TRUTH

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

VOL. 14. JUNE, 1948 NO. 1.

The Law of Plural Marriage

We are asked to explain in the columns of TRUTH by what authority plural marriage was carried on among Latter-day Saints after the action of the Church in sustaining the 1890 Manifesto of Wilford Woodruff; and to give specific instances of men in high positions in the Church entering this form of marriage after the Manifesto.

We think this point has been made clear in TRUTH during the past 13 years, but as numerous new subscribers do not have access to old copies of TRUTH we respond to a general request that this situation again be clarified.

Let us first consider the Manifesto, what sort of a document it was, who prepared it and who signed it? The document called "Official Declaration", is published in the Doctrine and Covenants, editions of 1925 and later. It is addressed "TO WHOM IT MAY CONCERN". There is no "Thus saith the Lord" nor any other indication in the Declaration that even remotely suggests a revelation from the Lord, and members of the Quorum of Twelve now declare it was not a revelation.

The document was first prepared by a Church committee consisting of Charles W. Penrose, Frank J. Cannon and John White. It was submitted to a committee of non-Mormon officials who were most energetic in prosecuting members of the Church for polygamy, consisting in the main of Judge C. S. Zane, Judge O. W. Powers and Federal Prosecutor C. S. Varian. My impressions are that Prosecutor William H. Dickson was a member of this committee. These men insisted on making certain changes in the draft. The changes were made, the document was re-written by a Mr. Green, Clerk of the Federal court, and from there was taken to Wilford Woodruff and received his signature. It will be noted that President Woodruff's counselors did not join with him in signing the document, which fact in itself is significant, as all Church epistles had theretofore been signed by the full Presidency. President Woodruff took upon himself the responsibility of issuing the Manifesto, the part we are considering reading as follows:

"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."

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. * * *

And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

(Signed) WILFORD WOODRUFF
President of the Church of Jesus Christ of Latter-day Saints.

This, of course, involved Wilford Woodruff personally, and only he. He pledged himself to submit to the laws against plural marriage and to use his influence with the members of the Church over which he presided to have them do likewise.

Assuming this to be a Church action and that President Woodruff was the only man holding the keys of the sealing powers, as some assume, he could have peremptorily withdrawn the authority and stopped any future marriages. Had the Lord commanded him to do so that is what he would have done; but instead of that he mildly stated he would use his influence to have it stopped.

There is no divine command in this—simply advice. The President was to use his influence to have plural marriage stopped. Contrasting with this mild protest is the language of the Prophet Jacob in having the practice discontinued among the ancient inhabitants of this land, which was done on account of the wickedness of the people—their gross immoralities:

Wherefore, my brethren, hear me, and harken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none. * * *

Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sake.

For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall harken unto these things.—Jacob 2:25-27, 29-30.

That is the language of a revelation—it is the Lord's language in no uncertain tones. In signing the Manifesto President Woodruff was speaking for himself, and we verily believe he lived true to his covenants with the nation.

"Well", asks one, "what about those who in conference voted for the Manifesto?" Our answer is: That was fifty-eight years ago. Most of those who voted for the Manifesto are now dead. We now have a new generation who did not vote for the Manifesto. The revelation on celestial marriage still exists. The demand of the Lord is still before us:

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob, also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—behold, and lo, I am the Lord thy God and will answer thee as touching this matter. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. For behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory, and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God:—D. & C., Sec. 132.

The Lord has not rescinded this law, nor His demand that it be lived, but He has restated it in most positive language as we will show.

In 1886 the Lord said to His servant John Taylor who inquired with reference to our present duties pertaining to the law:

I, the Lord, am everlasting and my everlasting covenants cannot be abrogated nor

done away with, but they stand forever. * * * I, the Lord, do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST and SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof.

And in November, 1889, the Lord told Wilford Woodruff, whose legal counsel wanted him to make some concessions to the court upon polygamy:

Thus saith the Lord to my servant Wilford. I the Lord have heard thy prayers and thy request and I will answer thee by the voice of my Spirit. (This language was different from that employed in the Manifesto). Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies. Your enemies seek your destruction and the destruction of my people. If the Saints will harken unto my voice and the counsel of my servants the wicked shall not prevail.

Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. * * *

I cannot deny my word, neither in blessing nor judgments, therefore let mine anointed gird up their loins, watch and be sober and keep my commandments. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. * * *

This last message was received ten months before signing the Manifesto. There is no claim nor evidence that a further revelation had been received in the meantime. So we must conclude that Section 132 of the Doctrine and Covenants still expresses the law of the Lord upon the subject of marriage.

"But", says one, "what about the law of the land. Did not the Lord say (D. & C. 58:21), 'Let no man break the law of the land, for he that keepeth the laws of God hath no need to break the laws of the land' ?" Yes, the Lord said that on August 1, 1831, before there was any law against celestial marriage. But on August 6, 1833, the Lord gave further information on what constitutes the "laws of the land". He said:

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

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than this cometh of evil. I, the Lord, make you free, therefore ye are free indeed; and the law also maketh you free.—D. & C. 98:4-8.

It is the constitutional law of the land the Lord had reference to in commanding His people to observe the laws of the land. What does the Constitution say? **"Congress shall make no law respecting an establishment of religion or forbidding the free exercise thereof."** This is the law the Lord said must be kept.

The first congressional act against plural marriage, called the Morrill Act, was passed in the year 1862. It was decared constitutional in 1879 by the Supreme Court of the United States, and yet a year later—1880—the Lord told Wilford Woodruff as follows:

And I say again, woe unto that nation, or house, OR PEOPLE who seek to hinder my people from obeying the patriarchal law of Abraham, which leadeth to 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 unto me void.

In the year 1882, after the Edmunds Bill strengthening the anti-polygamy law of 1862 was enacted, the Lord, in

a revelation to John Taylor, sanctioned the appointment of George Teasdale and Heber J. Grant, to fill vacancies in the Quorum of Twelve, and "Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if", mind you, "if he will conform to my law; for it is not meet", said the Lord, "that men who will not abide my law shall preside over my Priesthood." What is "my law", as referred to by the Lord? The law of plural marriage, as interpreted by all the leaders of the Church. Seymour B. Young complied with the law of plural marriage, thus qualifying himself for the position.

In the year 1887 the Edmunds-Tucker Act became law. This Act disincorporated the Church, escheated its property, and contained other noisome provisions, and in 1889 the Lord told Wilford Woodruff to make no concessions to the enemy upon the subject of plural marriage, as already related.

Now, who best understood the import of the constitutional laws of the land—the Lord who inspired them, or the partisan bigots who later interpreted them and who did so under political pressure to appease the mob?

What is the celestial law, and why?

Doctrine and Covenants 131 states:

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage); and if he does not he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

We have already quoted from Section 132 which enjoins plural marriage upon the Saints of God, but why should a man have more than one wife? The Lord says "**they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.**" (D. & C., 132:63).

Brigham Young said:

It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham obtained.

This is as true as that God lives. * * * The only men who become Gods, even the sons of God are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them and they refused to accept them.—J. D., 11:268-9.

John Taylor said:

We are not ashamed to proclaim to this great nation (United States), to rulers and people, to Presidents, Senators, legislators, judges; to high and low, rich and poor, priests and people, that we are firm, conscientious believers in polygamy, and that it is part and parcel of our religious creed.—Life of J. T., 255.

We would not minimize the terrific responsibility involved in living the law of plural marriage. Only those who have attempted it can understand. President John Taylor bore this testimony regarding the principle:

Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon His servants. When the system was first introduced among the people, it was one of the GREATEST CROSSES THAT EVER WAS TAKEN UP BY ANY SET OF MEN SINCE THE WORLD STOOD. Joseph Smith told others, he told me, and I can bear witness to it, that if the principle was not introduced, the Church and kingdom could not proceed, * * *. When I see any of our people, men or women opposing a principle of this kