they could not tell to their wives. I would not trust such men out of sight with my dinner. God will not trust the least thing to such persons. Sisters, if you are in pain, because you cannot tell your husbands everything, you had better take a little catnip tea, and get over it, if you can. What will God reveal to such persons? Just enough to keep them from the gulph of despair, and lead them along until they get a little sense. I say this that you may learn to reveal that which you ought, and to keep the rest to yourselves. By so doing you prove to God that you are His friends, and will keep His secrets.

The world may howl around you and plead for the secrets of the Lord which he has given you, but they will not get them. When the Lord has proved his children true to what he has given in to their charge, and that they will do his bidding, he will tell such persons anything that they should know. A great many desire just enough of knowledge to damn them, and it does damn a great many.

Giving endowments to a great many proves their overthrow, through revealing things to them which they cannot keep. They are not worthy to receive them. Brother Heber (C. Kimball) takes the lead in giving endowments, and you may ask, "Why do you give such folks their endowments?" To qualify them to be devils, if they wish to be. **The plan of salvation is calculated to make devils as well as Saints; for bye and bye we shall need some to serve as devils; and it takes almost as much knowledge to make a complete devil as it does to fit a man to go into the celestial kingdom of God, and be-**

come an heir to His kingdom. We want to complete the education of a number of such fellows; * * * We have to make devils, and we are preparing them. Everybody must have the same chance for accepting or rejecting the blessings of the Gospel, you know. * * *

I will tell you a truth; it is God's truth; it is eternal truth: neither you nor I would would ever be prepared to be crowned in the celestial kingdom of our Father and our God, without devils in this world. Do you know the Saints never could be prepared to receive the glory that is in reserve for them, without devils to help them to get it? Men and women never could be prepared to be judged and condemned out of their own mouths, and to be set upon the left hand, or to have it said to them, "Go away into everlasting darkness", without the power both of God and the devil. We are obliged to know and understand them, one as well as the other, in order to prepare us for the day that is coming, and for our exaltation. Some of you may think that this is a curious principle, but it is true. * * *

THE AGE OF LEHI

M. ZVI UDLEY, Th. M., Ph. D.

To properly interpret the life and times of the Nepho-Lamanite Patriarch one must ascertain the date of his birth. The Seshet nowhere gives us this information; nevertheless, by carefully analyzing the First Book of Nephi, it is possible to closely approximate Lehi's age.

We read that in the first year of the reign of Zedekiah (597 B. C.), the Prophet Nephi was exceeding young (I Nephi 2, 16); this may well be a key to the problem of Lehi's age. This could mean little except that Nephi was not yet of legal age, after which time he would meet men on an equal basis. A Jew becomes of age on his thirteenth birthday (Ceremonies of Judaism, pp. 125-126, Jewish Encyclopedia, Vol. II, pp. 509-510). Yet, we know from Nephi's deeds that, at this time, he was large enough to be mistaken for Laban and was genious enough to become the leader of his brothers. Certainly he was a man in action, if not in age; we are left no choice but to assume that Nephi was nearly of legal age. He must have been between 12 and 13. At the same time we know that none of the sons of Lehi were married. If Nephi's age is a key to the problem, then this certainly is the lock which it fits; for Jewish law and tradition are very exacting regarding the age of marriage. Indeed, so strict are the Jewish beliefs regarding marriage, that tradition maintains "God utters a curse against those who remain single after twenty years of age; and those who marry at sixteen please him, and those who do so at fourteen still more."

Rab Huna maintained, "He who is twenty and is not married lives in sin. (The Babylonian Talmud, Leo Auerbach, ed., p. 185). The rabbis taught "Till the age of twenty, the Lord sits and waits. When will the man take a wife unto himself? But when he reaches twenty and had not taken a wife unto himself, the Lord says: Let his bones be swollen". (Ibid, p. 186).

Thus Jewish law declares that on "reaching the age of eighteen it is the duty of a man to take unto himself a wife in order that he may "be fruitful and multiply (Gen. 1:28); at any rate he should not pass his twentieth year without having taken a wife." (Laws and Customs of Israel, Gerald Friedlander, tr., vol. 4, p. 408).

Admittedly the codifications cited postdate Lehi by some centuries, but they are all based upon earlier traditions and practices, and it is generally admitted that they would have affected a person living at the time of Lehi. (Babylonian Talmud, op. cit., pp. 7, 9, 23).

It has been noted that at the commencement of Nephi's account, the sons of Lehi were not yet married; the date of their marriage we cannot state with certainty, but we know that it was some time perhaps more than a year, after the first exodus from Jerusalem. (1 Nephi 16-7). We know, however, that at the time of the marriage none of the sons were more than twenty; most probably the oldest was closer to eighteen, when Lehi fulfilled his obligation towards his son to "take a wife to him." (Ibid, p. 185).

Accordingly we suppose Laman to have been eighteen, Lemuel about seventeen; Sam, about sixteen, and Nephi about fourteen. Thus we know that Lehi married Sariah more than 18 years before 596 B. C. We suppose further that Lehi, in accordance with the law, was about eighteen when he took a wife unto himself.

Following this line through to its logical conclusion, we find that Lehi in the year 597 B. C. was 35 to 37 years of age; that he was born in or about the year 633 B. C., while Psamtik I reigned in Egypt. Knowing the approximate date of Lehi's birth, we are able to proceed with a study of Lehi's life, giving full credit to the influences which shaped his life.

Lehi, Sariah, and the Mother of Two Sons

Little is found in the Seshet regarding the marital life of the Patriarch; yet, from inference much can be gathered. We must not expect much information, for the Seshet is not a record of the life of Lehi, but rather of the life of Nephi. Even there we know little of the personal life of its writer.

The relations between Lehi and Sariah may well have been severely strained when Lehi left the land of Jerusalem; for the first mention of Sariah is when "she also had complained against my father, telling him that he was a visionary man." (I Nephi 5-2). It is easy to understand how she would not like to abandon her friends in Jerusalem, her wealth and position.

Sariah was the wife of Lehi's youth, (Oper. ch. 4), the mother of his four oldest sons. That is the total of our knowledge of her. It seems evident, however, that Sariah was not the only wife of Lehi.

In accordance with his position, the times in which he lived, and the nature of his calling, we might expect that Lehi had more than one wife; but a careful reading of the seferim Lehi bring forth certain questions which can only be answered by such a fact.

"And now", records Nephi, "my father had begat two sons in the wilderness; the elder was called Jacob and the younger Joseph". (Nephi 18, 7). Does it not seem strange that Nephi nowhere makes mention of his mother, Sariah, having given birth to two sons?

Nephi further mentions his grief when his parents were upon their sickbeds and then adds: "Jacob and Joseph also . . . were grieved because of the afflictions of their mother." Jacob and Joseph were also grieved, but by the "afflictions of their mother". Why did not Nephi record "our parents", and "our mother"?

Later, when the Prophet Jacob preached in the Temple against Nephite moral laxness, he nowhere pointed to Lehi as a monogonistic example.

There seems to be no alternative, but to interpret these passages to mean that Lehi was a polygamist. The name of his second wife we do not know; it may possibly have been Nahom (I Nephi 16:34), which means consolation; for her two sons were a consolation to Lehi because of the wickedness of his two eldest sons. This union seems also to have been blessed with several daughters. (II Nephi 5, 6).

Nahom was a loving and faithful wife to Lehi; nowhere do we hear of

the mother of Jacob and Joseph opposing any of the commands of the Lord.

SLANDER

You may slander persons who are entirely innocent, merely because you imagine they are guilty; you may have seen some circumstances which caused you to have suspicions; and instead of burying those suspicions in your own breast you give publicity to them and, perhaps, with an additional coloring; your own suspicions produce a dislike to them and you seek to create these disagreeable feelings against them in others.

You do not speak directly against them, for this would expose you as an open slanderer, and would measurably destroy your influence. In order that your slanders may have the greatest possible effect and obtain a degree of credibility, and produce more serious injury, you clothe them with piety. You hypocritically pretend that you very much dislike to speak of their faults; but you are very careful to insinuate, in a guarded and blind manner, some great evil, leaving the impression that there is something very serious, about which you do not like to speak. And thus you endeavor to instill bitterness of feeling and prejudice into the minds of your listeners. Woe unto you! for it would be better for you to be cast into the depths of the ocean than to unjustly offend those who are innocent before God. Woe unto you! for your hypocirsy and deceit shall fall with pain upon your own heads.

Again, you may slander persons who are not altogether innocent. You may expose them to others, who should be kept in ignorance concerning their faults, until the proper step can be taken with them, according to the law of God. You seek to make their sins public, and to create a prejudice among the Saints against them. You do not seek to save them, but to destroy. You place yourself in the attitude of a destroyer. Such a spirit is of the devil, for he also seeks to destroy, and to accuse the Saints, and to stir up wrath against them. Will you follow in his footsteps? Will you slander and speak evil of your brother or sister who has sinned? Will you seek to trample the weak Saint down to hell because he has been overtaken in a fault? Remember that if you do this you are no longer the saviors of men but their destroyers. Cease, therefore your slanders against the transgressor. Cease to spread forth his evil deeds upon the housetops. Cease to make public that which will injure and destroy. Cease your backbitings and all your evil speakings one against another. Cease your tattlings about your own family affairs, or those of your neighbor.

Mind your own business.

Get the beam out of your own eye, and keep it out.

Purify your own hearts.

If you ache to slander some one, slander yourself.

Speak against your own corrupt doings.

Be ashamed and confounded because of your own evil deeds.

Do your neighbor good, or let him alone.

Let Reformation be written on your hearts.

Let life—eternal life—be your motto forever.

It is the duty of the teachers who visit from house to house to search diligently after the spirit and feelings of the Saints.

Search out the slanderer—the backbiter—the evil speaker. Exhort them to repent quickly. Make them ashamed of their hard speeches. Teach them that no person, held in fellowship by the Saints, can be evil spoken of without sin. Teach them the law of God and

how to deal with transgressors in order to save them. Teach them that neither the innocent nor the guilty among the Saints can be slandered without bringing condemnation upon the slanderers. Teach them that if they do not reform in these things they themselves will wither away and be cast out from among the people of God.—Mill Star, May 2, 1857).

MOBS AND APOSTASY

December 22, 1837:

Apostle Brigham Young left Kirtland on account of the fury of the mob, who threatened to kill him because he would proclaim publicly and privately that he knew by the Holy Ghost that Joseph Smith, Jun., was a Prophet of the Most High God.—Church Chronology, p. 14.

Speaking of the time he left Kirtland for England on a mission, Heber C. Kimball says: "I went over about the time when the Church was broken up in Kirtland, and when there were not twenty persons on the earth that would declare that Joseph Smith was a Prophet of God."—J. of D., Vol. 4:105.

Joseph Smith:

"Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball."—History of Church, Vol. 5:412.

Joseph Smith:

"Many men will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the Kingdom of God that are retained in the heavens, and are to be revealed to to the children of men when they are prepared for them, they will be the first to stone you and put you to death."—Supplement to N. & E. C. of M., p. 69.

In the light of the above facts is it any wonder that the early leaders of the Church could not make all things clear concerning the Kingdom of God?

THE ATOMIC BOMB AND GOD'S FORCES

"But in his estate shall he honor the GOD OF FORCES". (Dan. 11:38).

This verse refers to the world dictator who will appear in the end of this age. He will honor a new "god"—the "god of forces . . . a god whom his fathers knew not."

It is possible that this "god of forces" has some reference to atomic energy or a similar more powerful agent employed in the end of the age.

According to the Scriptures, an attempt will be made to maintain peace on the basis of FORCE. The effort will be unsuccessful and the greatest war in history will result.

The "godless" character of the coming world dictator is clearly revealed in the Book of Daniel:

> **And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.**
>
> **Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.**
>
> **But in his estate shall he honor the God of forces. (Dan. 11:36-38.)—W. W. Herrstrom.**

THE WELCOME MAN

(Walt Mason)

There's a man in the world who is never turned down, wherever he chances to stray; he gets the glad hand in the populous town, or out where the farmers make hay; he's greeted with pleasure on deserts of sand, and

deep in the aisles of the woods; wherever he goes there's the welcoming hand—he's The Man Who Delivers the Goods. The failures of life sit around and complain; the gods haven't treated them white; they've lost their umbrellas whenever there's rain, and they haven't their lanterns at night; men tire of the failures who fill with their sighs the air of their own neighborhoods; there's one who is greeted with love-lighted eyes—he's The Man Who Delivers the Goods. One fellow is lazy and watches the clock, and waits for the whistle to blow; and one has a hammer, with which he will knock, and one tells a story of woe; and one, if requested to travel a mile, will measure the porches and roods; but one does his stunt with a whistle or smile—he's The Man Who Delivers the Goods. One man is afraid that he'll labor too hard—the world isn't yearning for such; and one man is always alert, on his guard, lest he put in a minute too much; and one has a grouch or a temper that's bad, and one is a creature of moods; so it's hey for the joyous and rollicking lad—for the One Who Delivers the Goods!

HEREDITY

There is nothing we cannot overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal Will! That, too, is thine
Inheritance, strong, beautiful, divine,
Sure lever of success for one who tries.

Pry up thy faults with this great lever, Will!
However deeply bedded in propensity.
However firmly set. I tell thee, firmer set.
Is that vast power that comes from Truth's immensity.

Thou art a part of that strange world. I say!
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are;
Believe thyself divine and watch and pray.

There is no noble height thou cans't not climb;
All triumphs may be thine in Time's futurity
If whatsoe'r thy fault thou dost not faint or halt,
But lean upon the staff of God's security.

Earth has no claim the soul cannot contest;
Know thyself part of the eternal Source,
And naught can stand before thy spirit's force
The soul's divine inheritance is best.

—Ella Wheeler Wilcox.

THE UNMEASURED OVER-HEART

Wherever thru the ages rise
The altars of self-sacrifice;
Where Love its arms has opened wide,
And man for man has calmly died:
I see the same white wings outspread
That hovered o'er the Master's head!
Up from undated time they come.
The martyr souls of heathendom,
And to His cross and passion bring
Their fellowship of suffering.

I trace His presence in the blind
Pathetic gropings of my kind,—
In prayers from sin and sorrow wrung,
In cradle-hymns of life they sung,
Of the Unmeasured Over-heart;
Each, in his measure, but a part
And with a stronger faith confess
The Greater that it owns the less.

* * * *

The life man giveth for his friend
Becomes vicarious in the end.

* * * *

So welcome I from every source
The tokens of that primal Force.

* * * *

Guide, Comforter, and Inward Word,
The Eternal Spirit of the Lord!

—Whittier.

When a doctor, called to a house to attend a confinement, had been upstairs a few minutes he came down and said to the husband, "Have you got a corkscrew?" He was given one and went upstairs. A few minutes elapsed . . . he came down and said, "Got a screwdriver?" He was given one. Again he went up. A few minutes and he was down for a third time, asking for a chisel and mallet.

"Good gracious, doctor", the worried husband said, "is it a boy or a girl?"

"Don't know yet", replied the doctor, "can't get my medicine case open."—Informant.

First Farmer: "That duck of your looks worried."

Second Farmer: "I don't blame him. I got a big bill starin' me in the face, an' I'm worried, too."

TRUTH

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

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The Married Jesus

By
M. ZVI UDLEY, Th. M., Ph. D.

Christian orthodoxy has so influenced the modern world to think of Jesus as a celibate that any suggestions to the contrary always bring down shouts of "Blasphemy!" However, the "Mormon" concept is considerably different from that of Orthodoxy, and not only permits a married Jesus, but even demands it! Orson Hyde, on one occasion, referred to this concept, explaining:

> **It will be borne in mind that once on a time there was a marriage in Cana of Galilee, and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Martha and Mary, and the other Mary also whom Jesus loved must have been highly unbecoming and improper to say the best of it.**
>
> **I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads, and unmarried, or even married, he would be mobbed, tarred and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), "He shall see his seed, prolong his days, etc." Did Jesus consider it necessary to fulfill every righteous command or requirement of his father? He most certainly did. . . . He came to fulfill. Did he multiply, and did he see his seed? Did he honor his Father's law (to multiply and replenish the earth) by complying with it, or did he not? Others may do as they like, but I will not charge our Savior with neglect or transgression in this or in any other duty.—Journal of Discourses, 4:259-260**

On an earlier occasion, this same Apostle had dwelt on this subject, and in defending his stand, maintained:

> **I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children.**
>
> **All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfill the commands of his Father . I worship one that is just pure and holy enough "to fulfill all righteousness"; not only the righteous law of baptism, but the still more righteous and important law, "to multiply and replenish the**

"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."

earth". Startle not at this! for even the father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only "did what he had seen his Father do."—Journal of Discourses, 2:210.

Before proceeding to more historic matters, let us examine the text of John I:1-12, wherein is recounted the history of the Marriage at Cana:

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called and his disciples, to the marriage." (It should be remembered that Jewish marriages are arranged by the parents, so when all was ready Jesus' Mother sent word for him to come and bring his disciples.) When there was no more wine Jesus was told by his mother, and "Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it." How presumptuous this would have been, were she not the sponsor of this marriage feast! "Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now and bear unto the governor of the feast. And they bear it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was . . . "how surprised he must have been, for he well knew that in the whole house there was no wine! ". . . but the servants which drew the water knew": so, of course, when this wine was so marvelously provided, the governor asked the servants whence it came; for they knew whence it was, and when he was told who had provided the wine, "the governor of the feast called the bridegroom, and saith unto him. . . . **thou hast kept the good wine until now.**" That the bridegroom was Jesus is self-evident; for, when the governor knew Jesus had prepared the wine, he certainly would not thank some one else for it!

Jesus said once that he came to fulfill the Law: the first positive commandment of the Bible, according to rabbinic understanding (Maimonides, Minyan ha-Mitzvet, 212) is that dealing with the propagation of the human race (Gen. 1:28); thus it has been considered the duty of every member of the House of Israel to marry at an early age. The late rabbis set eighteen as the age for marriage (Ab. v. 24); and anyone, they maintained, who remained after twenty without marrying was cursed by God Himself (Kid. 29b). Earlier traditions, however, persistently encouraged children to marry as soon as they reach the age of puberty (Sanh. 76b); and many important Jews are known to have been married at such an early age. Indeed, so important was marriage regarded in ancient Israel that frequently men who had passed twenty without marrying, were compelled by the courts to take a wife.

Noteworthy in this connection is a statement made some years ago in a sermon by the celebrated Emil Hirsch, chief Rabbi of Chicago's famed Sinai Congregation: "Now as the life of Jesus is pictured in the New Testament, there are certain peculiar defects in that life from the Jewish point of view. His teachings are the ideal teachings of Judaism, they are not new teachings, nor new revelations. They are confirmations of Jewish thought and life. But his personal life—I am speaking respectfully, I do not think any one should think I cast any shadow on the beauty and perfection of that life but I can take it as it is pictured—you know he was not married and from the Jewish point of view that is a defect. The Jewish morality insists that a man who lives without a wife, that a man who does not assume the social responsibility for the continuation of society, lives a life that is not complete." (Emil Hirsch:

My Religion, New York, 1925, pp. 13-44.)

Ever since the time when, under the influence of Greek philosophy, Jesus was converted to the heathens instead of the heathen being converted to Jesus, there has been great difficulty in converting the Jew; this pagan conceived Jesus does not fulfill the requirements of the Messiah of Israel! However, this was not always the case, for we read that on Pentecost 3000 Jews from all parts of the Empire were converted, and it is a well known historical fact that in all parts of the world the Apostles first **converted** the Jews. (See Schonfield: The History of Jewish Christianity, London, 1936). How could this be? Certainly it necessitated a different approach than was used to convert the heathen. Unfortunately, little remains of the Scriptures of the Judeo-Christian Church: only Matthew, Hebrews, and Revelations are included in the New Testament of all those writings which were produced for the Jewish Christians. However, even though latter Christians have attempted to exclude from the Scriptures all references to Christ's marriages, there remains in Hebrews one indisputable reference thereto.

The author of the Epistle to the Hebrews goes to great lengths to explain that Jesus is the great High Priest who makes atonement for man's sins. According to Jewish law the High Priest had to be married on the Day of Atonement; and so important was this held to be that, in case of unforeseen circumstances, an extra wife was held in readiness, that a marriage might be performed in order to fill the requirements prerequisite to entering the Sanctuary (Yomah 1:1).

It is written in this Epistle that "Christ is not entered into the holy places made with hands, **which are figures of the true;** but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24). If it was required that the High Priest be married to enter the Holy Places on earth, which are but figures of the true, then how much more it would be required to enter into the heavenly sanctuary! These requirements were in no wise secret among the Jews, and had the author wanted not to imply that Jesus was married he would have said so plainly, and would not have hesitated to tell the Jews their concepts were false. This then is the reason that in early days millions of Jews were converted: in former times no heathen celibate was preached to them as their redeemer and Messiah, but a Jew of the Law! When again he be preached unto the Jew, they will hearken unto the teaching.

"But", says the critic, "can you produce no proof of these marriages? Are you founded on simple exegesis?" Indeed not! But first, let us recall the two other passages of Scripture that prophecy of a married Messiah: Psalms 45:9, King's daughters are among thy honorable women (Benoth melekim bikrotheka); even more clearly than the English does the Hebrew show this to mean an amorous association, for the word is more correctly translated "sweethearts"—with the definite implication that a marriage has been performed! Further in Isaiah 53:10, it is plainly recorded that "he shall see his seed", by which is meant that at his crucifixion he shall see one, at least, of his own children present: some old accounts of the crucifixion plainly record that one of the women at the cross carried in her arms a child. Was this not his?

Let us now proceed to determine what historical information can be assembled to substantiate these facts: in one of his sermons, President Jedediah Grant called the world's attention to the reasons for Jesus' persecution:

> **What does old Celsus say, who was a physician during the first century, whose medical works are esteemed very highly at the present time. His works on theology were**

burned with fire by the Catholics, they were so shocked by what they called their impiety. Celsus was a heathen philosopher; and what does he say on the subject of Christ and the Apostles, and their belief? He says, "The grand reason why the Gentiles and Philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." . . . A belief in the doctrine of plurality of wives caused the persecution of Jesus and his followers. We might almost think they were "Mormons".—Journal of Disc., 1:345.

This interesting claim of Celsus seems well grounded on facts, for in the Talmud appears a statement that Yeshu (Jesus) of Nazareth was anathematized because of his interest in women:

They (Rabbi Yehoshua ben Perachya and Yeshu of Nazareth) chanced on a certain inn where they were treated with much honor. He (Rabbi Yehoshua) said: How fair is the hostess! Yeshu said to him: Rabbi, her eyelashes are too short. Yehoshua ben Perachya said to him: Wretched man, do you occupy yourself with such things? He sent out four hundred trumpets and anathematized him.—Sab. 104b.

Latter-day Saints will find these facts corroborated by their own historical investigations regarding the visit of Jesus to the Nephites: Reynolds, Roberts, and Sjodahl, as well as others, have frequently identified Quetzalcoatl with Jesus. More recently, however, Apostle Paul Hanson of the Reorganized Church has published a scholarly study of the identification problem (Jesus Christ Among the Ancient Americans, Independence, 1944) which conclusively proves that Quetzalcoatl was Jesus Christ. Significantly, perhaps, Apostle Hanson omits from his study all reference to the fact that the ancient Americans taught that Quetzalcoatl only began his preaching after being persecuted for his relations with Quetzalpetlatl. This tradition seems remarkably similar to those statements of Celsus and the Talmud. Did not Jesus, in giving the Nephites a full account of his life and teachings, tell his American followers that he had been persecuted because of his relations with women?

It is sometimes objected in relation to the marriages of Jesus that it is not possible to produce the names of his wives, so before proceeding to furnish some information regarding one of his children, we will discuss this suppposedly embarrassing question. We should note that the New Testament was collected under Gnostic influence, and marriage was thus looked down upon; we do not know the names of the wives of Peter, Paul, Philip, Nathaniel, indeed of any of the chief Apostles, although Clement of Alexandria (c. 100 A. D.) states that all the Apostles were married. (Eusebius, Ecclesiastical History. Book III, Chapter 30). Thus we should hardly expect to find even such excellent proof as has been produced regarding these facts; however, we can say that the wives of Jesus were: Mary Magdalena, Martha, Mary, Elizabeth, Quetzalpetlatl (or is this to be understood as another name for one of the previous?); and Irenaeus informs us that certain "heretics", whom he does not further identify, taught that Christ was married to Sophia (Chakemah?); and, in the **Letter of Herod to Pilate,** speaking of Jesus it says "Procla, uxor sua" (Procla his wife): the reliability of this last statement is perhaps to be questioned because the name suggests a Gentile; on the other hand, it mentions she saw him after his resurrection, thus supporting the statement.

Did Jesus have children? There seems to be evidence that such was the case: In 1873 M. Clermont-Ganneau discovered near Bethany on the Mount of Offence certain sarcephagi of extremely ancient times. On these were small crosses, but none of the usual symbols of Jewish burials, "which leaves no doubt of the religion of the persons whose remains were preserved in them." M. Clermont-Ganneau, writing of these discoveries in the PALESTINE EXPLORATION FUND QUARTERLY, 1874, pp. 7-10, notes the following to have been buried there: Salome, wife of

Judah; Judah, son of Eleazar (Lazarus); Eleazar, the son of Nathan; Martha, daughter of Pesach; **Simeon, son of Jesus**; Salomzion, daughter of Simeon. Other sarcephagi had been destroyed earlier. Concerning them writes Cleremant-Ganneau: "By singular coincidence, which from the first struck me very forcibly, these inscriptions, found close to the Bethany road, and very near the site of the village, contain nearly all the names of the personages in the Gospel scene which belonged to the place: Eleazar (Lazarus), Simon, Martha . . . a host of other coincidences occur at the sight of all these evangelical names . . ."

The "Simeon son of Jesus" was called in one of the inscriptions "the Priest" (Ha-Kohan), and M. Clermont-Ganneau concluded: " . . . this Simeon might very well be the second Bishop of Jerusalem. But then would arise . . . the grave question of the marriage of Christian priests, since Simeon has a daughter named Salamsion". M. Clermont-Ganneau's French name suggests him to be Catholic, and bound to the doctrines of celibacy; however, the first 15 Bishops of Jerusalem were circumcised Jews, and the earlier ones, at least, certainly obey the marriage commandments! It seems the only reason Clermont-Ganneau did not candidly state his beliefs was the question of a married clergy, for throughout his article he suggests this Simeon to have been the Bishop of Jerusalem. He promised to write a complete paper on the subject when he had more carefully examined all the find. It was an important find from the standpoint of archaeology, for it was the first actual discovery of the name "Martha", which "would alone be sufficient to make this collection important from an exegetic point of view"; yet, his promised paper was never published! Why? Was it because a full study of the find disclosed that this "Simeon the Son of Jesus" was the Bishop of Jerusalem? I fully believe this to be the case. Orthodox Christians have purposely destroyed valuable historical evidences which would prove embarrassing to them; that such was probably the case here is suggested by the fact that several ancient writers imply that Simeon the Bishop of Jerusalem, and President of the Church, (died c. 106 A.D.), was of the family of Jesus. It would be only natural for Jesus' son, when he was old enough, to succeed James, the brother of the Lord, on his death, to the Presidency of the Church. In all probability Simeon was a son of Jesus and Martha, and was that child who appeared at the crucifixion.

After long centuries of ignorance and superstition Christianity is at last becoming more liberal: the time will come when such ideas as are here presented will no longer shock the Christian world, and then we may confidently expect scholars to uncover much material proving the conclusions reached in this paper.

THE RIGHTEOUSNESS OF MARRIAGE AND ITS OPPOSITE

By PRES. JOSEPH F. SMITH

Many people imagine that there is something sinful in marriage; there is an apostate tradition to that effect. This is a false and very harmful idea. To the contrary, God not only commends but He commands marriage. While man was yet immortal, before sin had entered the world, our Heavenly Father Himself performed the first marriage. He united our first parents in the bonds of holy matrimony and commanded them to be fruitful and multiply and replenish the earth. This command He has never changed, abrogated or annulled; but it has continued in force throughout all the generations of mankind.

Without marriage the purposes of God would be frustrated so far as this world is concerned, for there would be

none to obey His other commands. God created this earth as a home for the children whom He had begotten in the spirit, as He had before time created other earths, innumerable to man, for the same purpose.

Without marriage this world would have remained an empty wilderness without inhabitants, or if children were born thereon by promiscuous intercourse, without restraint or law, man would have been a savage without family ties or relationships and the whole world would have been a pandemonium, little less than a hell. Indeed it is altogether probable that had such conditions existed, humanity would have died out in a few generations—the children would have been left uncared for and unprotected, and, of those who grew to manhood, every man's hand would have been against his neighbor, and woman would have been his victim and his slave. Marriage is the guardian, the conservitor of the human family.

In the history of the nations this lesson is impressed with unvarying uniformity—where marriage has been honored and observed the people have been virtuous, and being virtuous have been strong. This is written by the hand of time throughout all generations past, and will so continue to the end.

There appears to be something beyond and above the reasons apparent to the human mind why chastity brings strength and power to the peoples of the earth, but it is so. Let us take Rome, ofttimes, because of her widespread dominion, called the mistress of the world, as an instance. For several centuries after the city's foundation no such thing as a divorce was sought or granted. Then Rome was the most powerful of all lands. But a change came, her people grew wealthy in the spoiling of the nations; with wealth came luxury, with luxury licentiousness, until the moral condidition of the empire became unspeakably corrupt. Wives were swapped, bartered and exchanged, put away and divorced for a whim or a fancy, and harlotry was almost universal. Then swiftly followed her decline and fall, and more virtuous and more vigorous, though from Rome's standpoint, less civilized races took her place in the world's history, while all her glory became a memory and a dream never again to be revived. And what is true of the Romans is true of other races—the Babylonians, the Greeks, the Nephites, as examples.

Today a flood of iniquity is overwhelming the civilized world. One great reason therefor is the neglect of marriage; it has lost its sanctity in the eyes of the great majority. It is at best a civil contract, but more often an accident or a whim, or a means of gratifying the passions. And when the sacredness of the covenant is ignored or lost sight of, then a disregard of the marriage vows, under the present moral training of the masses, is a mere triviality, a trifling indiscretion.

The neglect of marriage, this tendency to postpone its responsibilities until middle life that so perniciously affects Christendom is being felt in the midst of the Saints. To do so is fashionable, it is "in the air", it is the "correct thing", early marriages are decried, argued against, frowned down. Certainly we are not in favor of the very young marriages that prevailed a few centuries ago, when many of the queens of England were married at fourteen, in fact Isabella, daughter of the King of France, was only eight years old when she married (1396) King Richard II. Mahomet consummated his nuptials with Ayesha when she was only nine years old. This the other extreme, is also harmful in its results.

But what we wish to impress upon the Saints is that the legitimate union

of the sexes is a law of God, that, to be blessed of Him, we must honor that law, that if we do not do so the mere fact that we are called by His name will not save us from the evils that neglect of this law entails, that indeed we are only His people when we observe His laws, that when we do not do so we may expect the same unfortunate results to come upon us as flow to the rest of humanity from the same causes. In other words, "human nature is human nature" in saint or sinner, and we shall surely witness licentiousness increase in our midst if we disregard and neglect honorable wedlock.

We believe that every man holding the holy priesthood should be married, with the very few exceptions of those who through infirmities of mind or body are not fit for marriage. Every man is a worse man in proportion as he is unfit for the married state. We hold that no man who is marriageable is fully living his religion who remains unmarried. He is doing a wrong to himself by retarding his progress, by narrowing his experience, and to society by the undesirable example that he sets to others, as well as he himself, being a dangerous factor in the community.

There are doubtless other reasons than the force of outside example—the influence of the environment, that cause their inclination amongst us to put off marriage. As a community we are the richest in the world, with the wealth more evenly divided than amongst the other communities — few millionaires and no beggars. But being thus wealthy our young people are too poor to get married. They want to commence life at the point that their parents have now reached in affluence and comfort. This is not necessary, we do not deem it even desirable; certainly not as an excuse for postponing matrimony.

On the other hand, we are of the opinion that many fathers do not do their whole duty by their sons; they do not encourage them to enter the married state by such material assistance as they might reasonably afford. They do not say, "My boy, if you will get married, I will give you so many acres of my land, where you can build a home and commence life."

Too often when the son does marry he has to go hundreds of miles away, say to Arizona or Alberta, to make a home that a little consideration on the part of the father would enable him to create at that father's side. By this, as we think, short-sighted course, some fathers have their children scattered from Montana to Mexico, and still the old homestead remains partially untilled, there is more work thereon than the father alone can properly do.

Again, some of our young men seem to be frightened out of marriage. They dread the preposterous claims made by some of the "weaker" sex for the "rights of women". When they marry they want a home keeper and a wife, not a public lecturer—that duty they are willing to relegate to aged maidens and the widows. This feeling may be a foolish one, but it certainly exists, and it is not helpful. Zion is no place for a war of the sexes. God intended them to be one, and so declared. It is not doing His work to keep them separate, or to cause them to feel that they have diverse and opposed interests, and that separation, not union, is the object of their creation. He who discountenances marriage is opposing God's law and injuring humanity.

We say to our young people, get married, and marry aright. Marry in the faith, and let the ceremony be performed in the place God has appointed. Live so that you may be worthy of this blessing. If, however, obstacles not at present removable, prevent this most perfect form of marriage,

have your Bishop perform the ceremony, and then, at the earliest possible moment, go to the Temple. But do not marry those out of the Church, as such unions almost always invariably lead to unhappiness and quarrels and often finally to separation. Besides they are not pleasing in the sight of Heaven. The believer and unbeliever should not be yoked together, for sooner or later, in time or in eternity, they must be divided again.

And now we desire with holy zeal to emphasize the enormity of sexual sins. Though often regarded as insignificant by those not knowing the will of God, they are in His eyes, an abomination, and if we are to remain His favored people they must be shunned as the gates of Hell. The evil results of these sins are so patent in vice, crime, misery and disease that it would appear that all, young and old, must perceive and sense them. They are destroying the world. If we are to be preserved we must abhor them, shun them, not practice the least of them, for they weaken and enervate, they kill man spiritually, they make him unfit for the company of the righteous and the presence of God.

In conclusion we wish to impress upon our brethren who locally preside in Zion the importance of enforcing these truths upon the minds of our youth, and of their encouraging in every way their positions give them opportunity, righteous wedlock amongst the Saints.—Juvenile Instructor, Vol. 37, p. 400.

A LETTER TO THE GOVERNOR

For the record's sake and general information to our readers, we herewith present a copy of a very excellent letter written to the Governor and members of the Board of Pardons, by Charles F. Zitting, one of the so-called "Fundamentalists" who elected to remain in prison rather than make any concession to a law which he regarded as unconstitutional.—Editor:

1400 East 21st South St.
Salt Lake City, Utah
August 25, 1947

Governor Herbert B. Maw
and other members of the
Utah State Board of Pardons,
State Capitol Building
Salt Lake City, Utah.

Honorable Gentlemen:

On June 22, 1947, Warden John E. Harris interviewed Louis A. Kelsch, Arnold Boss and myself and told us that he had been officially authorized by the Utah State Board of Pardons to inform us—"that it would not be necessary for us to remain at the Utah State Prison another day if we would promise to obey the laws of Utah."

We could have been paroled on December 15, 1945, had we compromised our conscience and made similar promises, but we then chose to stay until we could get a termination and be released as free men. We have now served over two years and three months laboring on the Prison Farm.

To date, you gentlemen have done all you could for us. You are responsible to administer the laws of the State as they stand. We honor you in your calling, but haven't you now administered the law in our case? We have served nearly one-half of our top time in our sentence of nothing to five years. Bank robbers, thieves, adulterers and murderers are leaving this prison—and many of them on a termination with no strings attached —with twenty per cent to one-half of their top time served.

Must the laws of Utah be above the laws of God and above a man's conscience? Probably in a Totalitarian reign, but not in a true democracy. The citizens of this country have a right to break laws when it requires

them to compromise their conscience in order to live the law.

The following is from Whitney's Popular History of Utah, page 324: Thomas Jefferson had said: "The rights of conscience we never sumbitted, we could not submit, we are answerable for them to our God", and Blackstone, the great authority on human laws, set forth this trite rule: "If ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter."

My ancestors—John Alden and Priscilla Alden—came to this country on the Mayflower over 325 years ago, because they could not conform to the laws of their European homeland without compromising their conscience, and another one of my ancestors—David Pettigrew, Chaplain of the Mormon Battalion, came to Utah in 1847, with the Mormon pioneers because he and they could not subscribe to the ethics demanded by the citizens of Illinois without compromising their conscience.

George Washington, Patrick Henry, Thomas Jefferson and other early colonists rebelled against England and a boat load of tea was dumped in Boston Bay because they could not subscribe to England's unjust tax laws without compromising their conscience and becoming economic slaves and thus came the American Revolution and the birth of our great nation.

When a citizen of our country feels a law is unjust he has a right to carry it to the Supreme Court of the United States, but first he must break the law before he has a case to take on up to the highest tribunal of the country. This is his right, and it is being done every year. Every year the Supreme Court of our Country is ruling in favor of the individual by terming laws unconstitutional.

But, when the Supreme Court rules against the individual by terming the law constitutional, is that the end of his fight? Must he compromise his conscience and live the law? He is not compelled to by the law of this country. I wish to draw your attention to the Dred Scott case. In the days of Abraham Lincoln, a negro slave by the name of Dred Scott, broke the law by running away from his master who had whipped him severely and he crossed the Mason-Dixon Line into the northern states. At that time a law of our land stated that the negro slaves were mere chattel, the same as farm animals, and it gave the masters the right to whip or abuse them at will. This law had also been termed constitutional by a ruling of the United States Supreme Court. Abraham Lincoln was criticised because he took up the fight for Dred Scott in the face of this Supreme Court decision and then he came out with his famous declaration—"A question is never settled until it is settled right." He carried this case to the United States Supreme Court and the decision was reversed. Shouldn't we, or anyone, have the same recourse as Dred Scott?

Now, entirely aside from my religious views regarding Plural Marriage, I cannot agree to compromise my conscience and obey all laws, just or unjust, without question. If I did, I would be letting my sons down, who offered their lives by fighting for nearly three years in the South Pacific for the four freedoms, and I would be helping to sow the seeds of Totalitarianism in the structure of our Government. I think too much of true democracy and true democratic laws to agree to do that, and I cannot agree to do something I don't intend to live up to.

This position is set forth clearly by the Mormon Church in the 134th Section of their Doctrine and Covenants, and Utah is 74 per cent Mormons. However, other citizens of this State take this same position.

The Most Reverend Duane G. Hunt, Bishop of the Salt Lake Catholic Diocese, in giving a Centennial address just last month before the luncheon meeting of the Salt Lake Rotary Club in the Hotel Utah (as reported in the Salt Lake City Deseret News on July 22, 1947) stated, among other things: "No one must be asked to compromise his conscience." He also said, "God is the Creator; He created all men; they are equal; human rights come from God, obviously, not from society or government; Government exists to protect human rights, certainly, not to usurp them." Bishop Hunt declared the Christian order of things is "God is first, man second, and Government third." This order, as outlined by Bishop Hunt does not weaken our Government but strengthens it. It was the order followed in forming our Government. It is our guarantee against fascism, communism, and all other forms of dictatorial governments. A man's conscience should be granted perfect freedom by law as long as the exercise of it does not trample on the rights and privileges of others.

Therefore, in respect to your offer to release us from the Utah State Prison if we will promise to live the laws of Utah, I will give you my answer: I love this land and its Constitution as it was framed by the inspiration of God, and I intend to live all the laws of our State and Nation except wherein it requires me to compromise my conscience.

With only the kindest of feelings towards our State and its officers, I remain,

Respectfully yours,

CHARLES F. ZITTING.

Men may be forced to bow to the superior strength of the State; but neither the State nor the world can compel them to yield their consciences. One might lead a horse to water but cannot make it drink. Men and women may be fed to lions, made torch lights on the "Appian Way", the State may torture them on the racks, crucify them on a tree, tear them limb from limb, or incarcerate them in prison for life, but the power of the State over them obtains only during mortality. When set free their spirits soar aloft and leave nothing to be regretted but the baseness and shame of their persecutors. Jesus said:

> **And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.—Luke 12:4-5.**

Brother Zitting's letter to the Pardon Board is unassailably sound and doubtless had a good effect upon the minds of the officials.

Some are asking, "Why didn't you all remain in prison until released as those brethren were?" To which we answer: It was an individual matter which concerns those men only. Some figured a parole better than nothing and, by promising to obey the laws of the State during their parole season, as they were then being compelled to obey such laws on the inside of the prison walls, they chose the course of freedom, and were able, while parolees, to better provide for their families and bring back to life their former business connections; while the four who remained in did so from choice, having a conscientious feeling that it was best.

These fifteen men convicted of Unlawful Cohabitation are men of probity and reliability—just the sort of men that states are made of—honest, just and firm, with a good social and religious background. "Why, you men are not criminals", was flung at them by the officials of the State Penitentiary on several occasions; neither were they treated as criminals, but

were honored and respected for the good citizens they are.

We cannot think that the State of Utah is proud of the part it played in the prosecutions; and much less the officials of the Mormon Church that took an active part in the—shall we say, persecutions—yes, for such it was any way one looks at the situation.

But there is no bitterness in our hearts because of this church instituted crusade. Women were torn from the protection of their husbands, and children were deprived of their fathers and natural protectors; yet valuable lessons have resulted. It is the aspiration of these defendants to remain good citizens of the State and assist in its social and economic growth.

CHILDREN OF THE KING

A visitor was once watching a group of slaves, slouching and shuffling off to their work. One, tall, broad-shouldered fellow, strode on, head erect and with the gait of a man.

"How's that?" the visitor asked.

"Oh, he's the son of an African king", was the reply. He never forgets that."

Alas! we forget, amid the drudgeries of earth, that we are sons and daughters of the King of kings, and in training for thrones in His empire!—The Christian Herald.

LEGISLATURE VS. POLYGAMY

During the session of Congress we spent some time in the capital, proposing to work for the enfranchisement of the women of the District of Columbia and of the territories; but finding that Congress was more likely to disfranchise the women who already possessed this right, than to enfranchise others, our efforts were used, as far as possible, to prevent this backward step.

Had we been a voter, we might have had less trouble to convince some of our friends in this affair.

Several bills were introduced, any one of which, if it became a law, would have disfranchised the women of Utah.

The McKee bill had been referred to the House Committee on Territories. While the subject was under discussion in the committee, by invitation of the members, on two occasions, we stated our views. One of the members, before the committee convened, gave his reason for favoring the passage of the bill.

"The woman's vote sustains polygamy", said he, "and to destroy that, I would take the right of suffrage from every woman in the territory."

"Would it do that?" we inquired.

"I think it would."

"Did polygamy exist in the territory before the women voted?"

"Oh, yes!"

"Have they ever had the privilege of voting against it?"

"No; that has never been made an issue; but they voted to send a polygamist to Congress."

"Did any man vote for him?"

"Yes, more than eleven thousand men, and ten thousand women."

"How many voted for the opposing candidate?"

"Something less than two thousand men and women together."

"You intend to disfranchise the men who voted for this man?" we asked.

"Oh, no!"

"Then the polygamists can still come to Congress by a majority of five to one." Though this was true, he seemed to think it very wrong to disfranchise the men.—The Women of Mormondom.

Rabbi Jacob taught, This world is like a vestibule to the world to come. Prepare yourself in the vestibule, that you may enter the banquet room.

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

GOD is unchangeable, so are his laws, in all their forms, and in all their applications, and being Himself the essence of law, the giver of law, the sustainer of law, all those laws are eternal in all their operations, in all bodies and matter, and throughout all space. It would be impossible for Him to violate law, because in so doing He would strike at His own dignity, power, principles, glory, exaltation and existence.—John Taylor.

UTAH CONSPIRACY STATUTE

In the Conspiracy case of the so-called Fundamentalists, under which 32 men and women were convicted in the Third Judicial District Court of Utah, for attending general gatherings and giving their testimonies regarding the Gospel of Jesus Christ, and were sentenced to serve a year in the County prison, the U. S. Supreme Court has ruled to vacate the judgment of the Supreme Court of Utah which upheld the judgment against the defendants; and the case is remanded back to the Utah Supreme Court for its interpretation of the Utah statute under which defendants were convicted.

We are presenting herewith the Court's two opinions:

SUPREME COURT OF THE UNITED STATES

No. 60.—October Term, 1947

Joseph White Musser, Guy H. Musser, Charles Frederick Zitting et al., Appellants,

v.

The State of Utah.

Appeal from the Supreme Court of the State of Utah.

(February 9, 1948)

Mr. Justice Jackson delivered the opinion of the Court.

The appellants sought review by this Court of a decision by the Supreme Court of Utah on the ground that the State convicted them in violation of the Fourteenth Amendment to the Federal Constitution. In the trial court a motion to dismiss the charge at the close of the evidence broadly indicated reliance on the Fourteenth as well as the First Amendment, and such reliance was indicated in requests for instructions. A preliminary motion to quash the information was stated in broad terms which it is claimed admitted argument of any federal grounds. Trial resulted in con-

viction and the Supreme Court of the State overruled all constitutional objections and affirmed.

On argument in this Court, inquiries from the bench suggested a federal question which had not been specifically assigned by defendants in this Court, nor in any court below, although general transgression of the Fourteenth Amendment had been alleged. This question is whether the Utah statute, for violation of which the appellants are amerced, is so vague and indefinite that it fails adequately to define the offense or to give reasonable standards for determining guilt. The question grew out of these circumstances:

Defendants were tried on an information which charged violation of Sec. 103-11-1, Utah Code Ann. 1943, in that they conspired "to commit acts injurious to public morals as follows: . . ." It then specified acts which amount briefly to conspiring to counsel, advise and practice polygamous or plural marriage, and it set forth a series of overt acts in furtherance thereof. The Supreme Court considered that the prosecution was under Paragraph (5) of 103-11-1 which, so far as relevant, defines conspiracy, "(5) to commit any act injurious to the public health, the public morals or to trade or commerce or for the perversion or obstruction of justice or the due administration of the laws . . . ."

It is obvious that this is no narrowly drawn statute. We do not presume to give an interpretation as to what it may include. Standing by itself, it would seem to be warrant for conviction for agreement to do almost any act which a judge and jury might find at the moment contrary to his or its notions of what was good for health, morals, trade, commerce, justice or order. In some States the phrase "injurious to public morals" would be likely to punish acts which it would not punish in others because of the varying policies on such matters as use of cigarettes or liquor and the permissibility of gambling. This led to the inquiry as to whether the statute attempts to cover so much that it effectively covers nothing. Statutes defining crimes may fail of their purpose if they do not provide some reasonable standards of guilt. See, for example, **United States v. Cohen Grocery**, 255 U. S. 81. Legislation may run afoul of the Due Process Clause because it fails to give adequate guidance to those who would be law-abiding, to advise defendants of the nature of the offense with which they are charged, or to guide courts in trying those who are accused.

When the adequacy of this statute in these respects was questioned, the State asked and was granted reargument here. Rehearing convinces us that questions are inherent in this appeal which were not presented to or considered by the Utah Supreme Court and which involve determination of state law. We recognize that the part of the statute we have quoted does not stand by itself as the law of Utah but is part of the whole body of common and statute law of that State and is to be judged in that context. It is argued that while Paragraph (5) as quoted is admittedly very general, the present charge is sustainable under Paragraph (1) thereof which makes a crime of any conspiracy to commit a crime and that the sweep of Paragraph (5) is or may be so limited by its context or by judicial construction as to supply more definite standards for determining guilt. It is also said that the point, so far as this case is concerned, has been waived or lost because there was no timely or sufficient assignment of it as ground for dismissal to comply with state practice. We believe we should not pass upon the questions raised here until the Supreme Court of Utah has had opportunity to deal with this ultimate issue

of federal law and with any state law questions relevant to it.

This trial was not conducted in federal court nor for violation of federal law. It is a prosecution by the State, in its courts, to vindicate its own laws. Our sole concern with it is to see that no conviction contrary to a valid objection raised under the Fourteenth Amendment is upheld. What the statutes of a State mean, the extent to which any provision may be limited by other Acts or by other parts of the same Act, are questions on which the highest court of the State has the final word. The right to speak this word is one which State courts should jealously maintain and which we should scrupulously observe. In order that the controversy may be restored to the control of the Supreme Court of Utah, its present judgment is vacated and the cause is remanded for proceedings not inconsistent herewith.

Vacated and remanded.

Mr. Justice Black concurs in the result.

Mr. Justice Rutledge, with whom Mr. Justice Douglas and Mr. Justice Murphy concur, dissenting.

I would make a different disposition of the case. I think a deeper vice infects these convictions than their apparent invalidity for vagueness of the Utah statute, first suggested on the original argument here, even if further construction by the Utah courts might possibly remove that ground for reversal. The crucial question, which the case was brought to this Court to review, is whether the state supreme court has construed the Utah statute to authorize punishment for exercising the right of free speech protected by the First and Fourteenth Amendments to the Federal Constitution.

The statute which appellants have violated provides that it shall be a crime for two or more persons to conspire "to commit any act injurious . . . to public morals." The opinion of the state supreme court construes these words to apply to conduct which induces people to enter into bigamous relationships and, more particularly, to the advocacy of the practice of polygamy. It held that the appellants were properly convicted because the evidence proved that they were parties to "an agreement to advocate, counsel, advise and urge the practice of polygamy and unlawful cohabitation by other persons."

Although the entire record of the trial has not been brought here, it is clear that some appellants urged certain particular individuals to practice polygamy. (1) For present purposes I assume that such direct and personalized activity amounting to incitation to commit a crime may be proscribed by the state. However the charge was not restricted to a claim that appellants had conspired to urge particular violations of the law. Instead, the information as construed by the state court broadly condemned the conspiracy to advocate and urge the practice of polygamy. (2) This advocacy was at least in part conducted in religious meetings where, although pressure may also have been applied to indivduals, considerable general discussion of the

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(1) "At one of these meetings, one Heber C. Smith, Jr., was made the specific object of remarks of various defendants." — Utah —, —, 175 P. 2d 724, 735.

(2) Although the information in terms charged a conspiracy to advocate AND practice polygamy, the state court construed it as though it charged a conspiracy to advocate THE PRACTICE OF polygamy. — Utah —, —, 175 P. 2d 724, 730.

religious duty to enter into plural marriages was carried on. (3)

Neither the statute, the information, nor the portions of the charge to the jury which are preserved in the printed record distinguished between the specific incitations and the more generalized discussions. Cf. **Thomas v. Collins,** 323 U. S. 516. Thus the trial and convictions proceeded on the theory that the statute applied indiscriminately to both types of activity. This is made doubly clear by the fact that the state supreme court set aside the convictions of several defendants who had done no more than attend meetings, give opinions on religious subjects and criticize legislation. (4) By setting aside these convictions that court indicated that it did not consider every discussion of polygamy, or attendance at meetings where the practice is advocated, to be "an act injurious to the public morals." Such a limitation on the scope of the statute was unquestionably required by the Federal Constitution. But as I read the opinion of the state court, it did not make a further limitation also required by the First and Fourteenth Amendments. The Utah statute was construed to proscribe any agreement to advocate the practice of polygamy. (5) Thus the line was drawn between discussion and advocacy.

The Constitution requires that the statute be limited more narrowly. At the very least the line must be drawn between advocacy and incitement, and even the state's power to punish incitement may vary with the nature of the speech, whether persuasive or coercive, the nature of the wrong induced, whether violent or merely offensive to the mores, and the degree of probability that the substantive evil actually will result. See **Bridges v. California,** 314 U. S. 252, 262-263.

It is axiomatic that a democratic state may not deny its citizens the right to criticize existing laws and to urge that they be changed. And yet, in order to succeed in an effort to legalize polygamy it is obviously necessary to convince a substantial number of people that such conduct is desirable. But conviction that the practice is desirable has a natural tendency to induce the practice itself. (6) Thus, depending on where the circular reasoning is started, the advocacy of polygamy may either be unlawful as inducing a violation of law, or be constitutionally protected as essential to

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(3) "It is true . . . that at certain meetings speakers discussed polygamy, reading from the Bible and making the claim that the ancient polygamous marriage system was instituted of God, and that 'plural marriage is a law of God', and that some individuals at these meetings declared that legislation prohibiting the practice of polygamy violates the spirit of the First Amendment to the Federal Constitution; that some speakers denounced officials of the Mormon Church for excommunication of people for teaching or practicing plural marriage, stating that the leaders of said church have 'no divine authority' and that such church is apostate; and that some services were conducted as 'testimonial meetings' at which members of the congregation arose voluntarily to express their views on any subject, and to acknowledge gratitude to God." — Utah —, —, 175 P. 2d 724, 723.

(4) "If it were true that none of the defendands did anything other than to attend meetings as indicated above (see note 3 supra), expressing disagreement with some other denomination, criticizing legislation, and giving opinions on religous subjects, none of the convictions could be upheld. The right of free speech cannot be curtailed by indirection through a charge of criminal conspiracy." — Utah —, —, 175 P. 2.d 724, 734.

(5) The court held "that an agreement to advocate, teach, counsel, advise and urge other persons to practice polygamy and unlawful cohabitation, is an agreement to commit ACTS injurious to public morals within the scope of the conspiracy statute." — Utah —, —, 175 P. 2d 724, 731.

(6) "Political agitation, by the passions it arouses or the convictions it engenders, may in fact stimulate men to the violation of law. Detestation of existing policies is easily transformed into forcible resistance of the authority which puts them in execution, and it would be folly to disregard the casual relation between

(Continued on bottom page 264)

the proper functioning of the democratic process.

In the abstract the problem could be solved in various ways. At one extreme it could be said that society can best protect itself by prohibiting only the substantive evil and relying on a completely free interchange of ideas as the best safeguard against demoralizing propaganda. (7) Or we might permit advocacy of lawbreaking, but only so long as the advocacy falls short of incitement. (8) But the other extreme position, that the state may prevent any conduct which induces people to violate the law, or any advocacy of unlawful activity, cannot be squared with the First Amendment. At the very least, as we have indicated, under the clear-and-present-danger rule, the second alternative stated marks the limit of the state's power as restricted by the Amendment.

The Supreme Court of Utah has in effect adopted the third position stated above. It affirmed the convictions on the theory that an agreement to advocate polygamy is unlawful. The trial court certainly proceeded on this theory, if it did not go further and consider discussion of polygamy as injurious to public morals as well. Therefore, even assuming that appellants may have been guilty of conduct which the state may properly restrain, the convictions should be set aside. A general verdict was returned, and hence it is impossible to determine whether the jury convicted appellants on the ground that they conspired merely to advocate polygamy or on the ground that the conspiracy was intended to incite particular and immediate violations of the law. Since therefore the convictions may rest on a ground invalid under the Federal Constitution, I would reverse the judgment of the state court. Cf. **Thomas v Collins, supra; Williams v. North Carolina**, 317 U. S. 287; **Stromberg v. California**, 283 U. S. 359.

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the two. Yet to assimilate agitation, legitimate as such, with direct incitement to violent resistance, is to disregard the tolerance of all methods of political agitation which in normal times is a safeguard of free government. The distinction is not a scholastic subterfuge, but a hard-bought acquisition in the fight for freedom, and the purpose to disregard it must be evident when the power exists. If one stops short of urging upon others that it is their duty or their interest to resist the law, it seems to me one should not be held to have attempted to cause its violation." Judge Learned Hand in MASSES PUB. CO. v. PATTEN, 244 F. 535, 540.

(7) "We have nothing to fear from the demoralizing reasonings of some, if others are left free to demonstrate their errors and especially when the law stands ready to punish the first criminal act produced by the false reasonings; these are safer corrections than the conscience of a judge." Excerpt of letter written by Thomas Jefferson to Elijah Boardman of New Milford, Connecticut, on July 3, 1801, quoted by Charles A. Beard, The Nation, July 7, 1926, vol. 123, p. 8.

(8) "But even advocacy of violation, however reprehensible morally, is not a justification for denying free speech where the advocacy falls short of incitement and there is nothing to indicate that the advocacy would be immediately acted on." Mr. Justice Brandeis, concurring in WHITNEY v. CALIFORNIA, 274 U. S. at 376.

The case seems to hang on the wording, "To commit any act injurious to public morals". What are public morals? With one Judge, dancing may be regarded as injurious to public morals; with another the smoking of cigarets, drinking wine, or eating pork. The statute gives an unprecedented latitude to the Judiciary, and is most dangerous to a Republic. The statute in fact, and as stated by Justice Jackson, "attempts to cover so much that it effectively covers nothing".

THE PRIESTHOOD QUESTION RECURS

Let us take as a text this from a Deseret News Editorial (Jan. 10, 1948):

"We can never hope to convert anyone with error, whether it be mytholo-

gy, fantasy, or deliberately devised false doctrine. Let us teach the truth, the whole truth and nothing but the truth."

Writing in the Improvement Era on the subject, "Which is the Greater—Priesthood or the Church?", Dr. John A. Widtsoe again adds error to his "Evidences and Reconciliations".

The statement so closely sponsors an article by Dr. Widtsoe, published in the Improvement Era, of September, 1936, and answered in TRUTH, October, 1936 (Vol. 2, No. 5, pp. 73 et seq.), we deem it wise to republish excerpts from our 1936 article, for the benefit of many who haven't access to it. Editor.

PRIESTHOOD MATTERS

In an article published in the Improvement Era for September, 1936, Elder John A. Widtsoe, of the Council of the Twelve, treats upon the Priesthood under the heading of "The Needs and Nature of Authority". The article, while meritorious in the main, closes with an obvious attack on statements relative to Priesthood functions appearing in this Magazine. Our readers will recall that in the July, 1936, issue of TRUTH, we touched on the subject—"The Priesthood's Supremacy". In this article it was shown that Priesthood is God; that under its authority the Church and also the Kingdom were organized; that each of these two organizations is auxiliary to and functions under the Priesthood. It was shown that the Priesthood was employed in building up the Kingdom of God before either the Church or kingdom came into existence as specific organizations, and that it has always been and will so continue to be indepedent of these organizations and their appendages.

In attacking this position Elder Widtsoe makes statements not supported by the record. Says he:

> **It is evident that Priesthood, essentially the power of God, may exist, whether or not the Church is upon the earth. The Lord has possessed His Priesthood or power from "the beginning."**

Thus far the statement is true. The Priesthood is all in all and does exist and function without the consent or authority of the Church; it is the creator of the church and always remains superior thereto and independent thereof. But quoting further:

> **Nevertheless, it has been so ordained, that whenever the Church of God is upon earth, ALL Priesthood on earth should function within it. The Church is the keeper, under the Lord, of the plan of salvation, and of the Priesthood necessary to carry out the provisions of the plan. THERE CAN BE NO HOLDERS OF THE PRIESTHOOD WHO ARE INDEPENDENT OF THE CHURCH. * * * Similarly excommunication from the Church removes from a man every vestige of Priesthood power that he may have possessed. * * * The Church and Priesthood are interwoven; when the Church is upon the earth neither can exist independently. * * * Whenever the Church is on the earth, all Priesthood on earth is a part of its organization, no Priesthood bearer is independent of the regularly organized Church.**
>
> **The strength and power of the Church are in its divinely given Priesthood. As it functions so will the Church prosper. In fact the whole truth of the Church depends on the validity of the Priesthood of the Church.**

In the interest of brevity and clarity let us treat these propositions under the following headings:

> **1st. Whenever the Church of God is upon earth, all priesthood on earth should function within it.**
>
> **2nd. The Church is the keeper, under the Lord, of the plan of salvation and of the Priesthood necessary to carry out the provisions of the plan.**
>
> **3rd. There can be no holders of the Priesthood who are independent of the Church. Similarly, excommunication from the Church removes from a man every vestige of Priesthood power that he may have possessed.**
>
> **4th. The strength and power of the Church are in its divinely given Priesthood. As it functions so will the Church prosper. In fact the WHOLE TRUTH OF THE**

CHURCH depends on the validity of the Priesthood.

Treating the fourth point first, we are, in the main, in agreement with Elder Widtsoe. Certainly the strength and power of the Church are in its divinely given Priesthood. The Church could not exist as the Church of Christ without at least some portion of the Priesthood. Certainly as the Priesthood functions so will the Church prosper, provided—and this is the crux of the proposition—provided the Church is in harmony with the Priesthood and receives its direction therefrom. The Church has not always done this, any more than children are always obedient to their parents. The father of the Church is the Priesthood, and in proportion as the Church carries out the direction of the Priesthood, its father, in just that proportion will it prosper.

One of the leading authorities of the Church is quoted as saying: "It is true the Church has gone on a brief detour, but it will get back safely." Such an admission is, to say the least, significant. No thinking person acquainted with the mission of the Church and the revelations given to guide it, will deny that it has gone on a detour. God Himself has, in substance, so declared; and He promised in His own due time to send one Mighty and Strong to bring it back onto the correct road (See D. & C., Sec. 85). But no sane person will charge God with putting His house out of order; and as Priesthood is God, this out of Order situation did not spring from that source. Hence to "prosper" with the functioning of Priesthood the Church must place itself in harmony with Priesthood and remain so.

Certainly it is true, as stated by Elder Widtsoe, that the "WHOLE TRUTH OF THE CHURCH depends on the validity of the Priesthood." The Church being the child of the Priesthood, if the Priesthood were spurious or illegitimate, so the Church would be. A pure fountain will bring forth pure water and none other kind. This admission of Elder Widtsoe's, that the "whole truth of the Church depends on the validity of the Priesthood", effectually disposes of the question that Priesthood must necessarily operate **exclusively** within the Church. It is the Church that must function exclusively within the Priesthood if it is to be recognized of God; it can no more exist without the Priesthood than a mortal body can live without blood. Priesthood is the life of the Church.

Now to the first point:

Whenever the Church of God is upon earth, all Priesthood on earth should function within it.

This is true only in part. All Priesthood that the Church is endowed with should function within the Church, and will do so as long as the Church is in order, but the Church may not be endowed with all the functions of Priesthood. This fact is admitted in point Two, viz:

The Church is the keeper under the Lord, of the plan of salvation and of the Priesthood NECESSARY TO CARRY OUT THE PROVISIONS OF THE PLAN.

Here it is plainly shown that only so much of the Priesthood as may be necessary for the Church "to carry out" its mission, is entrusted to it. The truth of this is obvious. It could not be otherwise. By way of illustration we might assume that a certain party has been appointed General Manager of a large mercantile store. He has full power to install and to discharge. He selects division managers over departments and to each of these division managers he imparts sufficient of his authority to enable the successful carrying out of the duties of that department. He gives to no one division manager all his authority; nor does he, in delegating part of his authority to others, actually part with any of it himself.

It is clear that Joseph Smith did not at any time endow the Church with a fulness of Priesthood authority. He gave the Church only such portion of Priesthood authority as it could absorb and properly handle. Neither did Joseph trust the Church with all the revelations. In September, 1834, a committee was appointed at Kirtand to make selections from the revelations which had been given to Joseph Smith. Joseph was a member of this committee. The selection was to be made for the guidance of the Church. A year later the work of the committee was approved, and on the title page of the first edition of the Doctrine and Covenants this appears: "Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints: Carefully selected from the Revelations of God and compiled by Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon, Frederick G. Wlliams (Presiding Elders of said Church), Proprietors."—His. of the Church, p. 250.

Here it is clearly shown that only a part of the revelations were given to the Church at that time. Other revelations have since been added and some material subtracted, but there is still much more that has not been given to the Church:

> **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. If the Church knew ALL THE COMMANDMENTS one-half they would reject through prejudice and ignorance.—Life of Heber C. Kimball, p. 133.**

The above statement of Joseph Smith shows conclusively the Church was not prepared to receive all the revelations entrusted to the Priesthood, nor is it yet prepared to do so. One case in point is the revelation pertaining to Celestial or plural marriage. The record shows Joseph Smith received this revelation (D. & C., Sec. 132) as early as the year 1831. He did not entrust the Church with it. In 1843 a part of the revelation was reduced to writing and a number of the leading brethren in the Priesthood were secretly taught the law and permitted to enter into it, still the Church was not entrusted with it. It was not until 1852 that the Church was offered the benefits of the law and received the same as one of its tenets. During an interim of more than twenty years the measure remained exclusively a Priesthood issue and was administered to members of the Church wholly independent of the Church. And here let us say a similar condition exists today: The Woodruff Manifesto stopped the system of plural marriages in the Church; and yet the Priesthood, independent of the Church and wholly within its functions, continued to teach the principle and induct people into it. "Plural Marriage", the Church says, through Elder Joseph Fielding Smith, "is one of those IRREVOCABLE and UNCHANGEABLE laws of the Gospel, but the Church is not teaching it now." Obviously then, it is left for the Priesthood, wholly aside from and independent of the Church, to teach this "irrevocable and unchangeable" law of salvation. It is a "law of the Priesthood" and is being taught by the Priesthood.

One case in point should be cited here: Some time after the Manifesto was officially adopted by the church, Elder Anthony W. Ivins was sent into Mexico to take charge of the colonies in that Republic. He was set apart by members of the First Presidency of the Church to exercise the sealing powers in behalf of those whom they (the First Presidency) should recommend as being worthy to enter into plural marriage. Under this authority many plural marriage unions were consummated. This authority, though limited in its scope, as to territory and to individuals to be accommodated, was given and exercised without Church sanction. * * * This action of giving a special mission, fully supported as it is

by available records, leads to two definite conclusions:

(a) That such Priesthood authority has, in this dispensation, been exercised outside of the Church, wholly independent of it, and with the sanction of the leaders thereof who, themselves were endowed with higher Priesthood authority than the Church possessed.

(b) The special Priesthood function was given Elder Ivins with definite limitations, showing that not only the Church may be restricted in the exercise of Priesthood authority, but that when delegated to individuals, its functions may also be limited.

This is another proof that Priesthood does not necessarly function exclusively within the Church, but on the other hand, it may be and frequently is exercised independent of the Church.

Again: a constitution for the kingdom of God was revealed from heaven and at least one branch of the kingdom—that of the Grand Council of Fifty—was organized in the spring of 1844. This was accomplished and the Council proceeded to function and continued for years so to do, wholly independent of the Church and without the knowledge of many of its members. Speaking of this event, Brigham Young said:

> **This (the Church) is what we are in the habit of calling the kingdom of God, but there are further organizations. The Prophet gave the full and complete organization to the kingdom the spring before he was killed The kingdom is the kingdom Daniel spoke of, which was to be set up in the last days. * * * I shall not read you the names of the members of this kingdom, neither shall I read to you its constitution; but the constitution was given by revelation. * * *—Des. News, Aug. 29, 1874.**

"There are other organizations." Then the Church hasn't a monopoly on organizations, nor on Priesthood functions, for in this organization of the Kingdom the Priesthood functions independent of the Church. That the Church is subordinate to Priesthood is shown in President John Taylor's "Items on Priesthood", which were made the official position of the Church at that time (October, 1880). Here President Taylor speaks of the Aaronic Priesthood as ONE OF THE GRAND AIDS or appendages to the Melchisedek Priesthood (p. 14). This language implies that there are other "AIDS" to the Melchisedek Priesthood. What are they? The Church is one, the Kingdom another, and all organizations growing out of these two major organizations are "AIDS" to the Priesthood.

Sec. 107 of D. & C., verse 5, states: "All other authorities or offices in the church are appendages to this (Melchisedek) Priesthood"; and since the Church can have no identity except through its "authorities or offices", it cannot be held that the Church has authority over the Priesthood, but is an appendage to the Priesthood, which, in majesty and power, controls the Church, functioning both in and out of it.

The question of the rights of the Church and those of the Priesthood was touched upon by Brigham Young after the martyrdom of Joseph Smith. Said he, in reply to the statement of Sidney Rigdon:

> **Does the Church want it as God organized it? Or do you want to clip the power of the Priesthood, and let those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them.—His of Church, 7:235.**

If this indicates anything it is that irrespective of the course of the Church, the Priesthood may act in building up the kingdom of God.

The record shows further that while the Church continued in existence from Moses to John the Baptist, yet it operated under only a portion of the Priesthood. "Some of Moses' honor" or some of the Priesthood he held, was conferred upon Joshua, etc.—(Items

on Priesthood, 8); and this "honor" in more or less purity continued to John the Baptist,—it was the Aaronic division of the Priesthood. But while a part of the Priesthood continued in the Church the greater or Melchisedek Priesthood functioned out of the Church and entirely independent of it, with such Prophets as Ezekiel, Isaiah, Jeremiah, Daniel and others.—(Ib. 10).

That the Church may wander from the Priesthood and yet continue in existence is evidenced by many historical recordings of Bible, Book of Mormon and recent occurrences. Brigham Young says on this point:

> **Why have they wandered so far from the path of truth and rectitude (gone on a detour)? Because they LEFT THE PRIESTHOOD and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church, but it is not so, the Church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances.—J. of D., 12:69.**

The Church in this day has "gone from the Priesthood", in at least the one instance of ceasing to teach an "irrevocable and unchangeable" law of the Priesthood which it once accepted; and to the extent it has strayed from the Priesthood to that extent it is wandering "in the wilderness". An item from the remarks of Apostle Franklin D. Richards is in point:

> **The Priesthood in the last days is to be manifested in sufficient power to bear off the kingdom of God triumphant that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a law of ordinances administered to them, not according to the power of endless life. Men will be saved in the last days as in former days, according to their faith and WILLINGNESS to receive the word of God and walk in it.—Mill. Star, 16:36.**

It is the Priesthood that controls these matters and not the Church. To hold that the Church, changeable as it is and always has been, has exclusive jurisdiction over the Priesthood activities is an admission that the "tail should wag the dog."

We now pass to the third point:

> **There can be no holders of the Priesthood who are independent of the Church.**

This portion of the statement we have already answered. Certain functions of the Priesthood have always been exercised independent of the Church by those having authority to do so. The Church is created by the Priesthood and is ever subordinate to it. But to continue on point three—

> **Similarly, excommuncation from the Church removes from a man every vestige of Priesthood power that he may have possessed.**

This statement is a grave fallacy which the leaders of the Church today, in the **interest of their own administration,** should correct. Elder Widtsoe offers no proof to verify his statement. We are led to believe that in making the statement the writer was aiming to embarrass those church members against whom action has been taken for either living a law of God or teaching its necessity. It is strange that some of the leading brethren who entered the principle of plural marriage since the Woodruff Manifesto, should continue to harp upon the evil consequences in such a course on the part of others. It is the same as a real thief crying "catch thief", to direct public attention elsewhere. To think that in the economy of God one man can be "unchurched" and his Priesthood taken from him for the act of living a law of God, is, to say the least, bewildering; but add to that bewilderment the fact that the Brother who is instrumental in the "unchurching" procedure is guilty of the same act, and acting under the same authority, and yet he retains his Priesthood and his standing among his brethren, and one is led to seriously doubt the good

faith of the present leaders of Ephraim. That is the position today. Where is our sense of reason?

The Lord, through His servants, long ago announced this truth as pertaining to excommunications:

> **Those who are entrusted with power to excommunicate MUST act in truth and righteousness in their official duties. They are not authorized to cut off any live branch or any inactive particle of the body which may be quickened or warmed or encouraged into life. * * * "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."—Mill. Star, 40:262-3.**

That many a humble, earnest, active and devoted Latter-day Saint is being "cut off the Church" today for doing no more than some of the leaders themselves have done, is a fact that cannot be consistently contradicted.

There is only one way that a man may be deprived of his Priesthood. The Lord prescribes it as follows:

> **That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify, our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD, or the authority of that man.—D. & C., 121:37.**

That is the Lord's way of withdrawing the Priesthood. If a man is wicked, if he is guided by "vain ambition", or attempts to exercise control, dominion or compulsion "upon the souls of the children of men, in any degree of unrighteousness", and will not repent, it is Amen to his Priesthood; this no matter who he may be, whether the President of the Church, an Elder in the Church, or President of a Deacons' Quorum. * * *

(The late President Joseph F. Smith gave the following instruction:

"The Lord can take away the power and efficacy of their ordinations, and will do so if they transgress. No endowments nor blessings in the House of the Lord, no patriarchal blessing, **no ordination to the Priesthood** can be taken away, once given. To prevent a person for cause from exercising the rights and privileges of acting in the offices of the Priesthood, may and has been done, and the person so silenced still remain a member of the Church, but this does not take away from him any Priesthood that he held."—Imp. Era, 11:46).

In assuming the position Elder Widtsoe does, as published in the Era and noted herein, he advances two very strange proofs as backing for his statements:

> **1st. Joseph Smith and Oliver Cowdery had been ordained Apostles by Peter, James and John, and required under that authority to organize the Church of Christ. Yet after the act of organization was accomplished Joseph and Oliver were ordained Elders in the Church, that is the Priesthood that they had received was brought under and made a part of the organization of the Church.**
>
> **2nd. Those who had been formerly baptized, for the remission of their sins, including Joseph and Oliver, were re-baptized to become members of the Church (D. & C., Sec. 22). Any claim to Priesthood or Priesthood authority by those not members of the Church is false and invalid.**

To the first proposition we have but to say that in accepting positions in the Church which was created by Joseph Smith and Oliver Cowdery under the authority of the Priesthood, they in no wise forfeited their right to the exercise of their Priesthood functions outside of and wholly independent of the Church, when the occasion called for it. Indeed Joseph did do so as has been shown, in inducting brethren into plural marriage and in organizing the Kingdom of God. It was entirely appropriate that Joseph and Oliver should become the first officers in the Church they were instrumental in creating,

notwithstanding such offices were subordinate to the Apostleship they already held. It will not, we think, be contended that in accepting the position of first and second Elders in the Church, these brethren surrendered or subordinated the Apostleship of Jesus Christ, the highest calling to come to man.

As to the second proof offered, that, though previously baptized for the remission of their sins, Joseph and Oliver had to and did submit to re-baptism in order to be permitted to enter the Church which they were instrumental in creating, we are at a loss to understand the state of mind of the eminent writer or the line of reasoning he employes. Joseph and Oliver had been baptized for the remission of sins,—what sins had they committed to render a re-baptism necessary? After Jesus was baptized and then proceeded to perfect the organization of the Church, was it necessary for him to be re-baptized in order that his Priesthood should be brought under and made a part of the Church organization? There is nothing in the record that we have found that justifies the statement of Elder Widtsoe that Joseph and Oliver were re-baptized. Surely so important an event would be recorded. The record does show that after the organization of the Church, April 6, 1830 (the organizers having previously been baptized), the sacrament of the Lord's Supper was administered, after which Joseph and Oliver laid "hands on each individual member of the Church present, that they might receive the Gift of the Holy Ghost and be confirmed members of the Church of Christ." Following this Joseph received a revelation from the Lord (D. & C., Sec. 21), in which he was designated a "Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ." The reception of this revelation was followed by ordaining "some others of the brethren to different offices of the Priesthood", after which, the Prophet states: "We dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, 'The Church of Jesus Christ', organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the the Church as recorded in the New Testament."—His. of Church, 1:76-79.

These brethren then were now members of the Church without having been re-baptized. What was the next step? The Prophet continues his narrative:

> **Several persons who had attended the above meeting became convinced of the truth and came forward shortly after, and were received into the Church; among the rest, my own father and mother were baptized, to my great joy and consolation; and about the same time, Martin Harris and Orrin Porter Rockwell—Ib. 79.**

No mention or even inference here of the Prophet or Oliver being re-baptized. On the following Sunday, April 11, the Church met and the "first public discourse" was given by Oliver Cowdery, following which there were baptized (quoting the record), "Hyrum Page, Katherine Page, Christian Whitmer; and on the 18th day, Peter Whitmer, Sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard B. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery." It is clearly seen here that between the days of the organization, April 6, and April 18, fourteen had been added to the Church through baptism, but that none of the original organizers were among those baptized; and that Oliver performed some of the ceremonies, before his own supposed "re-baptism" took place!

That the record may be clear: Joseph Smith and Oliver Cowdery were baptized May 15, 1829; Samuel H.

Smith, May 25, 1829; Hyrum Smith, David Whitmer and Peter Whitmer, Jun., in June, 1829. (See His. of Church, 1:141, 144, 151). These were the six organizers of the Church. None of them, according to the record, were re-baptized.

In the history of the Church (1:76), is a foot-note purportedly signed by Joseph Knight, giving the names of the six organizers of the Church, then stating as follows: "Some of these had been baptized previously; but were all baptized on the day of organization." This statement is reported to have come from David Whitmer, many years after the event and after he had left the Church through apostasy. The statement that "some" had been previously baptized is misleading as ALL had previously been baptized, and since there is no record of the re-baptism of any of them, we must conclude the statement to be an error—possibly the result of a lapse of memory on the part of the narrator. It is not likely that the Lord would permit His Church to be set up by a group of men, only part of whom had been baptized.

It is recorded that certain parties who had become convinced of the truth and who had previously been baptized in SECTARIAN churches of which they were members, desired to enter the Church of Jesus Christ without again submitting to baptism. Joseph inquired of the Lord regarding the matter and received the revelation recorded as Sec. 22, D. & C. This is the revelation Elder Widtsoe cites in confirmation of his contention that re-baptism was necessary. But explaining the same, Church Chronology, p. 4, states:

> **Some persons who had been baptized in the sectarian denominations desired to join the Church without further baptism, but the Lord, by revelation through the Prophet Joseph, instructed them to enter in at the gate, as he had commanded, and not seek to counsel God. (D. & C., Sec. 22.)**

B. H. Roberts treats the incident in his "Comprehensive History of the Church", 1:91, as follows:

> **Subsequently when some persons desired to join the Church without baptism at the hands of the elders, having been baptized by the ministers of other churches, the Lord said: "All old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the begnining. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works. For it is because of your dead works that I have caused this last covenant and this church to be built up unto me even as in days of old. Wherefore enter ye in at the gate, as I have commanded and seek not to counsel your God.—D. & C., Sec. 22).**

The subject is also treated in the Doctrine and Covenants Commentary, p. 162. We quote:

> **The question having arisen whether baptism, performed by a Baptist minister, or any other who practices immersion, might be accepted as valid, the Revelation, answering that question in the negative, was received. Romanists hold that in the case of emergency, anybody—man or woman, Jew, pagan, or atheist, may administer baptism, and that it is valid, provided the administrator really intended to baptize. In the emergency, authority is not needed. The Protestant view is that it is not proper for a layman to preach or to administer the sacraments in a "settled state of the Church", without having been ordained, but that neither the preaching nor the administration of the Sacraments is thereby rendered invalid. In this Revelation (Sec. 22) we are taught that divine authority is as essential as the correct mode of administration.**

In face of this history what excuse can Elder Widtsoe offer for claiming the brethren who had been baptized under the authority of God previous to the organization of the Church, were compelled to be re-baptized in order to become members of the Church? And of what value are such reckless statements in establishing the theory that the Priesthood of God cannot function except within the Church and under the direction of the Church leaders; it is admitted that the Church has gone on a detour and all are anxious that it shall return, but statements

of the character we have herein treated are not calculated to assist in getting the Church back on the road from which it has wandered.

We close this comment by quoting a definition of "What is the Church", given by President J. Reuben Clark in the Improvement Era for March, 1936, p. 134:

> **I conceived the Church to be the organized Priesthood of God, drawn up in battle formation to carry on unceasing war against error wherever error is to be found. * * * The Priesthood IS ESSENTIAL to the Church but the Church IS NOT ESSENTIAL to the Priesthood.**

MOHANDAS KARAMCHAND GANDHI

A great spirit has been called home, a spirit that henceforth will be numbered among the martyrs for truth's sake.

Mohandas Gandhi was a leader of both Hindus and Moslems of India. His following approximated 300,000,000 people. He was shot to death January 30, 1948. by a Hindu, one of his own people—Nathur Ram Vinayak Godse, a 36-year-old Maratha Hindu, whose tribe was probably opposed to Gandhi because of his friendship for the Moslems.

Mohandas Gandhi had spent many years reconciling the Hindus of India with the Moslems. The Moslems are the Mohammedans while the Hindus were of Hinduism. which originated largely with Buddha.

Gandhi was a disciple of non-violence. His faith was deep-rooted. For it he suffered imprisonment and underwent severe fasts. The entire philosophy of his life was based upon this principle. One might conclude that he had been a student of the 98th Section of the Doctrine and Covenants and adopted the same in his life. He was a Christian and said "From Christ he learned passive resistance and non-violence." "Prayer has saved my life", he is reported as saying. "Without it I should have been a lunatic long ago. Prayer came out of sheer necessity. **The more my faith in God increased, the more irresistible became the yearning for prayer. Life would be dull and vacant without it. * * * With every breath I pray God to give me strength to quench the flames (of communal strife in India) or remove me from the earth. I, who had staked my life to join India's independence do not wish to be a living witness to its destruction."**

Mohandas Gandhi mastered the English language and graduated from law in London. It is said he left a profession that paid him a minimum of $300,000 per year, he himself born of a high caste, left that also and voluntarily degraded himself to a low caste and became one of the "untouchables" of India. He associated with the low caste, suffered their humiliation with them and to all intents and purposes became one of them. He became the leader of the Nationalists party and worked incessantly to get India freed from Great Britain.

Mahondas Gandhi's strong weapons to bring about his purposes were fasts. Since 1918 he entered eleven major fasts, some of them to the death if his proposals be not achieved. His more recent fast "unto a glorious death", resulted in a reconciliation between his Hindu brethren and the Moslems, or at least a working agreement with them, the latter humiliated to the breaking point in their enforced removal to Pakistan, one of the two recently established states in India.

The title "Mahatma", meaning "Great Teacher" or "Great Soul", was awarded Gandhi doubtless in appreciation of his talents and his indefatigable work. "With him gone", an Associated Press dispatch states, "there is not another figure in India with a broadscale national appeal. He was personally loved and personally worshiped by millions."

The terms "Moslem" and "Hindu" are defined by the Associated Press as follows:

A Hindu is a member of the native Aryan race of India or anyone who professes Hinduism, the popular religion of India. It consists of the ancient religion of the Brahmans, with a mixture of Buddhism and other philosophies. Generally Hinduism is a term used to comprehend the social institutions, past and present, of the great majority of the people of India as well as their religious beliefs.

A Moslem, or Mohammedan, is one who is a follower of the prophet Mohammed. Mohammed was the founder of the religious system which in Europe is called Mohammedanism. Present day Moslems use the word "Islam" to describe their religion. Hence the Arab world of today, composed largely of Moslems, frequently is referred to the Islamic world.

In passing, Gandhi is said to have given a "salute of forgiveness", thus exemplifying his faith by works.

"The Light has gone out of our lives", said Sahni, a special correspondent, "there is darkness everywhere. Gandhi's light, however, will still be seen for a thousand years."

TRUTH regards Mohandas K. Gandhi an inspired leader of his people, a true servant of God. As Moses was a God to the Israelites, so Gandhi, in a broad sense, was the same sort of leader of the people of India. He has gone to his reward. He was shot down while in the attitude of prayer, being on his way to deliver his prayer message to his people. He was a consistent apostle of non-violence, and lived his religion admirably. In his death he assumes the role of one of the martyrs whom John saw under the altar "that were slain for the word of God, and for the testimony which they had: 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?" (Rev. 6:9-10).

The Latter-day Saints have a special interest in and a peculiar relationship to the mortal mission of Mohandas K. Gandhi and regard him as an "Honorable man of the earth", who is entitled to great and glorious blessings in the kingdom of God.

THE HIGH COST OF PREJUDICE

This subject was handled beautifully in an Editorial in the Magazine section of the Deseret News, January 31, 1948. We hope that the lesson may sink deep in the minds of the Saints.

The Editorial says:

Prejudices often rob us of rich friendships as we deliberately close our eyes to the good qualities of persons about whom we may have heard some comment which may or may not have been true.

Prejudice spreads hate, among individuals, nations and races. It feeds bitterness and spreads misunderstandings. It destroys happiness and robs us of the most worthwhile things in life. It is the opposite of a true Christian spirit. The spirit of Christ is the spirit of love, harmony, kindness, mutual helpfulness and understanding.

We regard prejudice as one of the prevailing sins among the Saints today. Anything that comes from the so-called Fundamentalists is frowned upon and immediately rejected by many who regard themselves broadminded. Men will quote from the TRUTH magazine in their Theological classes in the Sabbath schools and Quorum meetings, and their remarks are received with avidity until it is discovered where the information comes from, when it is immediately rejected by many in the class. This, of course, is nothing but prejudice—and prejudice of the deepest dye.

Mormonism teaches that truth should be accepted wherever found, "whether on pagan or Christian ground"; and to reject a deep-rooted truth because it has been uttered or published by a so-called Fundamentalist, paves the way for final rejection of those guilty of such nonsence. It is tantamount to those who listened to the Bishop, as related in the Editorial mentioned, and who readily accepted

the philosophy he uttered, until the name of Joseph Smith was mentioned, when a wave of discontent swept the congregation. They were ready to mob him.

The term "Fundamentalist", against which there has arisen such a backlog of prejudice, is a title that every Latter-day Saint should adopt. It signifies the original doctrines of the Gospel of Jesus Christ as established by the Prophet Joseph Smith; and those ashamed of the title God will be ashamed of them when He makes up His jewels.

Latter-day Saints cannot afford to cherish this spirit. It may be their final undoing. We highly commend the Editorial spoken of to the leaders of the Church.

FAMILY UNITY AND UNITED ORDER

In my youthful days, working as Secretary of a company of which George Q. Cannon was the President (he was also in the Presidency of the Church), I formed an almost idealistic attachment for him that has grown stronger with the years. His counsel was clear and positive, his language faultless and his humility sublime.

Among the things he taught me was the justification of his son Abraham's action in taking a plural wife after the Manifesto, and of the reception of the revelation by President John Taylor, reconfirming the law of Celestial marriage, together with the meeting in the home of John W. Woolley at Centerville, at which the revelation was made known to a few of the brethren, September 26, 27, 1886. He taught me that Celestial or plural marriage was a necessary requirement to exaltation in the presence of God, along with many other points of doctrine.

President Cannon had filled the office of Delegate to Congress from Utah, and was finally rejected by Congress because of his plural marriage relations. He was a counselor to Brigham Young in the "Order of Sevens", and was a counselor to Presidents John Taylor, Wilford Woodruff and Lorenzo Snow in the Presidency of the Church. He possessed the wisdom, training and ordination of an Apostle of the Lord Jesus Christ.

I frequently entered in my Journal bits of conversations that fell from his lips, two of them I give here:

Sept. 28, 1898. While attending to the Executive Committee business of the Union Light and Power Co., today, President George Q. Cannon diverted from the regular business and spoke of the Church and some of his experiences. For the last 32 years he has paid an average of $2500 per year as tithing to the Church, always paying a greater per cent than the law of God required. He said he wanted to rear his children so that each one would help the other; and no matter what the ability of one over another was that all might be equally wealthy by the help of each. For this reason he didn't wish to divide his property, and hoped his children would use it unitedly—in common—helping each other, none being wealthy while others were in poverty. To this end he is teaching his children continuously.

May 20, 1900. In attendance at Stake conference at South Cottonwood. President George Q. Cannon spoke of the "utter destruction of the wicked as the Lord had threatened." He believed the text literally, and people living in Zion who were wicked, would likewise suffer. He said the two great evils existing in the land were lack of virtue and selfishness. The "United Order cannot be established until the Saints pay an honest and willing tithing". He prophesied that if the Saints would pay a liberal tithing, and do it willingly, they would be able to get out of debt—every one of them.

Quite a remarkable promise when it is known that nearly every grown male member of the Church is heavily involved, some going into bankruptcy, others owing thousands of dollars and are nearly breaking under the load of bondage.—J. W. Musser.

DAVID WHITMER'S TESTIMONY

In reference to the theme of the evening, the testimony of one of the Three Witnesses may be of interest to you. My father, James H. Hart interviewed David Whitmer a year or two before David's death and placed in the form of a verse the substance of the interview. The verses were read to David, who approved of and was well pleased with them. I will read a few of these verses to give you the testimony of one of the Three Witnesses, and let that stand as a type for others who would similarly testify.—James E. Hart:

He lifted up his voice, and thus replied:
"My written statement I have ne'er denied,
I saw the angel, and I heard his voice
And wondrous things, that made my heart rejoice.

"I do not know the angel's rank, or name,
Who on this great and glorious mission came.
I know that he was clothed with power and might,
And was surrounded with effulgent light.

No tongue can tell the glory and the power,
That was revealed to us in that blest hour;
The plates of brass and gold the angels took,
And placed before us like an open book.

"We saw the fine engravings on them, too,
And heard the voice declare the book is true;
No power on earth could from our minds efface
The glorious visions of this trysting place.

"We've done, as then commanded we should do,
And testified the 'Mormon' book is true;
And was translated by the power given,
The Prophet Joseph, by the God of Heaven.

"Thousands of people have been here to see,
The 'copy' Oliver has left with me;
The characters, moreover, Martin took,
Professor Anthon—words of sacred book.

"Some visit me, who Mormonism hate,
Some ranking low, and some of high estate;
I tell them all, as now I say to you,
The Book of Mormon is of God, and true.

"In yonder room I have preserved with care,
The printer's copy, and the words so rare;
The very words from Nephi's sacred book,
That Martin to Professor Anton took.

"If this be not the truth, there is no truth,
And I have been mistaken from my youth;
If I'm mistaken, you may know from thence,
That there's no God, no law, no life, no sense.

"I know there is a God—I've heard his voice,
And in his power and truth do still rejoice;
Though fools may ridicule and laugh today,
They shall know the truth of what I say.

I've suffered persecution at the hands
Of hireling preachers, and their Christian bands;
I've braved their hatred, and have them withstood.
While thirsting for the youthful prophet's blood.

They came, four hundred strong, with visage bold,
And said, "Deny this story you have told;
And by our sacred honor, we'll engage
To save you from the mob's infuriate rage.

"A mighty power came on me, and I spake
In words that made the guilty mobbers quake;
And trembling seized the surging crowd, and fear
But left unharmed, I felt that God was near."

THE NEED OF NOW

The need of now is virtuous thinking
(Whole virtues, not half virtues, friends),
A little less of private winking,
Of justifying means with ends.
No end is right accomplished wrongly,
The only good is good all through.
Men must believe, believe so strongly
That nothing but the right will do.

The need of now is virtuous leading
(Straight up, straight on, whatever cause),
Not writing what will make good reading,
Or speaking only for applause.
For truth is not a thing of season,
A thing to alter or to trade:
Men must be right before they reason,
An then may reason unafraid.

The need of now is virtuous doing
(To think the right is not enough),
The path discovering, pursuing,
However hard, however rough.
They nothing to the world are giving
Who, knowing right, the wrong allow:
Right thinking, leading, doing, living,
These are the need, the need of now.
—By Douglas Malloch, in the Rotarian.

A chip on the shoulder always indicates that there is wood higher up.

TRUTH

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

VOL. 13. APRIL, 1948 NO. 11.

An Epistle of the First Presidency to the Saints in Utah

(From the "Deseret News", Sept. 14, 1854)

Upon leaving your former homes to gather to these valleys at the requirements of the Lord through His servants, where you could worship the God of Israel in accordance with His commandments, your hearts glowed with gratitude for your deliverance from the wickedness and oppression which prevail in the world, and you were fully persuaded that from and after your arrival here, you would devote all your time, energies, and means, in a manner every way becoming a Saint, for your salvation, and the salvation of the human family, to the uttermost.

These feelings were prompted by the Holy Spirit, and while under its immediate influence, had you been told how far you might stray, after settling in your new homes, you would have been moved upon to reply, in the words of Hazael, "But what, is thy servant a dog, that he should do this great thing?" Now, inasmuch as those good feelings oftentimes pass away, and many are induced to act widely different from what they anticipated, and some even go so far as to make shipwreck of their faith, we deem it proper to publish a few remarks upon the spirit of man, the Spirit of the Lord, and the spirit of evil, and, from time to time, upon those subjects the proper understanding of which may conduce to your temporal and spiritual welfare.

When starting on your journey, your faith was strong, your understandings clear, and you could discern between truth and error; but soon the adversary, taking advantage of the weaknesses of human nature, endeavored to induce you to become impatient, to find fault with the sayings and doings of your brethren, to neglect your prayers, and begin to doubt, and become self-sufficient. This being accomplished, a person becomes disagreeable to himself, to his family, if he has one, to his animals, for they have reason, and in short to all the true in-

"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."

telligences around him, and the travel over the dreary and monotonous plains becomes vexatious instead of pleasant, and a profitable lesson on the pages of probation is left unlearned, or in other words, worse, for evil has usurped the place of good, and instead of an advance, the course is retrograde, as there is no neutral point in conduct.

Upon arrival in our settlements, the high wrought expectations of such a person are doomed to still further disappointment; the whole surface of the country is at fault; his brethren do not step forward en masse to hail his arrival and contribute of their industriously earned means to support and gratify his whims in doing nothing, or next to nothing, nor vacate their farms and buildings, and invite him to occupy without price; and he begins, like the inebriate who fancied all the city intoxicated but himself, to imagine that even the First Presidency are going wrong, and need the suggestions of his unerring wisdom to guide them in the path of duty, forgetting that they, like all others, are only amenable to their superiors.

It would be as reasonable to suppose that the feet were designed to direct the head, that evil is good, and good is evil, as to expect good thoughts, correct counsel, and corresponding action from the above described character, until he repents, and does his first works over. Still it often happens that instead of repenting, and bringing forth fruits meet therefor, such a one infects others within his influence, though never unless their minds are more or less ready to receive erroneous ideas.

Well, we are in the Valleys of the Mountains, with none but ourselves to oppose us in doing the will of the Lord; for, unless listened to, evil spirits have no power over ours to turn us from the pathway of righteousness: and still there is plenty of room for reformation, for in the midst of all the lessons of the past, the time has not yet arrived when we can say we are one in all things, which time must come, and our wills must be perfectly subject to the will of the Father, ere we privileged to enter upon the full fruition of all righteous desires.

Your reply that these are old truths with which we are perfectly familiar: and the reply is correct; then why not live more closely in accordance with your knowledge, and day by day watch and chasten yourselves, casting aside temptations, overcoming evils, that unclean spirits may not find place in your tabernacles, that you may constantly grow in the knowledge of the truth, and that grace may be continually multiplied to you? The answer comes booming up on every side—**"The spirit indeed is willing, but the flesh is weak"; but omitting the command which immediately precedes it, viz: "Watch and pray, that ye enter not into temptation." Taking the quotation as a whole, it affords an excellent key to the plan and economy of this probation, wherein we are made "subject to vanity", but not injoined any duty which it is out of our power to perform.**

But instead of all walking uprightly, at all times, and under all circumstances, each pursuing his particular avocation with his face steadfastly set Zionward, one goes to his buildings, fields, or stock, and becomes so absorbed in their improvement and increase, that he forgets why he came here, that the hands upon the Public Works need food to sustain life, that after all he is only a steward at most, and at length even forgets to thank the Giver of all he possesses; while another, still more culpable in that he produces nothing, strives to amass wealth, and build up a name by becoming a mere trader, and far too often a SHAVING trader, and of course,

he, too, is soon fully imbued with the ruling passion of selfishness, and the purpose for which he came here is almost, if not wholly, lost sight of.

You can all easily extend this list by adding to it examples under your own observation, and readily within the scope of the weakest capacity. It is obvious that a deviation from the right line is not at first made ignorantly, that it is never hidden from the eyes of the just, and that no one is eventually deceived but the evil doer.

From these facts it appears strange upon reflection, that any person could be induced to do wrong, though at the same time it requires the most vigilant effort to do right, owing to human infirmity operated on by the spirit of evil; hence the human family require "line upon line, precept upon precept", that, by practicing thoroughly upon what they receive, they may go on from perfection to perfection, or in other words, each walk perfectly in his own sphere.

Inasmuch as the spirits of men have wisely been organized as diverse in power and peculiarities as their number, it is not expected, possible, or desirable, that the thoughts and actions of mankind be run in the same mould, but it is positively necessary for every one who wishes salvation under a celestial law to abide that law. Any course short of this will deprive that person of a FULL salvation, for every one will be "rewarded according to the deeds done in the body", hence those who are striving to dwell with the just, must uniformly perform good deeds to the extent of their capacity, or they will suffer more or less loss.

If this principle were always kept in mind, and acted up to agreeable to the dictates of the Spirit of the Lord, and the counsels of His servants, every Saint would be diligent in doing all the good in his power, and no one could be found retaining tithing in kind after it was due, nor commuting it without leave from the proper authority, nor even limiting his aid to the letter of the law as commonly understood, but each would be aware that every public improvement is a public benefit, and allow no limit to his public and private efforts, short of the utmost of his skill and ability. Then faith would increase in a powerful ratio, good works would abound, the kingdom would roll forth with greatly increased power, and darkness flee away.

Now will you all give strict heed to these remarks, which are written in all plainness, and solely with a view to your welfare? No, you will not—but many will, and you will ever find it unwise to quarrel with your neighbor for differences of opinion, or for his course of conduct, but simply be concerned to always do right, and rest assured that each one the world over, will attain to precisely that amount of intelligence, happiness, and glory, or the reverse, which he has lived for.

This brings us again to observe that salvation is an individual work, and that so long as any person operates in a course which does not infringe upon the proper rights to others, his belief and conduct should not incur their violence, anger, or improper interference, for he is walking in his own sphere, enjoying the agency given him, and will reap the reward thereof, and all undue interference will be charged to the account of whoever thus interferes.

As these ideas are advanced for your reflection and action, the counsel is made brief, that you may not overlook it, nor your minds be wearied or confused while reading.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

FALSE AND DELUSIVE SPIRITS

(A Deseret News Editorial. Willard Richards, Editor, February 21, 1852)

Responding to many requests, especially from new subscribers to TRUTH, we are reproducing the article on "False and Delusive Spirits", as published in the September, 1941, number of TRUTH.

Perhaps there has never been a time in earth when the facts expressed in this article were so oustandingly true as the present. The article is filled with truth and admonition and speaks for itsef, and we cheerfully pass it on to our many readers.—Editors:

Believe not every spirit, but try the spirits, prove them, and learn whether they be God-like, and if so, receive those spirits, but if not, reject them; for whatsoever is not of God is evil. It is no uncommon thing for a false spirit to assume a more plausible appearance, to a casual observer, than a true spirit would on the same subject; it was so formerly, it is so latterly.

We were forcibly reminded of these truths, when a sister remarked in a recent conversation, "What a happy thing it would be, if the writings of the clairvoyants and mesmerizers were true concerning the spirit world, for then all would be saved." Yes, said we, just as happy a thing would it now be as it was in the councils of eternity, when the Father made proposals concerning the salvation of man, when he should sin on the earth; Jesus offered to redeem all who would repent, and keep a **celestial law**; Lucifer, a younger brother, offered to save all; Jesus' offer was accepted by the Father, and Lucifer's was rejected; and yet Lucifer's proposition appeared so plausible, so much more liberal, noble, benevolent, and kind-hearted, that one-third part of the sons of God believed it and joined Lucifer's standard.

That was what made division in heaven, and war followed; Lucifer, with one-third of the spirits of heaven, which he drew around him by his sophistry and false philanthropy, declared war against Jesus, and the two-thirds that rallied round his standard to maintain the truth; and they fought until Lucifer and his followers were overcome, and cast out of heaven, even unto the earth, and were cursed with this curse, even that they should not receive unto themselves bodies on the earth, like the two-thirds who maintained their integrity, and fought by the side of Jesus.

This curse came through imbibing and exercising a false spirit, a sympathizing spirit, a spirit that will sympathize with misery or punishment, when misery is justly due by punishment. Lucifer made his followers believe that he was a far more tender-hearted and merciful being than Jesus, and got all he could to help him sympathize for the miseries that must follow the abominable crimes of man on the earth, and they went it (in) for salvation anyhow, right or wrong; they were so good, so holy, and so benevolent they could not do otherwise.

There are multitudes of just such benevolent souls on the earth at the present day. Men may lie, steal, swear, get drunk, then murder and shed innocent blood, for which there is no forgiveness in this world nor the world to come, and for which as good a man as King David, "a man after God's own heart", was thrust down to hell, and there will remain till he has paid the uttermost farthing; and yet there are men in abundance on the earth who are possessed of the same holy benevolence with their **father Lucifer,** who will pray over them, exhort them to repentance, petition the Governor to pardon them, and do all in their power to save them from the punishment decreed by the laws of heaven; they are so sympathetic, have so much kind-hearted feeling, so full of Christian benevolence, disinterested benevolence, they would save the rascals from punishment if possible; they can't bear to have their poor fellow creat-

ures suffer so much, it is too bad. Such conduct is the disinterested benevolence of which the world is so full, and boasts so much.

But what is the benevolence of heaven, the sympathy of the Holy Ones in such matters? Down to Hell where David went; down to hell ye murderers, ye whose sins cannot be pardoned; ye have taken the blood of your fellows, and ye can't restore it; therefore howl ye, for hot wrath is upon you, and he that sitteth in the heavens will laugh at your calamity, and mock when your fear cometh. Your destruction cometh like the whirlwind, and no power can stay it.

Herein is the benevolence of God manifested; when there is no more hope of a man, instead of keeping him in the midst of the children of men, to commit further outrages, and mar the peace of his kingdom, he thrusts him down to his own place, to howl out his lamentations, and work his passage to the last mile stone; while the disinterested benevolence of the priests of Baal would pray him into heaven, in spite of the decrees of heaven, with all his unpardonable sins upon his head, if they had the power.

They are so full of sympathy, "dear spirit, sweet spirit", they would have all men saved; as much as the sister who had read clairvoyance till she had almost forgot her God, and hoped the mesmeric world of spirits was true, or that the followers of Lucifer, who lost their own salvation by exercising the spirit of false sympathy would be forsake the living God, and raise up gods of their own imaginations, and harbor false spirits.

False spirits are more subtle, and more contagious than the smallpox; their number and diversity of operations cannot be counted by man; and the first moment the Saints leave the path of duty, that moment they are subject to the influence of evil, false spirits, which once having taken possession of the soul, are difficult if not impossible to be removed, by the person so receiving them, without assistance from those who have more wisdom. The great object of evil spirits is to get bodies, and the only chance they have is to dispossess a soul of the spirit of the Lord, the light of eternal truth, and take possession of that body thus dispossessed; and when thus once in possession, it may truly be said there is a body possessed of the devil.

Jesus, and his disciples in different ages, have commanded the unclean and wicked spirits to depart out of those of whom they had taken possession, and they have departed; but there are those spirits which are not easily dispossessed, and go out only by prayer and fasting. And again, there are those spirits that will hardly go out at any price, except it is by the will of those who harbor them. And of what class are they? **They are invited spirits. Invited spirits? Yes; many spirits watch their opportunity to thrust themselves into a person when and where they are not wanted, and such are much more easily cast out than those who are invited guests.**

For instance, a person for some real or supposed injury or neglect from a friend, wishes to retaliate, to be revenged, and of course opens the way, **and invites the spirit of jealousy to take possession;** and the moment jealousy enters the breast, **there is a perfect hell of happiness.** No scheme that hell itself can devise to torment, perplex, harass, disturb, vex, or mar the peace of friend, wife, or husband, is left untouched or unmoved; and by that time the breast of the harborer is opened to all the evil spirits of Pandemonium—all have free access, and oh, what a world of glory dwells there!

And how shall that jealous spirit be removed? By the laying on of hands? The Lord deliver us from such an or-

dinance in such a case. Why? That spirit was invited to take up its abode there, and while that spirit is made welcome by that person, what right have we to dispossess it? It would be abridging the agency of the individual who invited the spirit, for any one to cause that spirit to depart, without the person's leave; and we choose that all should exercise their own agency and responsibility, and then they are subjects of accountability.

Other spirits, not particularly invited or desired, gain an easy access to those who are careless, heedless, and but too indifferent to the statutes, ordinances, and duties of God's kingdom; who neglect their prayers, their assembling together, and doing as they would be done unto: and from these spirits arise contention, strife, evil thinking, evil speaking, evil surmising, detraction, revenge, law suits, and a host of such perplexing annoyances, sufficient to disturb a nation: but the man who is obedient to his God in all things—who knows no will of his own, only to do the will of his Father in the heavens, is free from these spirits; the devil has no power over him, for he resists him, and evil spirts are compelled to flee at his rebuke.

Some may ask, "How shall I know when I am operated upon by a false spirit?" There are many keys by which the door of knowledge is unlocked to the Saints, in relation to spirits, as well as other things pertaining to the kingdom; but one may suffice at the present time, for we have not designed this brief notice to cover all or any considerable portion of the ground which the subject includes.

The spirit of heaven is a spirit of peace, joy, comfort, consolation, and knowledge to its possessor; and all Saints who have enjoyed this spirit, (and all Saints have more or less), may know, when this peaceful spirit dwelling within them is disturbed, that something is wrong, that some false spirit is lurking within or about them, striving to enter; and if they will resist the first impulse of their disturbed feelings, and command Satan in the name of Jesus to depart, **peace will instantly be restored to their souls.**

It is not the wrongdoings of others that destroy that peace within ourselves which the world can neither give nor take away; **it is our own** wrongs which cause that peaceful spirit to leave us; and would to God that this truth were indelibly imprinted on the heart and recollection of every Saint. It is your own wrongs or evil spirits that destroy your peace, and not the wrongs of your friend or neighbor. Know ye, all ye Saints, if the peace of heaven and a foretaste of the blessings of the celestial world are not continually with you, there is something wrong within, some foul spirit has got possession of yourself, and the quicker you dispossess it the better.

Carry out this principle, and what will be the result? Every Saint will live by his creed, and "mind his own business". Every dear wife will look with a zealous eye towards the happiness and welfare of her dear husband, and if she is tempted to think he is doing wrong, she will say, Get thee behind me, Satan, that is none of my business, I will do right, that is enough for me, and I shall have peace in my soul. And so continue to do, till he has done so wrong that forebearance is no longer a virtue, then give him a divorce and do better if you can; but while you live with him, live in peace, and keep jealousy out of doors; if you don't you will always have hell within, and devils enough to carry it on. The moment you are jealous that your husband is wrong, that moment you are miserable, that misery is proof positive that you yourself are wrong, for it destroys your peace.

Jealous husbands are quite as bad, and a little less excusable, (if there can be any excuse) than jealous wives. Husbands, if your wives do wrong, teach them better, if they are willing to be taught, and if they are not, keep out of their way till they are willing, and no quarrelling betwixt you. You need not fret your soul because your dear wife does wrong. Don't let the devil destroy your peace, and cause the Holy Ghost to depart from you, because your wife has given way to a bad spirit. Show yourself a man of God, be at peace with yourself, pray for her, and when she has been buffeted by the devil long enough she will get tired of him, leave him, and return to you.

Some husbands are so mighty big because they are the head, that the wife has no room in the house; if she thinks, she thinks wrong; if she speaks, she speaks wrong; if she acts, she acts wrong; she can't do a right thing for the life of her; and do what she will, no matter, she is likely to get a cuffed ear as anything else, and a little more so; and if she should ask forgiveness, she would meet with the consoling retort from her dear lord, "Yes, and you'll do the same thing again next minute." Why all this? Because the dear husband, the great lord of the house, has got so many devils in him, they make him so big there is not room for anybody else in that house.

The things of which we speak are but too common among the nations of Christendom; and too much of them have been brought together among the Saints; but it is time for the Saints to stop such things. Husbands, love and cherish your wives, as you ought; give them their place, their rights, their dominion, that they may act upon their agency, as you do on yours; and quit your fretting, and snarling, and quarrelling with them, if you ever did it. What! a man quarrel with himself? Yes, just as well as quarrel with his wife—'tis all the same.

If there is one solitary case, such as we have supposed, among the Saints, we would venture a prescription. What, are you a doctor? We make no such pretensions, but men may say that we are. Let the husband who wants a quarrel with his wife go to some deep, remote canyon, where no human voice was ever heard or foot trod, there strip and fight till you are tired of it, then come home and behave yourself.

Let the wife who wants to pick a quarrel with her husband, retire to some dark room or cellar, which contains nothing but bare walls, and total darkness, and there fight till you are tired of fighting, then return to your family and behave yourself; and when husband and wife have got through with their fights, they will each be willing to acknowledge that they had had as many devils in them as Mary Magdalene, or they would not have been such fools as to fight themselves at such fearful odds; and if they don't, we'll make another gratis prescription. —Mill. Star, 14:277.

BE CONTENT WITH TODAY

(George Q. Cannon)

How often has the remark been made by people young in years or in the Church, "Oh! I wish I could have been with the Saints when they passed through their trials and persecutions in early days!" The wish is uttered with the idea, apparently, that there are to be no trials and persecutions in the future like those of the past.

We remember in our boyhood when we indulged in this wish. We heard the Elders relate their experiences in the founding of the Church, the first preaching of the gospel, the mobbing they received in, and their expulsion from, Jackson County, Missouri, and the march of Zion's camp from Kirtland to Missouri, and we were filled with the desire that we could have

shared in those scenes. But we have long ago learned to be content to take our part in the scenes which belong to our day and time and which have been allotted to us.

We have learned that there are plenty of trials and difficulties for all, if they will live faithful, to have their full share, and all that are necessary to test them and their faith and integrity to the fullest extent. Each generation may not have to pass through exactly the same scenes. They are very apt to vary as the circumstances which surround each vary; but they will, nevertheless, accomplish the desired end. There is one thing certain, every Latter-day Saint who is faithful to the truth and who lives to the ordinary age of man, will have all the opportunities of this kind he or she can desire to gain experience and to have his or her zeal, integrity, courage and devotion to the truth fully exhibited.

The violence of mobs was one of the chief difficulties the Saints had to meet in early days. This was a very painful and hard trial and involved great suffering and frequently death. But there are other trials which may test the faith equally as much as mobs. We have had some of them since the Church was led to these valleys. We shall continue to have them, and they will increase, and apparently look more and more threatening, as the Church increases in strength and experience.

Just now we are passing through a trial which causes many to think and to wonder what the result will be, and there may be some, perhaps, who tremble and whose faith almost fails them. A violent and vicious attack is being made upon the doctrine and practice of patriarchal marriage. Those who have practiced this principle are assailed with a ferocity never before known. Those who make the attack, perhaps hope to drive the people of God to renounce the doctrine and promise not to obey the revelation. Vain and delusive hope!

Unless the Saints apostatize such an action on their part is impossible. By doing so, they would deliberately shut the door of the celestial glory in their own faces. They would say by that action: "We do not have the valor necessary to sustain us in striving for the celestial glory, and we therefore are content to enter a terrestrial or telestial glory."

To comply with the request of our enemies would be to give up all hope of ever entering into the glory of God, the Father, and Jesus Christ, the Son. This is the prize which the Saints are asked to give for the world to cease their attacks upon them!

Is it not a costly bargain which they are asked to make? To barter off all hope of eternal felicity with wives and children in the celestial presence of God and the Lamb for the miserable favor of the world! So intimately interwoven is this precious doctrine with the exaltation of men and women in the great hereafter that it cannot be given up without giving up at the same time all hope of immortal glory. With as great consistency might the Sons of God, who are to be crowned heirs of God and joint heirs with Jesus, at the auspicious moment of their coronation, be asked by Satan to give up the thrones upon which they were being seated or the glorious crowns with which their brows were being encircled, in order to please him.

"But", we hear it said, "We do not ask you to give up your **Belief** in this doctrine; we merely ask you to suspend for the time being your practice of it. Are you not justified in doing this, in face of the determined opposition of the world against this practice at present? Perhaps, after a while, the times may become more favorable to your practice of this principle."

We ask ourselves, if some such reasoning as this was not indulged in during the times following upon the crucifixion of the Savior and the martyrdom of some of His disciples? No doubt there were men then, and in the church, too, who thought it an unwise policy to force the issues which then existed between the world and the church to their legitimate conclusion. And after all the valiant and true had perished their **policy** prevailed.

Martyrdom did its work, and then apostasy came forward and prevailed; and the so-called church stood, not the church of Christ, but a foul, corrupt, heathenish, apostate church, from which the gifts, and graces, and blessings of the pure gospel and priesthood had been withdrawn. The Saints of that day had presented before them martyrdom or apostasy. They who were valiant, who were true, who looked beyond this life, did not hesitate. To die was glorious, it was great gain; to live and be apostate, was to rob life here of its charm and all its pleasure and honor, and made life hereafter a condition of existence to be shrunk from with dread and horror.

The Latter-day Saints have not forced any issue upon the world. It has forced, and is forcing, one upon us. We did not, in obeying the revelations of God, violate law. We were innocent of this. But that which was no crime—that which God had commanded us to do—has been arbitrarily declared to be a crime, and we are told we must not obey that command; for if we do, we shall be punished. The issue is in this way forced upon us, and the question presented before us is: Whom shall we obey? God gives us a command to obey: but man says we shall not obey it. To disobey God is to forfeit His favor and our eternal salvation. To disobey man is to expose ourselves to his punishment, and his vengeance may deprive us of mortal life.

Whom shall we obey? is the great question for the Latter-day Saints. We think we hear their answer from every habitation, from every hamlet, from every town, city and valley, throughout all these mountains, to which the Lord our God has led us, and where faithful Saints dwell—"We cannot disobey our Great Creator and God; to obey Him is our first and foremost duty; if men punish us for this, we must invoke His grace and strength to enable us to bear all they may bring upon us."

This is the only answer faithful Saints can give; and as they did in the beginning of the work in these last days, as they did in Missouri, as they did in Illinois, as they did in crossing the great plains to find a home in these mountains, and as they have done from that time to the present, so they must do again—put their trust in God, that God who has never forgotten them, to deliver them from the hands of their enemies. And He will do it. He will not forget His people, nor the promises He has made to them.

Now if there are any who wish that they could have lived in other times to share the trials of the Saints who then lived, let them be content. This is a day of trial, the qualities that were needed in former days to make Saints faithful to the truth are needed by you now, and you will have plenty of opportunities in the future to display them—fully as many as if you had lived in the Church fifty years ago.—Juvenile Instructor, 20:136.

GIVING IS LIVING

"Giving is living", the angel said,
"Go feed to the hungry sweet Charity's bread."
"And MUST I keep GIVING and GIVING again?"
My selfish and querulous answer ran.
"OH NO!" said the angel; his eyes pierced me through;
"Just give till the Savior stops giving to you." **—Selected.**

KNOWLEDGE BY FAITH

By B. H. ROBERTS

Knowledge by faith! What a thought —knowledge by faith! But let no one suppose that knowledge is to be obtained by faith, by an easy road or method of acquiring it. It will demand effort and strenuous life and the exaltation of life itself to obtain knowledge by faith. It was the means by which Daniel of old found knowledge. By it he learned the secret of Nebuchadnezzar's vision, and by it he learned the interpretation thereof, and gave God all honor and glory and high praise in an exalting exclamation to the God of knowledge and of wisdom, who had blessed him above the sorcerers of the king of Babylon, with knowledge by faith.

Joseph Smith obtained his knowledge also by faith, but not in any easy fashion. I remember that David Whitmer, one of the witnesses to the truth of the Book of Mormon, said in one of his passages printed on the subject:

"Joseph Smith was a good man when I knew him. He had to be, or he could not go on with his work."

And he recites a circumstance in his book, addressed to all "Believers in Christ", where something unpleasant had arisen among the group living at the home of the Whitmers, while and where the Book of Mormon was being translated. The Prophet had some misunderstanding with his wife, Emma; she was not always satisfied with her lot, and was sorely tried. So after this disagreement had taken place in the household he came up to the translating room, where David Whitmer and Oliver Cowdery were waiting for his coming. He took up the divine instrument, the Urim and Thummim, tried to translate but utterly failed. Things remained dark to his vision. David Whitmer tells how Joseph left the translating room and went to the woodslot on the Whitmer farm, and there corrected himself, brought himself into a state of humiliation and of exaltation at the same time. He went back to the house, became reconciled to Emma, his wife, came up to the translating room, and again the visions were given and the translation went on. But he could translate only as he was in a state of exaltation of mind and in accord with the Spirit of God, which leads to the source of hidden treasures of knowledge.

You perhaps remember in our Word of Wisdom, that it is said if the Saints will observe that Word of Wisdom, and keep the commandments of God, that they shall have access to hidden treasures of knowledge by reason of faith. Knowledge by faith requires exalted living.

When Oliver Cowdery himself tried to translate and failed, God said to him in substance: You thought it was all sufficient if you asked me and I gave you the knowledge, but I say unto you that you must strive for it, you must think it out in your mind and the truth which is revealed to you, the testimony shall be given and your heart shall burn within you, and thus obtain wisdom and knowledge by faith. (Doc. & Cov., Sec. 8).

But it is no lazy man's task—this getting knowledge by faith. It requires the bending of the whole soul, the calling up of the depths of the human mind, and linking them with God—the right connection must be formed. Then comes knowledge by faith.—Des. News, Jan. 30, 1932.

It matters not how straight the gate—
How charged with punishments the scroll,
I am the master of my fate:
I am the Captain of my soul.

—Henley.

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

UNTIL "the earth can be covered with truth" and falsehood can be discredited by exposure the foundation of peace will never be secure. Governments that really desire peace, to prevent slaughter and sacrifices, to promote the purposes of civilization will give this matter the consideration it deserves and conditions demand.—S. L. Tribune Editorial, Sept. 13, 1947.

CONTRASTS

Joseph Smith:

"They accuse me of polygamy, and of being a false Prophet, and many other things which I do not remember; but I am no false Prophet; I am no imposter; I have had no dark revelations; I have had no revelations from the Devil; I have made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and plural marriage, and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time hence forth. And they say if I do so, they will kill me. Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction."—Contributor, 5: 259.

Brigham Young:

At the special conference of the Church at which the revelation on plural marriage was accepted (August 29, 1852), Brigham Young stated:

The principle spoken upon by Brother Pratt this morning, we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believd in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. The world have known, long ago, even in Brother Joseph's days, that he had

more wives than one. One of the Senators in Congress, knew it very well. Did he oppose it? No! but he has been our friend all the day long, especially upon that subject. He said pointedly to his friends, "if the United States do not adopt that very method—let them continue as they now are—pursue the precise course they are now pursuing, and it will come to this—that their generations will not live until they are 30 years old; they are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone." Said he, "Joseph has introduced the best plan for restoring and establishing strength and long life among men, of any man on earth; and the Mormons are a very good and virtuous people.

Many others are of the same mind; they are not ignorant of what we are doing in our social capacity. They have cried out, "proclaim it"; but it would not do, a few years ago; everything must come in its time, as there is a time to all things. I am now ready to proclaim it.—Millennial Star, 15:31 (Supplement).

Heber C. Kimball:

You might as well deny Mormonism, and turn away from it, as to oppose the plurality of wives. 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.

President John Taylor:

After spending the night of September 26-27, 1886, with the Lord and with Joseph Smith, and referring to a document prepared for his signature, discontinuing plural marriage, said:

"Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it."—Supplement to New and Everlasting Covenant of Marriage, p. 59.

Now, let us see what the other side of the ledger shows:

Wilford Woodruff:

> Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.—A part of the Manifesto of 1890.

This was ratified by the Church at the Conference held October 6, 1890.

Lorenzo Snow:

> * * * I feel it just to both Mormon and non-Mormons that, in accordance with the Manifesto of the late President Wilford Woodruff, dated September 25, 1890, which was presented and unanimously accepted by our general conference on the 6th of October, 1890, the Church has **POSITIVELY ABANDONED** the practice of polygamy, or the solemnization of plural marriages, in this and every other State.—**TRUTH**, 5:209.

Joseph F. Smith:

> Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Wilford Woodruff, of September 24, 1890, commonly called the Manifesto, * * * I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints.
>
> And I hereby announce that all such 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.—Official Statement from the First Presidency, June 17, 1933, p. 14. April Conference Report, 1904, p. 75.

Heber J. Grant:

Reading a statement at the General Conference of the Church held April 4-6, 1931, and speaking of the efforts of the Church to suppress plural marriage, President Grant said:

> **We have been, however, and we 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. We have been and we are willing to give such legal assistance as we legitimately can in the criminal prosecution of such cases. We are willing to go to such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended "plural marriages", but also because we wish to do everything humanly possible to make our attitude towards this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person.**

President Grant had the congregation vote upon his statement, which apparently was unanimous. — Conference Pamphlet, pp. 6-9.

George Albert Smith:

In an address delivered at the close of the 118th semi-annual Conference of th Church, October 5, 1947, the President stated:

"On October 6, 1890, in this Tabernacle, the people were assembled in conference. The Church had been harassed and abused, and property had been escheated by the government. Many had been imprisoned for what they believed. Upon that occasion, the President of the Church, Wilford Woodruff, among other things delivered this message to us here:

Then follows the message as given above.

> **That is a part of the Manifesto. After that had been read, Lorenzo Snow, the man who later succeeded Wilford Woodruff as President of the Church, said:**
>
> **I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.**
>
> **The vote to sustain the foregoing motion was unanimous.**

That was the action of the Church at that time. The practice of plural marriage ceased because the government of the United States forbade it. Our heavenly Father has always directed that we sustain the constitutional law of the land, and the Supreme Court being the highest authority had declared the law forbidding plural marriage was constitutional.

From then until now, there has been little said by us, and now, after all these years, I would like to say that from that time on, approximately fifty years, there have been no plural marriages solemnized in violation of the laws of this land by the Church of Jesus Christ of Latter-day Saints.

I mention this because, unfortunately, there are some people in the world who are still insisting that we no longer pay attention to the Manifesto, that it does not bind us now, and by that attitude some men and women are falling into adultery and committing a sin not only against the government of the United States, but also against the Church itself. And yet they say that because we are not talking about it, that we condone it.

As President of the Church of Jesus Christ of Latter-day Saints, I say we do not condone it. We desire our people to obey the law of the land in reference to marriage. If you hear anybody say that the leadership of the Church is not in harmony with the Manifesto of Wilford Woodruff as sustained by the Church, then you may know that he is mistaken.

I regret that it is necessary to refer

to this matter, but there are those who are going among the people encouraging the violation of the moral law. That is what they are doing, and if the Church of Jesus Christ stands for anything, it stands for morality, and so today, in the conclusion of this conference, I call your attention to this matter. — Improvement Era, November, 1947, pp. 746-7.

And thus the implications go on from President to President, each official statement getting a little stronger and harsher. As we are informed this last statement fell out of a clear sky, and was probably the vaporings of his counselors, who feel it necessary to carry on the work of their former idol, Heber J. Grant.

But what does President George Albert Smith mean by the statement: "That by that attitude some men and women are falling into adultery and committing a sin not only against the goverment of the United States, but also against the Church itself?" The plain implication, of course, is that those living in plural marriage are living in adultery and are thereby sinning against their government and Church.

In giving the revelation on Celestial marriage, the Lord said:

> **And if he hath ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore he is justified.—D. & C., 132: 62.)**

Hence we cannot see how a man or woman living in plural marriage under Priesthood authority, can sin against the Church. Certainly God is mightier than the Church, and His commandments must prevail.

How are these men and women sinning against the government? This statement, too, is rather far-fetched. Speaking of the government, President Wilford Woodruff characterized it as **"a nation steeped in sin and ripened for the damnation of hell!** (Mill. Star, 41:242-3). And in a revelation from the Lord received by Wilford Woodruff, January, 1880, at Sunset, Arizona, the Lord said to him:

> **Wo unto that NATION, or HOUSE, or PEOPLE who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to a Celestial glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and which shall not return to me void.—Supplement to New and Everlasting Covenant of Marriage, p. 46.**

It seems to us it would be pretty hard to sin against a government in the condition this government is, and that by living a law of the Gospel.

Certainly the Church has not performed a plural marriage since the Manifesto of Wilford Woodruff of 1890. By its action at that time the Church forfeited all right to administer that holy order. Plural marriage is a law of the Priesthood. (See D. & C., 132:28, 58, 61). The law was not given to the Church, but to the Priesthood. Twenty years later the Church accepted the principle as a tenet, and thirty-eight years later abandoned it. Because all things, in the Church, must be done by "common consent" (D. & C., 26) in order to perform future plural marriages the Church would have to receive the law again, by vote as it originally did, which the writer seriously doubts will be the case, at least for many years.

No, the Church has not performed a plural marriage nor consented to such performance, since 1890; but President Smith will not deny that such have been performed since the Manifesto in hundreds of cases, several parties receiving the blessing being members of the Quorum of Twelve and occupying other high positions in the Church.

We are with President Smith in frowning upon any unauthorized plural

marriage, leaving all social economics to the people themselves to adjust the best they can, and taking no part or measures in prosecuting them under the law.

Brigham Young's prediction has not yet been realized in full, but no prophecy dictated by the Spirit of God will fail, and the principle of plural marriage will yet **"sail over and ride triumphantly above all the prejudice and priestcraft of the day."**

OBEY GOD RATHER THAN MAN

The advice given by the Church leaders on the above subject, in their Editorial (Deseret News, Nov. 1, 1947—Magazine Section), is imperatively correct. God, rather than man, should always be obeyed. The Editorial recites the experience of Peter and his brethren who were cast into prison for testifying of Jesus Christ, and turning many of the people away from their false traditions, as follows:

> **And when they had brought them they set them before the council and the high priest asked them saying, "did not we straightly command you that you should not teach in this name, and behold you have filled Jerusalem with this doctrine and intend to bring this man's blood upon us", then Peter and the other apostles answered and said, "We ought to obey God rather than men."**

This counsel stands good throughout all ages whether coming from Christian or pagan, the Catholic or the Mormon Church; wherein the Gospel is changed for the convenience of certain leaders it is proper to stay with the fundamentals and obey the decrees of God rather than the fulminations of man.

"And if any of us are tempted", the Editorial continues, **"to thus persecute our brethren we should remember what Peter said when he was enduring persecution, 'WE OUGHT TO OBEY GOD RATHER THAN MEN.'"**

A parallel case is before us, except in the early days much of the persecution came from the pagans, while today it comes from the Mormon Church authorities. In what must always be known as the "Church Crusade of 1944-1948" against the Saints that insisted upon believing in the Gospel as established by Joseph Smith, and his successors, we have sent 21 people to the penitentiaries, for living with their plural wives and caring for their children; and eighteen others, including one woman, are under sentence of one year in the county jail, not for the practice but simply for their belief.

These good people, however, have taken the sensible stand, to "Obey God rather than men." These Mormon leaders may say, and quite plausibly, too, that this persecution, if such it be, came from the State and the Federal government, but no degree of sophistry will excuse the Church leaders for initiating the persecution, and helping to carry it through. We apprehend that the Church is tired and sick of this crusade begun by its leaders, but there appears to be no way of stopping it until it has run its course.

A good companion Editorial of November 8 (Des. News), treats the subject, "Many Called, Few Chosen". In this excellent statement the leaders seem to be condemning themselves for their nefarious work. The Editorial reads:

> **Behold, there are many called but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world and aspire to the honors of men, that they do not learn this one lesson—That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true: but when we undertake to cover our sins, or to gratitfy our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves: the Spirit of the Lord is**

grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.
* * *

It would seem that many are called to the Priesthood, but few will so magnify their callings as to be chosen for eternal life. Many are called to stand as heirs of glory and honor, power and dominion in the eternal worlds, but few will keep the commandments of God with that strictness which will enable them to be chosen for these exaltations. Although many have received the light of heaven that has come by revelation in our day yet they continued to walk in darkness at noon-day because they "keep not my commandments."

We know of no case where men have brought self-condemnation to themselves, more surely and abundantly, than in this instance. Many men are called, but truly but few of them are chosen to carry on the work of the Lord.

AN ADVANCED PHILOSOPHY?

Recently in one of the Sabbath schools of the Church one of the sisters made a statement to the effect that she no longer believed in the gift of Tongues, as such a gift was useless; she no longer believed in the gift of Healing by the laying on of the hands of the Elders, as science had given mankind a more rational way of healing, etc.

This woman's statement went unchallenged and the philosophy she advanced was apparently accepted by the large class the sister was addressing.

Article 7 of the Articles of Faith states: **"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."**

Apparently that part of the Gospel of Jesus Christ is going into discard by many of the Saints. Yet there is another Article which is exceedingly popular in the minds of the people: that is Article 12, which reads:

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

This Article is popular because it fits in with the Saints' conception of world friendships; it aims at the destruction of the sacred principle of Celestial marriage, which has grown to be quite unpopular among Latter-day Saints. Yet on the other hand, Article 7 is obsolete for the reason it does not fit in with the spirit of progression as conceived by the Saints who boast of greater scientific knowledge and wisdom.

However true, Latter-day Saints still believe in the gifts of Tongues and Healing, and are proud of the fact. The Gospel is the same yesterday, today and forever.

DIVINE FORCE

J. Edgar Hoover, head of the nation's F. B. I., speaks intimately on this subject as we read his words in the press:

We are a nation of vast industries, of great educational systems, of splendid social institutions, of millions of homes, of ever expanding armed forces. But there is something bigger and stronger behind America. It is a DIVINE FORCE, which was "behind the liberty of America", in the beginning and ever after.

No thinking person can deny that the Democracy of the United States has been inspired, guided and nurtured from on high.

The spirit of America is God given. And we, the living, in these tragic days must show our worthiness of this divine inheritance by our deeds and actions.

Our own country has been won and preserved through prayer and toil and hardship, and we must defend it at any cost.

Mr. Hoover's conception of the DIVINE is correct. O that Latter-day Saints would learn that great lesson and be guided by it.

The Constitution of the United States was inspired of God. It is being interpreted and misinterpreted in a thou-

sand ways, yet we reconcile ourselves to the changes and willingly fall into line. The Constitution is fast breaking up and the Elders of Israel are expected to preserve it. Certainly we should try to learn something about heaven and eternity.

BEAUTY AND THE BEAST

*** * * 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.—D. & C., 42-40.**

And again:

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.—Ib. 88:121.

How far astray the human family has gone! The Lord delights in simplicity; simplicity in manners, in language, in food and dress; He desires His children to cease from light and meaningless speeches, from loud laughter, pride and lightmindedness and from all wickedness.

To be qualified for Celestial glory in the presence of the Father one must become pure in motive and act, for nothing impure can endure a Celestial perfection.

All the world is vanity! And speaking of this, the Lord said, **"And your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received—which vanity and unbelief have brought the whole Church under condemnation." (Ib. 84:54-55).**

The state of mind into which the people are drifting is calculated for their utter destruction. In their minds God and his purity comes last; He is least in their thoughts. Nineteen years ago (1929) the national cost for cosmetics and beauty services for women totaled $1,800,000,000, nearly the amount of the annual bread bill. The amount now being spent for cosmetics, cigarettes and liquor among women alone must be unbelievably staggering. My! how homely women must consider themselves to necessitate such an expenditure in order to attract to them companions of the opposite sex!

When will women learn that native charm—that which is looked for by men of worth, consists of cleanliness, modesty and freedom from "make-up" and other despoilers of real beauty? And when will men learn, when looking for effeminate companionship, to dig deep under the cosmetic veneer, looking primarily for maidenly dignity, modesty and purity of heart?

We cannot too strongly commend to both men and women the word of the Lord, **"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."**

UNREASONABLE STATEMENTS

In an excellent Easter sermon by Elder Stephen L. Richards, member of the Quorum of Twelve, delivered in 1940 (Des. News — Church Section — March 30), Brother Richards seemed to let his oratorical enthusiasm run away from his judgment. Referring to Jesus Christ and dwelling particularly on His empty life, so far as temporal riches are concerned, he said:

Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. HE NEVER HAD A FAMILY. HE NEVER WENT TO SCHOOL. * * *

"He never had a family. He never went to school."

One of the fundamental truths of the Gospel teaches us that Jesus Christ did have a family—and a large one, too. He lived every law which he

came on earth to proclaim. One of these laws was to be "fruitful, and multiply and replenish the earth, and subdue it." He could hardly reject this great law of the Gospel and pose as a dutiful son of God. It is as President Joseph F. Smith said:

> **Jesus Christ never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for Him to have come and obeyed one law and neglected or rejected another. He could not consistently do that and then say to mankind, "Follow me." —Mill. Star, 62:97.**

President John Taylor said: **"If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him."**—Life of Wilford Woodruff, p. 542.

Both of these speakers were referring to the law of plural marriage.

There are sufficient evidences that Jesus Christ did have a train of wives, and he had children, fulfilling Isaiah's prophecy, **"When thou shalt make his soul an offering for sin, he shall see his seed."** (Is. 53:10).

As to school: We do not know how much experience the Savior had in the schools of his day, but during the forty days He spent with His Father in the wilderness, receiving instruction (Matt. 4:1-2, I. V.) there is little doubt that he received an education far beyond that which men achieve in the highest schools of the land. (For the benefit of those who do not have access to the "Inspired Version" of the Bible, we quote: **"Then Jesus was led up of the Spirit, into the wilderness, to be with God. And when he had fasted forty days and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil."**)

It is astounding that one claiming to be an Ambassador of Jesus Christ, should make such pitful mistakes regarding His life and mission.

THE QUIRKS OF MORALITY

A few days ago a Hollywood news dispenser, in the course of her report, nonchalantly and seemingly with no air of criticism, spoke of a coming wedding of a leading actor, his ninth; and the anticipated wedding of an actress who had already survived seven marriages. Most of the marriages, if not all, we must assume, were annulled by divorce decree.

This was in Hollywood where to be divorced, without the incumbrance of children, is regarded by many as an asset.

Some three years ago fifteen men were sent to the Utah State penitentiary for five years for having more than one wife. These men cherished their wives and children and supported them; their lives were entirely virtuous. But they had more than one wife at a time. They had not learned the technique of getting rid of wives and husbands legally and re-marrying, thus advancing along social lines. Not doing that they were dubbed criminal and sent to prison, their wives and children being forced on public relief.

Hollywood, in fact the entire country, has a species of morality with which the Mormons are not familiar.

UNREQUITED LOVE

We have a press report of one Jean Lloyd of Los Angeles, a nurse, taking an overdose of sleeping medicine, because of unrequited love for the man who deceived and jilted her. Said she:

"I CAN'T MAKE MYSELF WANT ANYTHING BUT A HOME AND BABIES AND PLANS WITH A MAN WHO IS RIGHTFULLY MINE."

Such heartbreaking experiences are evidenced every day. The Mormon marriage system, if universally accepted and adopted, while exceedingly difficult for some to live, supplies the very life so many women yearn for and are in eternal misery without.

POWER OF LANGUAGE

(JOS. W. MUSSER, October, 1932)

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentence unto every people."

The power of language is not generally understood. Alma, realizing his own language wholly inadequate to move the people to repentance, wished for "power to speak with the trump of God" and with a "voice to shake the earth." This wish was no mere flight of fancy or a play on words. Doubtless Alma understoood the power of language,—that power made manifest by Enoch when he "spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command. And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness. And all nations feared greatly, so powerful was the word of Enoch, and so great **was the power of the language** which God had given him." (Gen. 15-17 IV).

In the beginning, no doubt, the pure Adamic language was used by the race of Adam. "And the whole earth was of one language, and of one speech. (Gen. 11:1). This language our Father Adam brought to earth with him and he, in turn, taught it to his posterity. It doubtless was the pure language of the universe which the Gods spoke and by the power of which worlds were created.

> **And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; and by them their children were taught to read and write, having a language which was pure and undefiled.—See Moses 6:5, 6, P. of G. P.**

This language, no doubt continued more or less in its original purity until after the flood when, because of the wickedness of the people and during their efforts to build a tower unto heaven, the Lord confounded the languages and "scattered the people over the earth.

It must be remembered that those who participated in building the city and tower mentioned were only a part of Adam's living posterity. It is related,—

> **And it came to pass that many journeyed from the east, and they found a plain in the land of Shinar, and dwelt there in the plain of Shinar. * * * And they said, come, go to, let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.—Gen. 11:1-3 IV).**

However, wickedness had become so universal by this time that in confounding the language, the act effected the language of all the earth. "And they were confounded, and left off to build the City, and they harkened not unto the Lord, therefore is the name of it called Babel, because the Lord was displeased with their works, and did there confound the language **of all the earth**; and from thence did the Lord scatter them abroad upon the face thereof." (Gen. 11:8 IV).

It was at this time, no doubt, the great change in the pure Adamic language took place, though it is to be expected that due to wickedness previous to this time, much of the purity, excellence and power of the original language was lost to the people who refused to obey the word of the Lord. In this change, when the people were scattered, there sprang up many inferior tongues, which during the ages, have undergone numerous changes until, at the present time, hundreds of dialects and corrupted languages are employed throughout the earth. Through these changes, language has lost its power of expression, of force-

fulness. The once beautiful, rythmic, tuneful and withal powerful language eminating from the lips of the "Ancient of Days" is lost to corrupted mankind, and realizing this, men of God, whose lives are devoted to the reclamation of fallen man, have yearned for the "power to speak with the trump of God", or with God's tongue.

"Behold", said the Christ to Hyrum Smith, "I am God; give heed to my word, which is quick and powerful, **sharper than a two edged sword to the dividing asunder of both joints and marrow;** therefore give heed unto my word." (D. & C., 11:2).

God's language admits of no doubts. It is not forked. It has but one meaning. It is shorn of superfluities. The meek and lowly understand it. It expresses the will of heaven and is subject to only one interpretation. Indeed, in the very nature of things, God's language must be sure and certain,—

"For you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ." (D. & C., Sec. 84:44, 45).

While Jesus visited with and instructed the Nephite Saints, after his resurrection, it is related that he spoke in so marvelous a manner that his words, while being understood by the multitude, could neither be re-uttered nor written by them.

> **And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before so great and marvelous things as we saw and heard Jesus speak unto the Father. And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.—3 Nephi, 17:16, 17.**

And John the Apostle records:

> **And there are also many other things which Jesus did, the which if they should be written every one I suppose that even the world itself could not contain the books that should be written.—John 21:25.**

The Apostle could not have meant that the world was not large enough to hold books that would record the full ministry of the Savior, while on earth, but the nature of his counsel and teachings was such, and his language so powerful, that the world could not then, or even now for that matter, endure them. Had his words been published, so revolutionary in their nature and so mystifying to the shallow priest-ridden people of the day, they could not have been understood neither endured and would have condemned rather than saved; for a revealed truth rejected, leads to damnation.

God is not only able to employ such a powerful language, but he may bless others with like gifts, as was the case when "He did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers **great and marvelous things,** even greater than HE (himself) had revealed unto the people; and he loosed their tongues that they could utter * * * yea even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them." (3 Nephi 26:14, 16).

And again when the Nephite apostles were caught up into heaven, it is related that they "saw and heard unspeakable things. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard." (3 Nephi 28: 13, 14).

And thus it is seen that not only did man fall and lose the exalted position

he occupied when in the Garden of Eden, but that the language fell with him. As corruption entered the world, so the language of mankind became corrupt. As man lost favor with God, so did his mother tongue lose favor, until today hundreds of languages and dialects exist and yet no people on earth with which the world is acquainted, enjoy the pure and undefiled language introduced in the beginning. Mankind is not only unworthy a purer language, but in that unworthiness, is wholly incapable of enjoying such a blessing or of enduring the responsibility incurred in having the same restored.

"For behold", said Alma, "The Lord doth grant unto all nations, of their own nation and tongue, to teach His word, yea, in wisdom, all that he seeth fit that they should have."

It is therefore reasonable to assume that as mankind overcomes Satan and learns to live the fulness of the Gospel, among the great blessings following such obedience, will be a restoration of the original Adamic language in all its pristine purity and glory. Meantime, among the gifts of God unto man, and acting as a stepping stone to the greater blessing, is that of tongues—the gift of languages. By this benign gift the servants of the Lord, may, whenever necessary, converse and understand in any and all languages; as on the day of Pentecost.

> **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. * * * And they were all amazed and marvelled, saying one to another, behold are not all these which speak Galaleans? And how hear we every man in our own tongue, wherein we were born?—Acts 2:4, 7, 8.**

God in His divine mercy and His wonderful love, has never forsaken His children or left them without a means to advance. And since, through sin, He found it necessary to take from them their native language and scatter them into all parts of the earth, He nevertheless made provisions for their instruction and gave the gift of tongues for this purpose. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." (Acts 19:6).

Nor is it to be understood that the language of all groups of mankind was equally corrupted at the time of the confusion. No doubt much of the original language was left with some who were yet faithful, such as Jared and his brother Moriancumer, and many of their friends whom God afterwards brought across the ocean to begin the peopling of the land of Joseph, that they might be preserved in their faith and begin the colonizing of this choice land:

> **Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people * * * And the brother of Jared, being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry unto the Lord, that He will not confound us that we may not understand our words.**
>
> **And it came to pass that the Brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore He did not confound the language of Jared; and Jared and his brother were not confounded. * * * And the Lord had compassion on their friends and their families also, that they were not confounded.—Ether 1:33-37.**

The justice and mercy of God caused that these faithful people should retain the great gift of their mother tongue, and through them that gift could have been enjoyed continuously were it not for the apostasy of the descendants of Jared and his brother. For as man fell into corruption so did his language decline, and to the extent that man strayed from God he lost the power of correct speech and became darkened in spirit and corrupt in life.

In these latter days God again made clear the fallen condition of His

children and their inability to comprehend His truths and the full plan of salvation. To His servants, Joseph Smith and Sidney Rigdon, in February, 1832, the Lord revealed:

> **But great and marvelous are the works of the Lord, and the mysteries of His kingdom which He showed unto us, which surpass all understanding in glory, and in might and in dominion; which he commanded us we SHOULD NOT WRITE while we were yet in the Spirit, and are not lawful for man to utter; neither is man CAPABLE TO MAKE THEM KNOWN, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him.—D. & C., 76:114-116.**

When the Prophet Joseph Smith was given the golden plates from which the Book of Mormon was translated, he was told that a part of the precious record was sealed and could not come forth until such time as the people, through their faithfulness, proved worthy of receiving it, thus clearly indicating a state of unfaithfulness and of degeneracy existing among God's children, rendering them incapable of enjoying a higher blessing.

Jesus, in his instruction to the Nephite Saints, after his resurrection, made known unto them the works of God from the beginning. The record states:

> **And he did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come on the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapped together as a scroll, and the heavens and the earth should pass away;**
>
> **And even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, and be judged of their works, whether they be good or evil.—3 Nephi 26:3, 4.**

Commenting on the above and explaining why in his abridgment of the ancient records, the full account of God's dealings with men could not be given, Mormon, the compiler, explained that another record would in time be forthcoming, "By which greater things (would) be made manifest", saying:

And when they (the Gentiles) shall have received this, which is expedient, that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them.

And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

Behold, I was about to write them, all which were engraved upon the the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people.—3 Nephi 26:9-11.

That these hidden truths in history shall come forth in the last days is made known by Joseph Smith, the latter day Prophet, who said:

> **And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times.—D. & C., 128:18.**

Then it is clear that in the fall of man the purity of his speech also fell; that as a result of this fall the art of expression has greatly deteriorated—so much so, that it is impossible, without special endowment of God's spirit, to either read, write or understand the weightier things of the Father and therefore there is lost to man a knowledge of God's creative acts and of his dealings with man from the beginning—a loss so awful in its consequences that were it not for the assurance man has of regaining God's favor, the future would be hopelessly dark and impenetrable. As it is, earth's in habitants are as children, groping in the dark, wandering thither and yon, guided by "every wind of doctrine", "forever learning but never coming to a knowledge of the truth".

The trail back to the original state of man is that of repentance and right living. As man overcomes evil he will take on Godliness; as he battles error he will acquire true knowledge and as he succeeds in his determination to subordinate life itself to the will of his Maker, he will mount the high citadel of truth and himself be proclaimed a God triumphant!

To that man the language of heaven is restored; his tongue is loosed; his thoughts are expressed with the eloquence of time, his words being sent forth either as a still, small voice whispering hope to the weary soul or as a thundering call to repentance shaking the earth by their power. As the melodies of rippling streams, Adamic-toned words will flow from mouth to mouth and again as a two-edged sword those words will have power to penetrate into the innermost recesses of the soul.

With what rapturous joy, in that day, will the Lord's people proclaim the mysteries of Godliness and search out the secrets of the heart; and with what power will the words of command go forth, causing mountains to flee, rivers to be turned out of their course and all nations to fear greatly!

And when this glorious day shall dawn, after the plagues have emptied the earth of wickedness (D. & C., 84:97) and all shall know the Lord, "even from the least unto the greatest, and shall be filled with the knowledge of the Lord and shall see eye to eye", there will be a sweeter melody and a greater meaning in this new song of which God himself is the author, and which the choirs of heaven will shout forth in the pure Adamic tongue:

The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered "all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.

Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever, Amen.

—D. & C., 84:99-102.

ADDITIONAL NOTES ON ADAMTHEISM

M. Zvi Udley, Th. M., Ph. D.

It is sometimes asserted by those who oppose the Adamtheistic concepts of Joseph Smith, Brigham Young, and other prophets of God in these latter days, that such teachings are innovations conflicting with all Scripture and ancient tradition.

However, these antagonists of truth are actually able to produce but one text: " . . . and Adam died." (Gen. 5:5). Upon this they would build their whole case, though to use such an obscure text, torn from its source, as proof to oppose such a profound doctrine is, to say the least, unscholarly. A proper understanding of the text demands a thorough understanding of the transmission of the original Biblical manuscripts, as well as a knowledge of ancient tradition regarding the life and "death" of Adam The First.

That we have today no Biblical manuscripts older than the seven or eighth century (C. E.) for the Old Testament is well known; but it is not generally known that the text was actually set nearly 200 B. C. when a standard version was placed in the Temple for the benefit of copyists. However, the preparation of such standard copies as this was a long and laborious process dating back for centuries, during which the scribes felt very free to make such

changes as they deemed necessary. The scribes often changed passages which seemed improper, so that the Scriptures would present fewer difficulties.

On the other hand, early scribes often misread words and letters which were quite similar, and often an ink-blot or a fly-spec would cause a letter to resemble another. Also, because of the great expense of writing materials, erasures were not infrequent, and often a new manuscript was written over a scraped parchment.

If we keep this in mind when we examine the reference to the "death" of Adam, we immediately note that possibilities of a corruption of the text are very great. The Hebrew reads, "vayomoth" (. . . and he died). It will be noted that in Hebrew only the consonants are written: V--(and) YMTH (he died); so a scribe misreading but one letter could change the whole word, and, if the scribe felt the text to be incorrect, he might well attempt to correct it, which also might be done with but a change of a letter (as was done in Isaiah 19:18). It is highly possible that a change was effected here, intentional or unintentional; the text originally read, in all probability, not YMTH but YMR: it will be noted that only a dot would change TH from R. Here rises the interesting part of the exegesis: the original Hebrew word means "changed", i. e. he was altered physically in a manner similar, perhaps, to translation.

That this was once the understanding seems evident by a careful reading of the ancient traditions regarding Adam. The **Vita Adae et Evae** (II, xviii), though upon what authority we are unable to ascertain, seems to preserve definite traces of some earlier tradition that Adam's death was in nowise normal or permanent. While it does record that Adam died and was lain to rest in a cave, yet it soberly declares that, on one occasion when the children of Jared prayed to God, Adam's corpse verbally answered the petition. Whether or not this is to be taken as evidence of some ancient knowledge that Adam was the deity, it certainly is positive proof that Adam's death was anciently considered to be unusual. Many other traditions of ancient times tell of various deeds of Adam after his "death", and we may well conclude therefrom that the ancients considered his death a **change** more than a demise.

It is also worth noting that, while even at the earliest periods the deaths of Abraham and the other patriarchs were fully developed traditionally, the "death" of Adam was almost ignored, and it was not until late Talmudic times that stories were invented regarding the death of Adam.

Regarding the ancient concepts of Adam as the deity much could be written. A comparison of all mythological concepts in the world regarding the first man shows a number of traditions that the first pair was Gods who came down to earth to live; since it is generally agreed that these religions are perversions of the Gospel it must be conceded that this was probably taught by Adam to his children, who as we read an ancient work on Gnosticism by Irenaeus, "gave thanks to the First Man (not Adam, but a God higher than he!) and disregarded his fabricators." There are many traditions however, in both Hebrew and Christian writings which indicate that the Adamtheistic concepts of Mormonism were anciently held by the pious; indeed, it is actually recorded that a sect called after Melchisedec worshipped Adam! **The Talmud, for instance, records that Adam was already created when he was placed in Eden, having been placed there from Heaven by the Lord. It is also recorded that while Adam was yet in Heaven a command was given that the angels should worship God, whereupon they all bowed before Adam.** (This tradition, in a slightly changed form, is also found

in the Koran.) In speaking of Talmudic traditions of Adam, it might not be too far off the general subject to mention that the garments worn by Adam were made by God (Gen. R. 20), and the garments, according to tradition were handed down to man through the Patriarchs.

To return to the subject: while further study could be expected to yield more information regarding Adam, his life and "death", yet even a preliminary survey of tradition and Scriptural references, seems to prove the weakness of the assertions that Adam was not "our Father and our God, and the only God with whom we have to do."

WAR AND HYPOCRITES

Analyze the war and locate the hypocrites! If the Philosophy of Christ is sound where He said, "Love your enemies", what ribald hypocrites we are, if as professed Christians we applaud the powers which martial us into war to kill those whom we pretend to love?

Yates for President declares: NO MORE WAR!

He suggests that we imprison any legislator in our country who proposes war, as a panacea for any of our ills. This, till said legislator's fight fever cools down to the sanity point!

As in all the past, war will at times be foolishly considered to be necessary. But when Civilized people enact laws which provide that Legislators and Rulers who vote for war, shall serve as soldiers in the first front lines of battle, we shall then have crippled the War Demon!

This is not to say that Legislators or Executives of the Government are the Demon. But they become said Arch Demon's first tool, when he starts his secret operations to produce a glorious war.

Let us put all those who propose and vote for war, in the foxholes of the vicious battle, and in the front-line trenches of the bloody butchery of war's fury, FIRST.

When such a law is enacted and applied, we shall be better able to locate the "Peace-loving Peoples" than at present.

If our Congress which voted us into the last world-war, had been sent to the front lines of battle across the sea, there would not have been enough of them left to have voted us into the entangled foreign alliances now making America the leading DUBS in constructing the skids for a hastening PANORAMA SHOW OF INTERNATIONAL SUICIDE, to be paraded in technicolor for the entertainment of apes!

Yours sincerely,

JAMES E. YATES.

PRIESTHOOD

(An Editorial, Mill. Star, 4:158)

We feel led to drop a hint or two to the Saints generally, and particularly to the Priesthood, this month, on a subject which we consider of much importance, namely, that the servants of the Lord in the last days, are to be **Saviors** of men, and not **destroyers.**

What we mean, is this, we have observed some individuals whose whole soul seems to be engaged in ferreting out and detecting iniquity in others, and thus their whole time is absorbed by accusations of the brethren. Now we fearlessly declare that such a spirit is not of God, but is the spirit of the evil one who has been the accuser from the beginning.

At the same time let it be understood, that we are not desirous that iniquity should be hidden and pass unpunished; by no means, but that its magnitude should never be increased by a mistaken zeal. Let it ever then

be borne in mind that the servants of the Lord are to instruct the ignorant, to build up and strengthen the weak, and ever remember that they are connected with a system of **Salvation**, and not of destruction, and imitating their great Head, they must be ready to do all things and suffer all things that they may be instrumental in the salvation of the children of men.

WHERE CURIOSITY KILLS

A man rocked a boat to see if it would tip. IT DID.

A laborer stepped on a nail to see if it would go through his shoe. IT DID.

A man looked into the gun to see if it was loaded. IT WAS.

A woman looked into a patent medicine booklet to see if she was sick. SHE WAS.

A helper smelled escaping gas and lit a piece of oily waste to find the leak. HE FOUND IT.

A young girl kept late hours to see if it really would injure her office work. IT DID.

A young man tried drinking to see if it would make him behave like a fool. IT DID.

A man said, "I'll take my chance on getting to Heaven without trusting Jesus Christ." HE DID NOT.—Selected.

INFLATION

In commenting on the President's message to Congress, November 17, 1947, his proposals combatting inflation, the National City Bank of New York, in its monthly letter, states:

"There is no dispute as to the existence of inflation and the danger to the economy, but there is endless disagreement as to what should be done about it. The fundamental question raised by the President's suggestions is whether the country is to attack inflation by dealing with its causes, or by attempting to suppress the symptoms. If the former, many things will have to be done upon which the message did not touch. If the latter, the pressures which are pushing up prices will not be abated, but only diverted from some areas into others.

"Of President Truman's proposals only the first—relating to the credit situation—is aimed at causes. * * * What concerns us here is the fact that the President did not improve the occasion to discuss other causes of inflation (other than banking). He did not mention the fiscal and monetary policies of the Government, an omission which may leave the impression that there is no call to do anything in those fields. But the Government is not only by far the greatest spender in the country. It is also a lender and guarantor of loans by others on an enormous scale. These loans and guarantees have contributed steadily to the credit inflation.

"Federal tax policy restricts saving and discourages accumulation of capital: the end result, in a time of immense need for capital, is greater use of bank credit. Moreover, Treasury policy and the Treasury view of what Federal Reserve policy should be, have been major obstacles to the earlier exercise of existing powers to discourage credit expansion. Subsidies, soldiers' bonuses, and support of certain farm prices have helped keep the inflation rolling. An effective program, going to the roots of the problem, would have to consider all these aspects."

STOP LOAFING!

(Contributed)

"Brothers, we charge you in the name of our Lord Jesus Christ to shun any brother who is loafing . . . We did not loaf in your midst, we did not take free meals from anyone; no, toiling hard at our trade, we worked night and day, so as not to be a burden to any of you . . . But we are informed that some of your number are loafing, busybodies instead of busy."

So run the words of II Thess. 3:6-11 in a modern English translation. There is a refreshing pungency about this stricture on "loafing".

"In the sweat of thy face shalt thou eat bread." Man has long endeavored to escape this dictum. To take life easy is the desire of the majority. Unless compelled by circumstances, few of us would accept the daily round of toil. Those who cry out against "the idle rich" would likely be idle themselves, if they were rich! The average human being is not deeply impressed with the dignity of labor. Generally, man loves to loaf.

But there is no place for loafing in the Christian circle. God calls His people to diligence and fervency in His service. And unless there is a response to His call, depend upon it, the devil will find some unhappy employment for idle hands.

God wants workers! Moses, Gideon, Elisha, Peter, John were working when God laid upon them the privilege of still greater work. These men rose to the challenge of their day—met it—and served God in their generation, and departed, their life-work well done.

Our day and generation presents us with a tremendous challenge. What are we doing about it—working or loafing? The situation calls for the surrender of all our resources to God—yes, all of them—physical, mental and material. Idleness is deprecated strongly in Holy Scripture. Stop loafing! Get to work! The privilege of service is ours today, but it won't last long. "The night cometh when no man can work."

OVERRULED

In Washington, D. C., Associate Justice Frank Murphy of the Supreme Court made a turn from the wrong lane at Thirteenth Street and Pennsylvania Avenue. A traffic officer directed him to accompany him to Headquarters to be booked. Justice Murphy dissented, maintaining that the officer lacked the right to arrest and deprive someone of his liberty for a misdemeanor. The policeman said he had the right so long as the misdemeanor was committed in his presence. The discussion lasted for ten minutes and finally the Justice went to court, paid $10.00 fine and lost his appeal to the superior.

A Justice of the Supreme Court may be overruled by a traffic cop, for human justice is but human. We may be sure, however, that in all matters of divine justice there is no overruling whatsoever. Men play loosely with it today simply because they do not see its ultimate inflexibility. For the unbeliever, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31), and for the believer, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). It is best to live our lives so that we will not be overruled by God's justice.

NOTHING

(Anon)

"Blessed be nothing!" an old woman said,
As she scrubbed away for her daily bread.
"I'm better off than my neighbor, the squire;
He's afraid of robbers, afraid of fire,
Afraid of flood to wreck his mill,
Afraid of something to cross his will.
I've nothing to burn, and nothing to steal,
But a bit of pork and a barrel of meal.
A house that only keeps off the rain,
Is easy burnt up and built again.
"Blessed be nothing! My heart is light,
I sing at my washing, and sleep all night."

"Blessed be nothing!" the young man cried,
As he turned with a smile to his smiling bride.
Banks are breaking and stocks are down,
There's dread and bitterness all over town;
There are brokers groaning and bankers sad,
And men whose losses have made them mad;
There's silk and satin, but want of bread,
And many a woman would fain be dead
Whose little children sob and cling
For the daily joy she cannot bring.
"Blessed be nothing for you and me!
We have no riches on wings to flee."

"Blessed be nothing! If man might choose,
For he who hath it hath naught to lose,

Nothing to fear from flood or fire,
All things to hope for and desire;
The dream that is better than waking days,
The future that feeds the longing gaze;
Better, far better, than aught we hold,
As far as mining exceedeth gold,
Or hope fruition in earth below,
Or peace that is in us outward show.

Almost, when worn by weary years,
Tired of a path way of thorns and tears,
When kindred fail us and love has fled,
And we know the living less than the dead,
We think that the best of mortal good,
Is a painless, friendless solitude,
For the pangs are more than the peace they give,
Who make our lives so sad to live;
Blessed be nothing! It knows no loss,
Nor the sharpest nail of the Master's cross;
No friend to deny us, of none bereft.
And though we have no one, yet God is left.

Yet having nothing, the whole is ours,
No thorns can pierce us who have no flowers.
And sure is the promise of His word
Thy poor are blessed in spirit, Lord!
Whatever we lose of wealth or care,
Still there is left us the breath of prayer—
That heavenly breath of a world so high,
Sorrow and sinning come not nigh;
The sure and certain mercy of Him,
Who sitteth between the Cherubim,
Yet cares for the lonely sparrow's fall,
And is ready and eager to help us all.
Rich is His bounty to all beneath;
To the poorest and saddest He giveth death.

THE AGED HOUSEWIFE'S PRAYER

I pray that, risen from the dead,
I may in glory stand,
A crown, perhaps, upon my head,
But a needle in my hand.

I've had no time to learn to play,
So let no harp be mine;
Through all my life, by night and day,
Plain sewing's been my line.

Therefore, accustomed, to the end,
To plying useful stitches,
I'll be content, if asked to mend
The little angels' breeches.

—Chicago News.

"He is the type of fellow that goes into a drug store for a nickel drink, and expects to get with it two glasses of water, the use of a table and chair for an hour, the opportunity to listen to the radio and read a thirty-five cent magazine, the privilege of three ten-minute conversations over the telephone, and then complains because the place isn't air-conditioned."

MY ONLY SON

C. N. Lund

(I have no son but I put myself in the place of a father who had one and lost him)

A few short years ago a little boy
Came toddling to my knee aglow with joy.

His words and smiles reached deep into my heart
For he was of my life a very part.

I loved and worshiped him. The years sped on
Till he was tall and straight, my only son.

I planned his future, trained him for his place,
To play a manly part in life's stern race.

But one day as we talked about it all
There came to him his country's urgent call.

He answered, and I saw him go away—
What pride I had in him that solemn day—

To take his place with all the soldiers brave,
Our Flag, our Liberty, our Cause to save.

Then came the news—he fell, and buried lies
By a white cross beneath the alien skies.

Thus perished he, my hope, my only son,
His young life spent, and all his dreams undone.

His sacred dust sends mute appeal to God
Which seems to lie unanswered on the sod;

An still men wage their wars, their hates burn on,
Denying Christ and blacking out His Dawn.

STRATEGY

Chloe—I hate that sailor.

Zoe—Why? I thought he was cute.

Chloe—I wrote him he gave me a pain and to return my photograph, or I'd complain to the captain, and he sent back 15 and said to pick mine out because he'd forgot what I looked like.

A colored woman recently inquired at a department store for black underwear. The clerk could not supply her, but suggested another color.

"It's black, or nuth'n, young lady", answered the customer. "It's just gotta be black, thass all. Youah see, mah man he just took a trip across de ole riveh Jordan and when Ah mourns, Ah mourns all ovah."

BY THE SCOOPFUL

Myrtle: Do you know why Maizie has ears like a steam shovel?

Gertie: Sure—because they're always picking up dirt.

TRUTH

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

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FAMILY GOVERNMENT

The Patriarchal Order of Life; Children Should Seek for and Obtain Parental Direction; Parents Should Give First Attention to Child Raising

By
ELDER
CHARLES W.
PENROSE

The Basis of Their Kingdom; "Woman Was Made for Man", Man Not Complete Without Her
(Mill. Star, 30:305 et seq.)

The topic of family relations, and especially the relations between the sexes, has for some time past attracted unusual attention in the world. Never was there a time when the subject more needed careful and universal consideration. Society is gradually asserting its freedom from the laws and restraints which bound it, and shaking itself loose from the old-fashioned "proprieties" which formerly regulated and kept it within certain limits. Parental and marital authority are both dethroned, and family government has become democratic instead of patriarchal.

The spirit of personal liberty is running to such excess, that all restraint is getting irksome, and obedience is esteemed a mark of weakness. Young people—mere boys and girls—consult their own inclinations without regard to the wishes of their parents. The "governor" and "the old lady" are considered "old fogies", to be hoodwinked and cajoled, or laughed at and defied. Connections with the opposite sex are formed in this spirit, which continue in the marriage relation—the wife resisting all authority in the husband, it is reproduced with increased influences in the offspring, and manifested widely in rebellion against all regulations and restrictions, whether of the family, the Church, or the State.

No nation can continue in a condition of prosperity whose family relations are in disorder, for nations are made up of families, and if the constituent parts of community are in discord, there can be no harmony in the State. Excess of independence leads to licentiousness, and licentiousness to weakess and destruction.

When, as a rule, parental authority is despised and family ties are disre-

"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."

garded, we may look for rebellion against the government, and the ultimate downfall of the nation. These evils are widespread, and are obtaining greater hold of the hearts of the people every year. The records of the Divorce Courts in England and America would reveal a disregard of parental authority and matrimonial covenants so extensive and determined, as to fill us with wonder and disgust, and their disclosures are only straws to show us which way the wind is blowing.

The world needs regulating, and the work, if done at all, must commence at the foundation of society. Proper family relations must be established — the fountain must be made clean before the stream can be purified. Prophets foresaw the establishment upon earth of a divine form of government which should secure to mankind the benefits of universal peace, union, order, and happiness. God has commenced to build up that which he showed them in vision. The world has become too corrupt for a regeneration to take place among them.

The spirit of rebellion has taken too firm a hold on their hearts, to permit them to render that perfect obedience to him which is necessary for the establishment of his government among them. He has therefore begun the work by calling together in one place all those who are sufficiently humble to yield themselves to his will. These he is beginning to organize into family governments; placing man and woman in their proper relative positions, regulating the power to be exercised by parents over children, compatible with that freedom and agency which every human being should exercise and enjoy, and thus preparing the people to unite upon principles of order and good government, as a perfectly free, yet thoroughly disciplined community. Their leaders in Church and State will be of God's appointment, and the people's united endorsement and acceptance. Those who do not choose to conform to this institution of heaven, will be left to the natural results of their own foolish and evil course, which will end in the downfall and dissolution of all human governments.

The earliest form of government was Patriarchal. Every father stood at the head of his family, and was revered and obeyed as its chief. And as men in those days lived to a respectable old age, instead of dropping down into the grave, as now, just as they began to learn how to enjoy life and be useful in the earth, they ruled over many generations springing from their own loins, and wielded power which increased with their experience.

That is the order of God. He rules over the inhabitants of this planet, and claims their obedience by right of parentage. He is the father of the spirits of all men, and they are his offspring. If we "have had fathers of our flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection to the father of spirits?"

Disobedience to parents now so common, was in the ancient times accounted a great crime. Men and women did not then consider themselves free of all parental control at the age of 21 years years, but paid respect to the wishes of their father and Patriarch down to his latest days. Marriages were not contracted without his sanction either by son or daughter. Woman had her place in the family assigned her by the Lord in the beginning, and it was her pride to fulfill her calling as a helpmate to her husband without attempting to oppose or control him. Sexual intercourse outside the marriage relations was a crime punishable with death. Children were counted as gifts from the Lord, and the childless woman mourned over her barrenness as one of the heaviest misfortunes.

What a change as come upon the world since mankind began to depart from the ways of the Lord! The desire and love for offspring, and the affection and obedience to parents, once the most common and yet heavenly virtues, are dying out of the human heart, and selfishness, callousness, and rebellion, are springing up in their place.

The importance of a return to the ancient patriarchal principles of family government cannot be over estimated. And herein is one of the many evidences of divinity in "Mormonism". The axe is laid at the root of social evils, and the work of building up a new kingdom is commenced at the foundation of society, by a proper regulation of family relations. Already the good results appear, in the absence of those foul fruits of modern civilization which grow so rank and abundant on the tree of so-called Christianity, in the order, tranquility, and rapid growth of the community, and in the physical improvement of the race. The plan is God-like, its execution divine, and its effects heavenly.

In a properly regulated family the man stands at the head of the house as prophet, priest, and king. Not as a despot, ruling with stern and unyielding tyranny, but as a servant of God, controlling those whom the Lord has entrusted to him, in a spirit of affection and earnest solicitude for their welfare. His mind and spirit should permeate the whole household, and nothing should be done without his sanction. The strength of his government should be the power of love and the force of good example. To control his household well, he must well control himself. Standing between God and his family, he should be a medium of light, a channel of instruction, an instrument of blessings both for time and eternity. One with the family, understanding and participating in all its joys and sorrows,—great or small, in perfect sympathy and affinity with all its members, he should yet be its leader, even as the head guides the body of which it forms a part.

Every governmnt and society must have a chief. If it have not, there is no security for its union and continuance. Every family is **imperium** in **imperio**, and the man is its chief, fitted by nature and appointed by Jehovah to the post. The wife, though made "bone of his bone and flesh of his flesh" by the sacred ordinances of matrimony, is both by nature and revelation placed in a subordinate position to her husband. Woman is not formed to rule, and God has said to her, "thy desire shall be unto thine husband, and he shall rule over thee."

Much as it has been disputed by agitators for "woman's rights", man as a sex, by reason of greater physical and mental strength, is placed by nature above the woman in the scale of being. And Scripture says, "Man is the head of the woman, even as Christ is the head of the Church, and he is the savior of the body." When the wife rules the husband, as is too frequently the case in the world,—the man submitting, as he thinks, for the sake of peace, or through not assuming his proper position at the first,—the order of nature and of God is overturned, man is degraded, and the whole household is hindered from receiving the full blessings of heaven, and from progressing to that exalted position that the Great Father has designed for those who live according to the true principles of family government.

Woman may assist, advise, comfort, and encourage her partner in life, but she is out of place when she seeks to govern and control him. Her sphere is a sufficiently glorious one without her striving to step beyond its proper limits. If not the sovereign of the little kingdom, she is his close companion, his counsellor, and the sharer of all his influence, honor, and power, on earth and in heaven. **She is "the glory of the man." As the mother of his children, she is to him a fountain of**

life; the builder of the family, and the channel of increase wherein is glory and dominion that reaches into eternity. She can mould the minds of her infant offspring to virtue and integrity, and train them up to thoughts and acts that will shed brightness on their path, and crown her days with praise and pleasure. What joy, what comfort, what peace she can dispense! Her smiles are as the sunshine of heaven, her consolations sweet as the reviving dew upon the drooping flowers, and her presence is as an angel of peace bearing a foretaste of the pleasures of paradise. She can be to her husband and her children a very treasury of blessings. She can wield an influence peculiar to herself upon all around her, and knowing that she is essential to the happiness and perfection of man, let woman fill her holy and important mission with contentment, rejoicing in her power, and using it for that which is her greatest good—the glory of her husband and the prosperity of her children.

Woman was made for man. Every woman living single and apart from man is in an unnatural position. God has designed the sexes to unite. Nature proclaims this with universal voice, and in tones that will not be stilled. Every woman should have the opportunity to be married, and that to a man who, her whole physical, mental, and spiritual, tells her, is a suitable partner.

In many places there are more women than men, therefore if two or more women love the same man, feeling that he alone is the man of their choice, nature and common sense would say, if all parties are agreed, let them be united. If the numbers of the sexes were equal, still every woman should have the privilege of choice, and not be compelled to unite in the closest and holiest relationships with one whom she does not with her whole heart desire, or be compelld to violate the law of nature and of heaven by remaining single.

There are men who have so brutalized themselves by vicious courses, that they are unfit to be trusted with the care of such a precious jewel as a virtuous woman. And if the foolish and unnatural restrictions which human laws impose were removed, and the ancient customs of patriarchal times restored, such wretches as now figure in the police courts for wife-beating, would not obtain wives at all, for a woman true to the refined instincts of her nature would shrink from the companionship of such a being, and prefer to share the affections of an honorable and virtuous man with a score of others, rather than be the only of a ruffian and a brute.

Plural marriage may seem repugnant to many minds, and they may therefore conclude that it is in opposition to nature, but a little reflection and a few facts will show that this is a mistake. By far the great majority of the human race practice polygamy. It was an ancient order established and directed by the Almighty himself, as we can learn from the Bible, and it is practiced by individuals in the present day from religious convictions, whose feelings once revolted against it, and they have proved that it was only tradition and not nature that cried out against it. It has been demonstrated that a man can regard all his wives with equal affection, and maintain in his relations with them all the refined and sensitive sympathies created by a perfect union between a single pair.

Nature has not changed, and in the patriarchal times both God and nature sanctioned and inculcated the union of more than one woman with one man. Patriarchal institutions are being restored and they prove to be as well adapted to the exigencies of the nineteenth century as to the necessities of more primitive times.

Parental authority should regulate the union of the sexes. Children that grow up under the influence of parents who occupy their proper relative positions, and who control their children without abusing them, will have a natural and well grounded respect for the head of the family. When they arrive at a marriageable age, they will feel the effects of the directing power which has wisely guided them from infancy, and naturally expect to receive and hearken to the counsel of their parents in the most important step which they can take in life.

The strong aversion which young people feel against parental restraint, is attributable to the bad example frequently set by the mother in her resistance to the will of her husband, and to the absence of proper control over the children in their infant days. The little ones are suffered to be supreme in the house till they begin to grow older, and are then abused by ineffectual efforts to whip them into obedience. Favors also are surreptitiously bestowed by fond mothers who instruct the children **"not to tell father"**, and the germs of deceptive habits are planted in their bosoms, which spring up in riper years, and bring forth bitter fruit for the hands of the planter.

Foolish indulgence and harsh severity are two extremes which parents should avoid. Parental authority must be maintained, but each little child is a living, independent existence, whose wants and desires claim consideration, and who will keep in memory the kindness or cruelty experienced in childhood, when years of experience shall bring reflection and judgment. The impressions of childhood are the most vivid that make their mark upon us through life, and therefore the saying of Solomon is true in a general sense, "train up a child in the way he should go, and when he is old he will not depart from it."

Judicious control in infancy and childhood will go far towards inducing obedience in riper years. The matured judgment of parents is necessary to the guidance of the young in their selections of a partner for life. For life? Nay! marriage when properly contracted is a union for all eternity! Binding through time, undissoluble by death, and lasting as duration. How much care and judgment should then be exercised on so important a matter.

And surely children should be anxious to obtain the benefit of the wisdom which their parents have gained by experience. Mere whims and fancies should guide neither party. If parents object to the choice of their children, their objection should be reasonable, and be explained in reasonable manner. The feelings and preferences of the parties most concerned must be considered, before mere likes or dislikes on the part of the parents. The reasonless dictum of a parent in matters where the heart is so deeply affected is not sufficient, and is likely to provoke rebellion, and lead to consequences that may be forever deplored. Parents should guard the virtue of their children with a jealous care, and defend it even unto death, for the wealth of a world will not compensate for its violation.

In all these family relations, as in every other condition of life, the power of the Spirit of truth is necessary to enlighten and direct. Left alone, man errs continually, but with the Holy Ghost for his constant companion, his course will be in the path of wisdom and safety. Hence the necessity of family prayer. He who neglects this need not expect peace in his house, unity in his family, nor the obedience which he desires.

The foundation of man's glory in eternity is laid in time. His heavenly kingdom must be commenced on earth. That kingdom and the glory thereof are comprehended in his family. Therein is the beginning of his dominion as a king and a priest unto God. If the foundation is laid aright, who can tell the extent and magnificence of the su-

perstructure? With wives sealed to him for time and eternity, by the most holy authority of that Priesthood which is "without beginning of days or end of life", with children who, by virtue of his marriage blessings, are legitimate heirs to that Priesthood in its fulness. nothing but unfaithfulness to his sacred covenants can stop the everlasting multiplicity of his generations and increase of his government, and thrones, principalities, and crowns of immortality are within his reach, raising him to the majesty and fellowship of the Gods.

This all-important subject is merely broached in this brief article. It pertains to the present and the future. It commences at the fireside of our humble homes, but it carries us forward to the glories of eternity, opening up the past and future creation, peopling and redemption of worlds innumerable, till the great universe of God crowds itself upon our gaze, and the language of mortals fail to express its immensity and infinitude.

There are hundreds and thousands of men in this Church today who have a plurality of wives, which will be taken from them and they cannot help themselves, because they do not keep the Celestial law. * * * There are many here today who, unless they repent, will never see my face again after my eyes are closed in death. * * * I have not one word of reflection to make against you, yet you are living at a poor dying rate. * * * If my children will not subject themselves to me they will not subject themselves to God; and so with our wives; they cannot honor God unless they honor us.—Heber C. Kimball, J. D. 12:190.

THE GOVERNMENT OF GOD

In this day of political and economic unrest, when all earthly governments are contending, some viciously, for their separate idealogies, it would be well for mankind to turn a leaf in the ledger of life and listen to the inspired counsel of a Prophet of God. Joseph Smith's mission was not only to lead the people in a spiritual sense, but also to establish the Kingdom of God, a coverage for all nations to bask under, when universal peace shall reign supreme. "Other attempts", said the Prophet, "to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. THE WORLD HAS HAD A FAIR TRIAL FOR SIX THOUSAND YEARS; THE LORD WILL TRY THE SEVENTH THOUSAND HIMSELF." We herewith present some reflections of the Prophet on the "Government of God", as extracted from the "Times and Seasons", and published in the D. H. C., July 15, 1842, Vol. 5:61-66.—Editor.

The government of the Almighty has always been very dissimilar to the governments of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness, and misery.

The greatest acts of the mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome, each was raised to dignity amidst the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and to victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny and despotism.

The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state

of things that shall unite man to his fellow man; cause the world to "beat their swords into plowshares, and their spears into pruning hooks", make the nations of the earth dwell in peace, and to bring about the millennial glory, when "the earth shall yield its increase, resume its paradisaic glory, and become as the garden of the Lord."

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace and happiness. The nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, or time-worn monuments have left us but feeble traces of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's strength is weakness, his wisdom is folly, his glory is his shame.

Monarchial, aristocratical, and republican governments of their various kinds and grades, have in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, the most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plan, their short-lived glory, their feeble intellect and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general wellbeing? Our nation, which possesses greater resources than any other, is rent, from center to circumference, with party strife, political intrigues, and sectional interest; our counselors are panic-stricken, our legislators are astonished, and our senators are confounded, our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employment, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, and our states overwhelmed in debt, yet we are, and have been in peace.

What is the matter? Are we alone in this thing? Verily no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak, and tell the tale of their trouble, their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, etc., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home. Chartism, O'Connelism, and radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the east are threatening her destruction abroad.

France is rent to the core, intrigue, treachery, and treason lurk in the dark, and murder, and assassination stalk forth at noonday. Turkey, once the dread of European nations, has been shorn of her strength, has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributory terms of peace; and Russia and Egypt are each of them opening their jaws to devour her. Spain has been the theater of bloodshed, of misery and woe for years past. Syria is now convulsed with war and bloodshed.

The great and powerful empire of China, which has for centuries resisted

the attacks of barbarians, has become tributary to a foreign foe, her batteries thrown down, many of her cities destroyed, and her villages deserted.

We might mention the Eastern Rajahs, the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland; nay, the world itself presents one great theater of misery, woe and "distress of nations with perplexity". All, all speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand at the head of the universe and take the reigns of government in His own hand. When that is done, judgment will be administered in righteousness: anarchy and confusion will be destroyed, and "nations will learn war no more". It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh, to direct his steps"; this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things". The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation in the wilderness. The architectural designs of the Temple at Jerusalem, together with its ornaments and beauty, were given of God. Wisdom to govern the house of Israel was given to Solomon, and the Judges of Israel, and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world.

If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power, it was from the same source, as the Scriptures abundantly testify. If, then, God puts up one, and sets down another at His pleasure, and made instruments of kings, unknown to themselves, to fulfill His prophecies, how much more was He able, if man would have been subject to His mandate, to regulate the affairs of this world, and promote peace and happiness among the human family!

The Lord has at various times commenced this kind of government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him, and when the world in general would not obey the commands of God, after walking with God, He translated Enoch and his church, and the Priesthood or government of heaven was taken away.

Abraham was guided in all his family affairs by the Lord; was conversed with by angels, and by the Lord; was told where to go, and when to stop: and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.

When Egypt was under the superintendence of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people among whom God should place His name; their motto was: **"The Lord is our lawgiver; the Lord is our**

Judge; the Lord is our King and He shall reign over us.'' While in this state they might truly say, ''Happy is that people whose God is the Lord.'' Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people.

Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people in both civil and ecclesiastical affairs; they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished: when the ''Lord shall be king over the whole earth'', and ''Jerusalem His throne''. ''The law shall go forth from Zion, and the word of the Lord from Jerusalem.''

This is the only thing that can bring about the ''restitution of all things spoken of by all the holy Prophets since the world was''—''the dispensation of the fulness of times, when God shall gather together all things in one.'' Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this.

The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; ''He whose right it is, will possess the kingdom, and reign until He has put all things under His feet; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and ''he that fears the Lord will alone be exalted in that day.'' To bring about this state of things, there must of necessity be great confusion among the nations of the earth; ''distress of nations with perplexity''. Am I asked what is the cause of the present distress? I would answer, ''Shall there be evil in a city and the Lord hath not done it?''

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of His hiding place, as He said He would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he ''beheld till the thrones were cast down, and the ancient of Days did sit''; and one was brought before him like unto the Son of Man; and all nations, kindred, tongues and peoples did serve and obey him. It is for us to be righteous, that we may be wise and understand; for none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars forever and ever.

As a Church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for ''blessed is he that heareth the word of the Lord, and keepeth it'', say the Scriptures. ''Watch and pray always'', says our Savior, ''that ye may be accounted worthy to escape the things that are to come on the earth, and to stand before the Son of Man.'' If Enoch, Abraham, Moses, and the children of Israel and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob as families, and the children of Israel as a nation; so we, as a Church, must be under his guidance if we are prospered, preserved and sustained. Our only confidence can be in God; our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying His commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly His commands, and departed

from His ordinances, and the Lord has chastened us sore, and we have felt His arm and kissed the rod; let us be wise in time to come and ever remember that "to obey is better than sacrifice, and to harken than the fat of rams." The Lord has told us to build the Temple and the Nauvoo House: and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other commandment; he is not a doer of God's Will, not a fulfiller of His laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, "If the Lord go not with us, carry us not up hence". We would say to the Saints that come here, we have laid the foundation for the gathering of God's people to this place, and they expect that when the Saints do come, they will be under the counsel that God has appointed. The Twelve are set apart to counsel the Saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God's people, and they will be dealt with as transgressors of the law of God. We are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that "Zion may be built up in righteousness; and all nations flock to her standard"; that as God's people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

POLYGAMY IN CHINA

A friendly meeting recently took place between an American, George Hanson, and a leading Chinese who had met Mr. Hanson in America and the two had formed an intimate acquaintance. These gentlemen chanced to meet in a dance hall in northern China. For an account of their meeting we quote from the December 1947 Cosmopolitan, in an article entitled, "Irregular Gentleman":

A Chinese was crossing the dance floor—a Chinese in black silk to his heels, with his hands folded in the broad sleeves of his gown. Face immobile with the inertia of centuries. Before him, the headwaiter. Behind him, four of the most beautiful young Chinese girls you may see in many days of travel in the north of China. Delicate, slender, ivory and jade. George Hanson set down his glass with a snap. "For God's sake, Wong!" and he half rose in his place.

The Chinese turned solemnly and saw him and the dignity of his face exploded. "Geez—**George Hanson!**" and he crossed, and they pumped hands and they slapped affectionately at each other like Kiwanis Clubmen or the Cornel classmates that they were. Wong joined us. His four girls sat in a row behind Wong, with folded hands away from the table.

"Four of my wives", Wong said, "the four who can dance."

"So you came back to China?"

Wong leaned forward. "George—what a fool I'd be not to. I have had all of your world that I want"—and he put his hand flat against his forehead—"but only in China are all the questions answered", and he dropped the hand. "States' side, you build better bridges and care to cross them—but here only can I take four wives out to dance. Here only can other men not even ask to dance with them. Here only will they not be jealous of each other.'"

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

ALL Latter-day Saints enter into new and everlasting covenant when they enter this Church. They covenant to cease sustaining, upholding and cherishing the kingdom of the devil. They enter the new and everlasting covenant to sustain the Kingdom of God. They take a vow of the most solemn kind before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood and build up the Kingdom of God.—Brigham Young.

FUNDAMENTALISM VINDICATED

With the Church Crusade which began in earnest in March, 1944, resulting in the arrest of some 46 men and women on charges growing out of "Unlawful Cohabitation", the public press sarcastically spoke of the defendants as "Fundamentalists". The Church organ, the Deseret News, was among the first to use the term derisively. It was used in the spirit of ridicule. as much as to ask, "Who in this enlightened age would dare be a fundamentalist?" "Fundamentalism has given way to progress, yet these defendants cling to the term and therefore should be sent to prison."

In the language of Mark E. Petersen of the Quorum of Twelve, in his letter, now a court record, to the United Press:

> **The cultists use the name Fundamentalists, which is regarded by the Church as a misnomer. They are not fundamentalists in the sense of holding to the fundamental doctrines of the Church, for the fundamental doctrines of the Church are NOW opposed to polygamy.**

As we read the Dictionary, "fundamental" means "basic", "original". "Funamentalist, one who believes in the basic truths of the Bible". The defendants are proud of the designation, which originated with the press, for they cling to all the principles of the Gospel as established by the Prophet Joseph Smith, from faith in God to and including the marriage covenant.

In Elder Petersen's logic it was once fundamental with the Church to believe in plural marriage but the Church has now changed and it is NOW fundamental not be believe in it; while the defendants believe, "Once a divine truth always a divine truth". The silly, shallow reasoning of Elder Petersen makes of him a laughing stock among all thinking people; but his philosophy doubtless is "The end justifies the means", and as the end

is to discredit Revelation 132 (D. & C.), given by the Lord to the Prophet Joseph Smith, and to condemn the great principle of marriage along with the lives of Joseph Smith, Abraham, Isaac, Jacob, Moses, and thousands of other worthies, any means, be they honest or dishonest, shall be employed. How Elder Petersen's file leaders must flush red at the position of their squirming satrap.

We note with deep satisfaction the reversal trend of the Church leaders on this subject. In no uncertain terms are they returning to fundamentalism, urging the elders in the Church to re-blueprint the Gospel for the guidance of the youth.

Elder J. Reuben Clark, Jr., of the first Presidency, in his remarks at the annual Brigham Young University leadership program at Provo, as reported in the Deseret News, March 13, 1948, urged his listeners to return to fundamentalism. As the press reports him:

> **President Clark made an appeal for members of the Church, young and old alike, to get back to the fundamental "that this is the only true Church of God on the earth." Relating the vision of Joseph Smith and the declaration of the Savior that all the religions of the world are wrong, that they had gone astray. "That", said President Clark, "is still true and they have gone farther astray today than they were in the days when Jesus thus spoke to Joseph Smith. There are coming back into the world some of the same old heresies that appeared in the early days of the Christian Church, just as they appeared then, and these our learned divines spring upon us as if it were something new they just discovered. But they have been with Christianity from the very beginning.**

Then addressing his remarks to the adults, President Clark explained:

> **That is where you come in. It is your responsibility to see that your children, to see that these youth, are going to take over in this pioneering of the second century. Get back to that FUNDAMENTAL that this is the only true Church of God on the earth. * * * President Clark closed his remarks with the declaration that "we need a reversion back to the FIRST PRINCIPLES. WE MUST GO INTO REVERSE. So I say again, we old folks, have a responsibility to blueprint — to re-blueprint — the principles of the Gospel, the eternal truths thereof and the divinity of our origin of the Church, so in this pioneering our young people have to undertake, they might be properly guided."**

President Clark's statement is what the so-called "Fundamentalists" have contended for from the beginning. It was for clinging to this program that President Heber J. Grant, assisted by his counselors, some four years ago, took the initiative in having over forty arrested for believing in, some for practicing, plural marriage, one of the fundamental principles of the Gospel.

President Clark will not claim that any revelation given by God to Joseph Smith, is not fundamental; nor can he say, in truth, that this principle of marriage has been done away with by the Lord.

Bringing this fundamentalism still nearer home, the Church Editorial (Deseret News, Mar. 20, 1948) hits the nail directly on the head by saying:

> **When persons are called into the class room to instruct they literally are commissioned to represent in that class room, the doctrines, principles and tenets of the Church, and they should teach none but those principles. * * ***

Quoting the late President Joseph F. Smith, with approval, the article continues:

> **A teacher finding himself a non-believer in ANY of the principles or tenets of the Church will, if he be truely honorable, voluntarily ask release from his position. * * ***

There can only be one thing to teach. The article tells what that is: **"Teachers therefore should be true to their trust, and teach that which they have been call to teach, THE REVEALED WORD OF GOD."**

That is just what fundamentalism means. The fundamental principles, or the basic principles, are all that should be taught, and are all that the so-called fundamentalists have taught.

Having been placed behind prison bars for being a fundamentalist, and later, to have the term proclaimed as sacred from the housetops, so to speak, is a departure from consistency that, to say the least, is novel while it is exhilarating.

GOD'S WAYS ARE NOT MAN'S WAYS

"God moves in a mysterious way His wonders to perform, * * *"

A very strong objection to the mission of Joseph Smith was his youth—he was but an ignorant boy. If God wanted to start a new dispensation He would choose a Divine of national importance, one educated in the languages and sciences of the day, and who could speak with eloquence and logic, and who could draw the educated to him. Little did his critics figure on the truism that, "As you bend the tree, so shall it grow." A crooked tree, after it reaches its growth, cannot be straightened. This was well known to the Lord, so He chose a mere sapling, one that He could train to take the "straight and narrow way" to introduce the new dispensation and establish the Gospel in its purity and fulness. And so the Lord always works.

We have an example of Moses and Aaron to lead the children of Israel out of Egyptian bondage. There was one man, Korah (Numbers 16) who claimed to be kin to Moses and who is described as exceedingly rich, highly educated, and a man of large affairs, who envied Moses and greatly criticised him for appointing Aaron, brother to Moses, in the priest's position.

As related by Josephus in "Antiquities of the Jews (p. 121 et seq.), the account reads:

> **Corah (Korah), a Hebrew of principle account, both by his family and by his wealth, one that was also able to speak well, and one that could easily persuade the people by his speeches, saw that Moses was in an exceeding great dignity, and was uneasy at it, and envied him on that account, (he was of the same tribe with Moses, and of kin to him), was particularly grieved, because he thought he better deserved that honorable post on account of his great riches, and not inferior to him in his birth. So he raised a clamor against him among the Levites, who were of the same tribe, and especially among his kindred, saying, "That it was a very sad thing that they should overlook Moses, while he hunted after and paved the way to glory for himself, and by ill arts should obtain it, under the pretense of God's command, while, contrary to the laws, he had given the Priesthood to Aaron, not by the common suffrage of the multitude, but by his own vote, as bestowing dignities in a tyrannical way on whom he pleased.**

The account continues—

> **"For what account is Moses able to give why he has bestowed the priesthood on Aaron and his son?—for if God had determined to bestow that honor on one of the tribe of Levi, I am more worthy of it than he is; I myself being equal to Moses by my family, and superior to him both in riches and in age: but if God had determined to bestow it on the eldest tribe, that of Reuben might have it most justly; and then Dathan, and Abiram, and (On, the son of) Peleth, would have it; for these are the oldest men of that tribe, and potent on account of their great wealth also." * * * Now of those that conspired with Corah, there were 250, and those of the principle men also, who were eager to have the priesthood taken away from Moses' brother, and to bring him into disgrace. * * ***

Dathan and Abiram defied Moses and refused to be governed by him. Whereupon Moses, in deep humility, offered a prayer to God asking Him to demonstrate His displeasure **"by punishment of Abiram and Dathan who condemn thee as an insensible Being, and one overcome by my contrivances. This wilt thou do by inflicting such an open punishment on these men who so madly fly in the face of thy glory, as will take them out of the world, not in an ordinary manner, but so that it may appear they do not die after the manner of other men; let the ground on which they tread, open about them and consume them, with their families and goods. * * ***

When Moses had said this, with tears in his eyes, the ground was moved on a sudden; and the agitation that set it in motion was like that which the wind produces in waves of the sea. The people were affrighted; and the ground that was about their tents sunk down at the great noise, with a terrible sound, and carried whatever was dear to the seditious into itself, who so entirely perished, that there was not the least appearance that any man had ever been seen there, the earth that had opened itself about them, closing again, and becoming entire as it was before, insomuch, that such as saw it afterward did not perceive that any such accident had happened to it. Thus did these men perish, and become a demonstration of the power of God. * * *

This should serve as a lesson to those who oppose the truth. Those who are advocating and teaching the fulness of the Gospel today may not be University professors, lawyers or doctors—they may not be scholastically trained, or have the eloquence of a Cicero, but they may, by appointment, be teaching the truth, and their words should burn into the hearts and the very souls of the Saints today. God makes no mistakes in choosing His servants.

BREECH-CLOUT MISSIONARIES

In the January number, 1948, of the Millennial Star we find three pages of this erstwhile excellent publication, devoted to basketball playing by the L. D. S. missionaries. Young men are sent upon foreign missions. They are not working without purse and scrip as Jesus Christ commanded them to do. But, at an expense of from $30 to $60 per month, often paid by poor parents, they devote part of their time teaching and playing basketball, baseball, or other athletic games. According to the cuts in the Star, these teachers of the Gospel are minus clothes almost down to a simple breech-clout.

We see no objection to the young people who have not received their endowments in the Temple, engaging in these games, but to have our missionaries do so, stripping off their clothes, and exposing their bodies to the gaze of the public, taking off their sacred garments of the Holy Priesthood and cheating themselves of the protection this garment should afford them, appears the cheapest kind of sacrilege and advertising.

We feel to acknowledge the fine athletic forms of the boys, their wholesome complexion and their appearance of being well fed in a land of food shortages, but we doubt the advisability of their displaying these advantages to the populace just as we are opposed to half-naked women displaying their physical wares openly.

Why are these men in England? Is it to exhibit their physical prowess or to teach the Gospel of Jesus Christ? Who can bring forth any evidence to show that baseball playing has convinced people of the fulness of the Gospel—people who otherwise would have rejected it?

Christ said, **"My sheep know my voice and a stranger they will not follow."** Is it necessary in order to convince strangers that your voice is the voice of an ambassador of Christ to strip near naked and go through gymnastic evolutions? We think not. We believe a closer adherence to the missionary methods of Heber C. Kimball, Brigham Young, and hundreds of others would produce better and more staple results.

Let us preach the Gospel with simple and plain words—preach it "from the shoulder". Let those who wish to reject it do so, and those who have the spirit of receiving it, let them do so; and when the welcome of the missionaries is exhausted, let them testify to the fact as the Lord directs and come home, trying to live the Gospel here, accepting all truths whether or not the practice of them is against the law.

FECHNER'S THEORIES

The believer, in order to live in the light of their experiences, "remain quite unmoved by criticism from whatever quarter it may come, be it academic or scientific, or be it merely the voice of lyrical common sense. They have had their vision and they know—that is enough."

TRUTH

At the late general conference of the Church of Jesus Christ of Latter-day Saints, Elder John A. Widtsoe touched upon a subject of vast importance; said he:

> **The Church is founded upon the TRUTH and we must rely upon it and learn to understand that it is the truth, otherwise the great joy that the Lord has offered us in this work will not be ours. I agree with President Brigham Young that another name for the gospel might well be the TRUTH. Along with TRUTH always comes light.**
>
> **Light is never found except in the presence of TRUTH. We who have received the TRUTH have the Light to point the way to solve our problems so as to tell us where we are going and to give us enlightening faith to help us in the journey of life.**
>
> **TRUTH does something else for us; it gives us power, and this is a church of power. Not only principles and doctrines of truth and light, but also of power to accept the great work of the Lord in this latter day.**
>
> **As Church members we should be grateful for this TRUTH, light and power, and we should ever live so that we shall be worthy to enjoy its eternal blessings. (Capitals ours).**

During its existence this little Magazine has been advocating the truth, and many souls have been stimulated to acts of righteousness as a result of its teachings.

Truly the Church, as it was organized April 6, 1830, was founded upon the truth. "Light is never found except in the presence of truth". The TRUTH is dedicated to the dissemination of truth whatever the consequences may be, for only in truth, light and life can the fulness of the gospel be realized. Yes, most truly, as Brigham Young observed, "another name for the gospel might well be the TRUTH". TRUTH will do its best to honor that designation.

As Elder Widtsoe said, "The Church is founded upon the TRUTH".

WARS

Mr. Scott Nearing, the intrepid warrior against war, points out in "World Events" that in the past "2500 years the world has enjoyed peace one year in twelve and war the other eleven". Mr. Nearing quotes tabulated statistics on war as follows:

> **Prof. Quincy Wright (University of Chicago), with a number of associates, recently completed a two-volume STUDY OF WAR, covering the years 1480-1941. Here is a part of Prof. Wright's list of the number of wars in which various nations have taken part:**

	Wars		Wars
Great Britain	78	Italy	25
France	71	Holland	23
Spain	64	Germany	23
Russia	61	Denmark	20
Austria	52	China	11
Turkey	43	Japan	9
Sweden	26		

> **Prof. Wright credits the U. S. A. with 13 wars in 150 years, but the War Department records show 110 wars fought against the Indians alone.**
>
> **Of the 278 wars listed by Prof. Wright, 178, or two-thirds, were fought mainly in Europe.**
>
> **That is the record. Among the chief nations during the past 461 years, Britain and France head the list of war-makers, while Germany and Japan stand at the bottom of the column.**

The demon WAR will never cease until the world accepts the God of nations and learns the secret of universal love. When people begin to love their neighbors as themselves, war will be given its death stroke.

When the children of Israel demanded a king of the Prophet Samuel, he recounted to them the distress that would come upon the nations of Israel if they rejected the rule of the Lord and chose kings.

"And ye shall cry out in that day", said the Prophet, "because of your king which ye have chosen you; and the Lord will not hear you in that day."

> **Nevertheless, the record continues, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all**

the nations; and that our king may judge us, and go out before us, and fight our battles. —I Samuel 8:18-20.

Samuel, under the direction of the Lord, gave them a king and war has been the heritage of the people ever since.

Christ came in the Meridian of time with a positive message of peace. They rejected his message, crucified him and continued their wars.

Then, in the present dispensation the Lord revealed to His Prophet, Joseph Smith, the sequel of armed conflict—when the nations are justified in going to war and when they are not. (See D. & C., Sec. 98).

The people have rejected all these messages hence the great conflicts spoken of by Scott Nearing, with the two world wars and a third one in the offing.

It is a serious thing to reject the revelations of God.

TRUTH ON THE SUMMIT

Our readers will again be glad to hear from Mr. Edward Midgard, Seattle, Washington, on the ever absorbing question of "The Right to Motherhood". We herewith present copies of letters which Mr. Midgard has addressed to Mr. Denny; also Mr. Wylie of the Hearst Magazines, both of New York. Our readers will doubtless agree that Mr. Midgard's arguments are fool-proof:

IT IS TIME FOR TRUTH

February 18, 1948

Mr. George V. Denny, Jr.
Town Hall, New York 18

Dear Mr. Denny: It is time for truth!

Whenever you put on one of your regularly recurring popular shows of debating moral issues, and claiming to consider all sides of a question, I am sure to be provoked. Your question of yesterday, "Are we losing our Moral Standards?", was of course misleading to begin with since it starts out from the assumption that our present moral standards are all worth preserving, that getting away from them must be a loss, while the truth is that some of them not only have low survival value in our time but through the reverence shown them actually obstruct and defeat the adoption of better standards sorely needed, yet extremely unpopular.

Take for instance our matrimonial code. In my letter to Philip Wylie of August, 1946 (marked copy attached) I refer to that famous reply by Bernard Shaw made to Count Keyserling on being invited to contribute to his Book on Marriage. That awful truth about marriage, then hinted at but politiely evaded by the clever Shaw, should now be stated clearly and faced honestly. This is as I see it:

You women altogether haven't yet learned anything better in your dealings with the other sex than to trade yourselves off to the male, whenever possible for the price of a husband exclusively your own for life, no matter how desperately unhappy that acquisition of yours may become soon or later on, nor caring how many of your sisters will thereby remain without a normal sex life and will be denied the experience of motherhood, moreover, completely disregarding that in the long run your own breed deterioriates through such biologically irrational scheme. Now that is what our spiritual leaders, catering to moral mediocrity (while conveniently leaving arduous moral excellence to the mythical figure of Christ) and seeking their support particularly among women, praise and defend as Holy Matrimony.

Where but in Midgard's neglected messages do we find today such light turned on this vital moral issue of our time, namely, the search for and the adoption of a new moral code for a more dignified and truly cooperative

family life, one to supersede our present intrinsically commercial code serving primarily the desire to secure and hold another person? **Shall it be said of us: Here for a few short centuries flourished a gifted race now absorbed and replaced by other breeds due to the biological absurdity of its morals?** It is time for truth!

I come to challenge!

EDWARD MIDGARD

EXCELLENCE AGAINST MEDIOCRITY FOREVER

August 18. 1946

Philip Wylie
Hearst Magazines, New York

Dear Mr. Wylie:

With much interest and on the whole with hearty assent I have read your views on "What's Wrong with American Marriages?", first in the Reader's Digest for August, then complete in Cosmopolitan Magazine of June. Your unabridged text, of course, should be read.

You have indeed said some pertinent things on the subject and more than one ordinarily finds in this kind of discussion. Still more remains to be said, however, things which the editor of a popular magazine would probably find too heretic to print.

You ask "What's wrong?" and boldly want to go to the root of the trouble. Yet, like most other writers, you are forthwith leading the reader away from the thought that something too might be wrong with the very pattern of American marriage, wrong for this day and age. To me, an adequate examination of the problem presented by our deteriorating American family life does not seem possible without critically considering both the people and the pattern to be observed by them.

You speak of "marriage down the centuries" as if marriage always had been the same thing and must remain what it is now, or be abolished along with the home and the family. Such reasoning, I would say, befits an ultra conservative Catholic rather than one who would like to see our folkways redesigned, even if it means a social revolution.

So this is where we disagree somewhat. In such a rigid adherence to form there is no hope for real betterment, nor even the prospect that with all rescue efforts things will not get worse. It seems time then to remind our moralists that man was not made for marriage as a fixed form in a changing world, but that as a human arrangement marriage must be made to serve man, i. e. to serve our race, and serve it well.

Here we seem to be in full accord again when you speak of marriage as meant for breeding, "breeding and raising young". That is, so long as you mean this ought to be the chief reason for this institution, while at the same time making it plain that unfortunately with us it is not so, neither in popular conception nor before the law. We had better face the facts. If it could truly be said of our civilization that "it is for children that marriage exists", then, instead of our widespread marital misery and wreckage, with mounting juvenile delinquency, we could already have much of that sanely cooperative family life for which I have sought social recognition in vain so far, i. e. marriage civilized to the point where it endures and expands as an enterprise in motherhood and fatherhood while it fades out of existence as a bargain for selfish ends dressed up as love.

No, in spite of all this asserted concern for dear children, it is primarily for the secure and exclusive possession of a desired person together with that person's property and earning power that present so-called civilized marriage exists. It is a bargain "to have and to hold", and as such it is the ethically mediocre modus vivendi be-

tween the sexes which is quite in line with our other still chiefly commercially minded social behavior. Our phrase of "the marriage market" fits perfectly into that picture. But as for marriage being essentially cooperation in parenthood, we have been content so far to play with that fine thought in our Christian cult of The Holy Family.

If we would really learn the truth about this twentieth century kind of matrimony, let us consider what Bernard Shaw said declining to collaborate in the writing of Count Keyserling's Book of Marriage: "No man dare write the truth about marriage while his wife lives". With these few words the wily Shaw said a lot. Now after twenty years and the death of his wife he might well tell us a little more. Maybe he has done so far future generations, fearing the wrath of his own.

To the great detriment of our race and nation—a nation being a race in the making or unmaking—our ethics for family life have been formulated over a long time by clerics blind and unconcerned in matters biological. These leaders shape their moral precepts so as to bring them the greatest flock of followers and supporters, particularly among women anxious to protect their bargain with the help of the church. The more arduous task of teaching long-range nationally beneficial behavior seems to have always remained for the prophet.

I would have us begin with sensible sexual reforms by recognizing first of all the inalienable right of every fit woman to motherhood along with every possible social and economic encouragement for the nationally desirable realization of this right.

The right to motherhood must of course bring with it the right to family life, and this in turn, with our surplus of women, must lead to the social recognition of extended family groups cooperating in breeding and raising young. How this may be done in an orderly manner without being bigamy or polygamy, I propose to explain later on in my Call to Excellence. To our moral guardians of today my marriage of tomorrow, tho in line with your conception, Mr. Wylie, may not look like marriage at all. Does an airplane resemble an oxcart?

A quarter of a century ago I attended in Berlin the First International Congress for Sexual Reform. I thought then and think now that such reform must originate in our homes. My own attempts in this direction began in 1907. They were frustrated every time by hostility and by incapacity to comprehend. But, tho the need for such change is greater than ever today, lack of understanding and outright hostility to real sexual reform continue. And no wonder. Our marriage market does a big business, and so do our divorce mills. What's wrong with that by the prevailing measurement of values? No wonder then either that, befriended by few in his task, he stands as a lone prophet who proclaims: Let me suggest that we begin with a new deal in the home.

EDWARD MIDGARD

FUNERAL OF ROSE KELSCH

Following is a sermon preached by Elder Lorin C. Woolley at the funeral of Sister Rose Kelsch, held January 17, 1932. Sister Kelsch was one of the wives of Louis A. Kelsch, who had spent his major years in the mission field and who, as we view it, died a martyr's death:

My dear brothers and sisters, I consider it an honor to be asked to speak at this good woman's funeral services. I have been intimately acquainted with the family for something over thirty years, with her and her good husband, and I have known their lives and her life. I felt it an honor to be called their friend and I feel it a privilege to call them my friends.

This woman has gone to meet her husband, her father, and her maker on the other side. She will meet her Lord for she was an elect lady. This I know because I have known her a long time. Satan could not tempt her because she had her power and will, and reason at all times, and thereby she became an elect lady of the Lord. She was one woman among a thousand. I believe I made the remark the other night at her home that she was one among a million and this I think is a better comparison than one among a thousand.

I have known but very few women in my life that have lived as near the laws of Sarah as did this dear woman we called Aunt Rose Kelsch.

I say I have known her for over thirty years intimately. I have visited her at her home time and time again during that time, and have always found her the same. I was there the day she was taken sick and when I was leaving she said she wanted to ask me some questions when I came again. I have often wondered what questions she wanted to ask me.

I know that she has gone to her glory because she lived the law of God as she understood it and she understood it very well. Very few people understand the law of the Lord Jesus Christ as did Rose Kelsch. She lived it as she understood it and therefore she is going back to her exaltation. There is no doubt in my mind but what she is a queen and a Priestess unto God at this time. What more can we say of a woman than that? That she will receive her exaltation I have no doubt.

The resurrection is a thing that few of us understand. We know that Jesus Christ was resurrected and that he does live. That he lived a pure life, and that he rose on the third day. We know that Joseph Smith was a true prophet and that he has been resurrected. And I see no reason why this good woman should lay in her grave very long. I believe that her good husband has been resurrected before now, for you know, for many, many years, he worked and lived in accordance with God's laws and thereby gaining more and more power; and I have no doubt but that his body has been called up by Him. Therefore, why should she lay long? She lived a pure life and as she laid it down pure why should she lay there long to be purified?

I know that the resurrection is going on. I know the Gospel of the Lord, as revealed to His Prophet Joseph Smith is true, and I know every principle of it was given to us that we might come back into the presence of our God and Savior. And if we live those laws so shall we be exalted. I know this as I know that I live this day. No man or set of men can take it from us, for if we will only live the laws of God we will be exalted and taken back into His presence. And I say this knowing that I will have to meet my God and give an account of every word I say at this time or any other time. I know that Joseph Smith was a prophet of God and that he lived the laws as they were given to him, and I know that this good woman lived the laws of God as they were revealed to her.

Now this is my testimony and I pray it in the name of Jesus Christ. Amen.

PLURAL MARRIAGE EXPERIENCE

As Related by Apostle Orson F. Whitney, in His "In Memory's Halls", pp. 193, et seq.

Eighteen hundred and eighty-eight was the year of my marriage with my present wife, who was destined to survive my first wife and play a mother's part toward the children whom she left behind.

May Wells was a daughter of General Daniel H. Wells. A native of New York State, descended from Thomas H. Wells, the fourth Governor of Connecticut, he was a justice of the peace

at Nauvoo and a friend to the Prophet even before joining the Church, whose fortunes he followed into the Wilderness. In Utah he became the commander of the Territorial militia; hence his title of General. May's mother was Lydia Ann Alley Wells, a scion of Puritan stock from the State of Massachusetts.

May was her mother's second child, born in Salt Lake City, December 10, 1854. I had known and admired her since the days of the Wasatch Literary Association, of which she was a useful and valued member. She and her sister Emma had taught school under Miss Mary E. Cook in the Social Hall. My marriage with May did not mean that I had ceased to love the wife already mine. It simply meant that there was room in my heart for both.

Zina (the first wife) and I had often conversed upon the subject of plural marriage, and from the first it was understood between us that some day we would practice it. "I wouldn't marry you if you felt otherwise", she enjoined, when I first avowed to her my belief in it. Her mother, like May's mother, was a plural wife, and they both lived the principle in all sincerity and in all faithfulness. Each daughter, knowing the integrity of her mother's heart, the purity of her life, and the nobility of her character, proposed to follow in her footsteps, pursuing a path that we all believed led to a higher social condition here, and to the loftiest pinnacle of exaltation hereafter.

Zina's consent to stand by me in honoring and obeying this sacred law, which both had been taught to revere as a revelation from God, was given on Sunday, July 1st, my thirty-third anniversary. To make of her consent a birthday gift was an idea of her own.

We were living at the time, pending improvements at our own home, in rented quarters—117 C Street, a house belonging to Samuel Neslen. Early in the morning my wife came to my room to wake me. Kneeling at the bedside, she kissed me, wished me a happy birthday, and consented to my marriage with May Wells, of whom I had told her.

It being the Sabbath, I went to the Tabernacle as usual, and upon returning—there sat May in the parlor, while Zina, who had invited her, was in the kitchen preparing dinner. I was more than surprised—I was amazed; for I knew how tender her feelings were, and realized in part what this generous act must have involved. Never had I admired her so much. She looked more like an angel than a mortal. Tearfully I drew her to me saying: "You never do things by halves, do you, dear?" She answered sweetly: "When I asked you whom you wanted to dinner, you said, 'The members of my family.' They are here."

May and I were married in Diaz, Mexico, on the night of July 24th, Elder Moses Thatcher, of the Council of the Twelve, performing the ceremony. Zina was present and took part, repeating her consent to the union. The only other member of my family upon the scene was little Helen, then almost an infant, having been born August 1, 1887, at the home of her Aunt, Margaret Smoot Dusenberry, in Provo.

This marriage antedated by about two years President Woodruff's "Manifesto", withdrawing sanction from the further solemnization of plural marriages among the Latter-day Saints (in the Church). The crusade was still on. The Church property had been confiscated (escheated to the Government); nearly all the Church leaders were in exile; the dockets of the Federal courts were crowded with cases in which husbands of plural wives were parties defendant; and the penitentiaries were filling up with men and (at times) women, imprisoned for conscientious infractions of the anti-polygamy laws.

Such was the situation when May and I thus rendered ourselves liable to arrest and imprisonment. But neither came. "Prisons shall not hold thee, fetters shall not bind thee", had been promised me by a patriarch, seven years before. I continued at liberty, and May, from choice, resumed her former position as a saleswoman in Savage's Art Bazaar.

THE UNMARRIED WOMAN

Women writers in the "News Chronicle", London and Manchester, on the subject, "Views About the Unmarried Woman", make these very sensible comments:

March 25, 1946

"I notice you say 'psychologists think monogamy the best way of living from a purely practical standpoint'. What, I should like to ask, is the best way of living, from an equally practical standpoint, for the spinster, the surplus woman, who, if strict monogamy were pursued in the world today, would be left without sexual experience in her thousands—no millions?

"I am not suggesting a different decision for the case you were discussing in Tuesday's paper, but am wishing you would extend this statement of the best practical solution to the unmarried, normal woman—a problem which everybody today shirks.

"Sublimation I am aware, is the usual answer—but only the saints can do it. The majority repress and lead an unsatisfactory life with only half their creative energies 'on tap' and with a tendency to recurring fits of bad temper, unaccountable, except on the grounds of repressed and unacknowledged sex.

"Jealousy, you say, is normal, but it seems to me we are in for a period when moral customs may have to be modified—an abnormal period because of the war, calling for humanity's best cooperation in the finding of the best practical modification for all parties.

"And the way I suggest is a modification of jealousy, for the sake of the otherwise totally excluded woman—a modification which would be to the elevation, not the detriment, of humanity, for, after all, jealousy, though normal, is not a virtue, but, I think, one of the 'deadly sins'."

April 4, 1946

"I think polygamy is the answer if men could afford to support more than one family under civilized conditions. A woman feels more frustrated at having no family than at having lacked sexual intercourse.

"What bad temper spinsters may suffer from is not due to sex repression, but caused, in my opinion, by having no one to cherish so that their lives become self-centered. Such people magnify their cares and worries. That attitude would not be dispelled by occasional flights of emotional pleasure.

"Sublimation works because it gives what a married person always has—interests in and care of other persons than himself. Such interests must arise spontaneously and as naturally as a mother's care for her child."

April 8, 1946

"It is hardly possible to sum up the opinions of over 300 readers who commented on the dilemma of the unmarried woman. However, certain trends became apparent.

"Only a handful of correspondents considered 'polygamy' both desirable and practical, but it was striking that even fewer people confidently condemned the 'spinster' who found sublimation inadequate. It is clear, from a purely anthropological point of view, that any change in accepted beliefs about monogamy and marital infidelity could not happen in a generation."

AND ANOTHER WIFE WHO STAGGERS US!

Hundreds of readers wrote to us following our comments on Mr. Pardoe's book. "Baby Famine". Here's one letter that amazes us.—Sunday Pictorial, February 17, 1946 (English):

"As a married woman and mother of four children I would like to ask why polygamy wouldn't work? We know that in the Bible days it was practiced and that there was no dishonor in it, and that the moral law then was very high.

"Our sense of right and wrong is only as we have been taught to think.

"The other day I read in a newspaper an article on a current murder in Glasgow; the author pointed out that in some parts of the world a murderer had to give a life for a life by living with a woman relative of the victim till she gave birth to a child. How does this strike our delicate British women?

"Britain as we are taught is a monogamous country—on the surface—but how many men of your acquaintance have women on the side whom they hope the public—and their wives don't know about?

"Because I am lucky enough to have found a man to give me his name, ring and salary, that doesn't put me in a position to look down my nose at the less fortunate woman who has to borrow someone else's husband. Men have kept two homes successfully. Why shouldn't the other woman have the same privileges?

* * *

"The woman who goes ahead and has her illegitimate child is looked down upon. But in nine out of ten cases she really liked the man and will naturally love the child—unlike many married women who say; 'Oh, another child', and fulfill their marital duties just because they have to.

"Medically two women with three children each who are fit and happy would, in my opinion, pay the State better dividends than one woman who gives up the struggle with six children—a done woman at 40.

"And I am sure there are many women who would not deny their husbands the company of another woman if it were not that she were afraid of neighbors talking.

"Judging by the declining birthrate it will soon be necessary to keep the men for ornaments and stud purposes only. It has been proved by experts that many men have loved two women equally well at the same time.

"One last point: Women are never degraded or shunned except by other women. Ask any woman who has been unfortunate enough to step from the path of virtue."—(Mrs.) MAY SHAW, care 100 Grove Street, Glasgow.

PLACE AFFECTION ON GOD FIRST

On Husband, Wives, Children When They Magnify God—Kingdom First

BRIGHAM YOUNG

(Journal of Discourses, 3:360. Republished from TRUTH, 7:1)

I will speak a little more upon placing your affections on beings who are not worthy of them.

Take a Prophet, an Apostle, a man of God, one who is just as good in his calling and capacity as Jesus Christ was in his, a man who has adorned the doctrine of his profession, until he is sealed up unto eternal lives by the power of the Priesthood, one who is sure of a glorious resurrection, and let him desire to have a wife. Now suppose that he gains the affection of a lovely woman and marries her, how much shall that righteous man love that woman? Shall he say, "I love this woman to such degree that I will go to hell rather than not have her, I will do even this rather than lose my wife?" No, for you ought to love a

woman only so far as she adorns that doctrine you profess; so far as she adorns that doctrine, just so far let your love extend to her. When will she be worthy of the full extent of your affections? When she has lived long enough to secure to herself a glorious resurrection and an eternal exaltation as your companion, and never until then.

Elders, never love your wives one hair's breadth further than they adorn the Gospel, never love them so but that you can leave them at a moment's warning without shedding a tear. Should you love a child any more than this? No. Here are Apostles and Prophets who are destined to be exalted with the Gods, to become rulers in the kingdoms of our Father, to become equal with the Father and the Son, and will you let your affections be unduly placed on anything this side that kingdom and glory? If you do, you disgrace your calling and Priesthood. The very moment that persons in this Church suffer their affections to be immoderately placed upon an object this side the celestial kingdom, they disgrace their profession and calling.

When you love your wives and children, are fond of your horses, your carriages, your fine houses, your goods and chattles, or anything of an earthly nature, before your affections become too strong, wait until you and your family are sealed up unto eternal lives, and you know they are yours from that time henceforth and forever.

I will now ask the sisters, do you believe that you are worthy of any greater love than you bestow upon your children? Do you believe that you should be loved by your husbands and parents any further than you acknowledge and practice the principle of eternal lives? Every person who understands this principle would answer in a moment, "Let no being's affections be placed upon me any further than mine are on eternal principles—principles that are calculated to endure and exalt me, and bring me up to be an heir of God and a joint heir with Jesus Christ." This is what every person who has a correct understanding would say.

Owing to the weakness of human nature you often see a mother mourn upon the death of her child, the tears of bitterness are found upon her cheeks, her pillow is wet with the dews of sorrow, anguish, and mourning for her child, and she exclaims, "O that my infant were restored to me", and weeps day and night. To me such conduct is unwise, for until that child returned to its Father, was it worthy of your fullest love? No, for it was imperfect, but now it is secure in the bosom of the Father, to dwell there to all eternity; now it is in a condition where it is worthy of your perfect love, and your anxiety and effort should be that you may enter at the same gate to immortality.

When the wife secures to herself a glorious resurrection, she is worthy of the full measure of the love of the faithful husband, but never before. And when a man has passed through the veil, and secured to himself an eternal exaltation, he is then worthy of the love of his wife and children, and not until then, unless he has received the promise of and is sealed up unto eternal lives. Then he may be an object fully worthy of their affections and love on the earth, and not before.

PLURAL MARRIAGE

H. C. Taussig, writing in "Everybody's", a London pictorial weekly, on the subject, "City of the Saints", gives a graphic description of this unique commonwealth and its founders. Splendid pictures of Utah's Capitol building, the baptismal font in the Salt Lake Temple, and the Assembly Hall on the Temple block are featured.

On the subject of polygamy, Mr. Taussig states:

"The history of polygamy is closely connected with the development of the Mormon State, which was officially formed in 1848 under the name of 'Deseret', a word taken from the Book of Mormon', meaning 'Honey Bee'. Two years later the name of Utah was adopted after the once powerful tribe of Red Indians, the Utes. For a long time the Mormons tried to become a member state of the United States, but had to decide whether to give up polygamy, or to live in complete isolation. They issued a manifesto in 1890, abandoning plural marriage, without, however, disavowing the principle of it. Finally, in 1895, a Convention at Salt Lake City adopted a Constitution forbidding polygamy forever, and a year later Utah became the forty-fifth state of the United States. Congress dealt humanely with the polygamists, allowing those already married to several wives to remain with their families.

"But the so-called 'Fundamentalists' refused to surrender their religious principles, and this has led to endless complications. In May, last year, fifteen Mormons, with a combined total of fifty-five wives and 287 children, began prison sentences ranging from one to five years at Utah prison.

"They came from all classes of the population, workers and intellectuals, and one physician among them is the father of thirty-three children. This group brought the number of persons who have been convicted for polygamy during the past year to forty-six. Though they claim to follow the original Mormon precepts, based upon the Biblical sentence, 'Be fruitful and multiply and a nation and company of nations shall be of thee', they have been vigorously denounced by the official Church of Latter-day Saints."

ADVERTISING AND THE CIGARET

George Washington Hill, who died about a year ago, at 61 of a heart attack, is credited with spending more, in advertising, on a single product, than any man in history.

In a few years his advertising bill for Lucky Strikes amounted to $200,000,000. He became President of the American Tobacco Company at a salary of $400,000 per year, which, with bonuses, is said to have enriched his coffers to the tune of $6,500,000 in thirteen years.

In a single year he is said to have spent $20,000,000 in advertising Lucky Strike Cigarets. He is supposed to be the originator of the line, "Reach for a Lucky Instead of a Sweet", which, at the time, aroused so much opposition among the candy manufacturers. Indeed that ad has been credited with "contributing more than any other one thing to the development of cigaret smoking among women."

With all this achievement—fortunes in salaries and bonuses, spending millions for advertising, inducing the women of the world to adopt the cigaret habit, with a comparatively short life—we wonder what satisfaction he is getting out of the entire transaction.

March 7, 1948

To the Editor of TRUTH
Salt Lake City, Utah.

Sir: With this brief sentence I will stand before any court in the land and defend your good cause of a superior "celestial" family life:

The most inconsiderately cruel thing that can be inflicted on a good woman, and at the same time a most immoral and unwise thing nationally, is to deny to her without a nationally compelling reason her sacred right to motherhood.

EDWARD MIDGARD
Seattle

Let me suggest that we begin with a new deal in the home.

STRENGTH FOR THE DAY

(By Earl L. Douglass, D. D.)

Blind to Youth:

Here is a statement made in recent years by a well known writer which merits considerable reflection, "The soul works in such a way that you can't see the truth if you give up telling it." In other words the nemesis of lying is that it makes people blind to the truth.

The liar gets to the place where he doesn't know truth when he sees it. He breaks down in his own thinking the solid wall which divides truth from falsehood and the result of such a churning together of things true and things untrue that for the life of him the purveyor of falsehood cannot tell one from the other. Mentally the liar loses the capacity for sound judgment, spiritually he loses the capacity to see things as they really are.

It is not possible to have satisfactory human relationships without veracity. If business men lie to each other the foundations of trade are destroyed. If husband and wife deceive each other the warning of disaster sounds out with awful foreboding. Parents who twist the truth, equivocate, and lie on all occasions, set an example to their children which will handicap them in later life more than the loss of hands, feet or eyes. In fact, what they do is to teach their children to become blind because once people give up telling truth they lose the capacity to know the truth when they see it.

MOTHER

Like ether, dropping into endless void,
With rythmic, steady, calculated drip;
Into the silent catacombs of time,
The moments, decades, eons softly slip.
A world is born while one destroyed,
Hurls thru some midnight's skies,
No greater than a vagrant spark,
When viewed by mortal eyes.
And on some world a war is fought
Where tiny men destroy their fellow kind,
And mortals grope in opposition's mire,
Progression's solid stepping stones to find.
Should creation pause to reminisce,
And all his various handiwork compare,
Thru the corridors of time he'd hear,
The sacred name of mother echoed there.
A title earned, not lightly gained or given,
But cherished deep in every earnest heart.
A humble crown, yet bright with soul-fire gems,
And of the eternal plan a royal part.
Not all who bear the mortal shell of souls,
Can claim this title rightfully.
Not all who've seen the shaddowed valley's depths
Are truely mothers, tho they claim to be.

But she who stands alone in cold gray dawn
And sees a soul intrusted to her care,
Of instinct thrills with purer mother love,
And knows the burdens she is called to bear.
'Tis she who gathers tender infant hearts
And soothes their aching bruises carefully.
With understanding, teaches infant minds
That Father always makes the best to be.
'Tis she who leads the tiny straying feet
And bids them follow paths of loftier gain,
Grows not faint hearted in the hour,
When those most loved are bowed with grief or pain.

She who walks with face upturned to God,
And follows him who is her legal head.
Who ever gathers stores of priceless truth
That eager infant minds might be well fed.
She who knows the valued power of faith,
To heal and strengthen when brave hearts despair.
Who knows no power beneath the heavens,
Can dull the Father's ears to earnest prayer.
She who knows the depths of sacrifice,
Has braved the purging hours of loneliness,
Has shared her life that men might live and learn,
She alone, this royal name can bless.

Oh heavens and earth and stars on high,
Be hushed and pay a tribute then,
To the name that echoes thru eternity—
"Mother", who has born the souls of men.

—Alyne Jessop.

SPRING FEVER

A blue-eyed lad on the way to school,
Paused by a babbling brook,
Where a jolly old frog was sunning himself
With never a thought of a book.

The old frog winked at the blue-eyed lad,
And the little boy thought, "What fun
'Twould be to wade in the noisy brook."
So he sat on the grass in the sun.

He pulled off his shoes, and off came his socks,
And the old frog croaked with glee;
And the little lunch pail and the little blue book
Were left in the shade of a tree.

There was spring in the air, the trees were in bloom,
The robin sang his song;
Said the blue-eyed lad, "No one will know,
If I don't stay very long."

The time flew by, and the teacher said,
"You're two hours late for school."
But the robin's song was still in his heart,
As he sat on the old dunce stool.
—The Western Farm Life.

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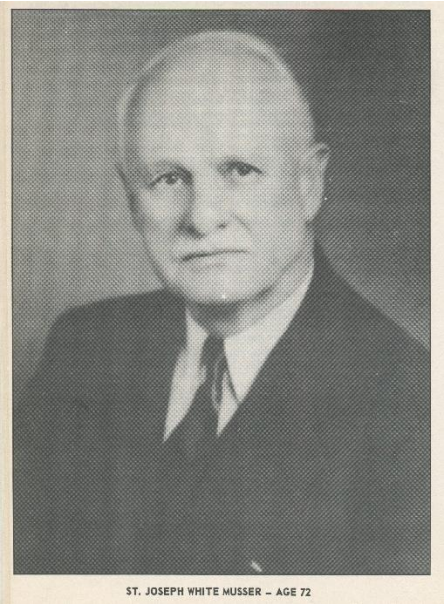
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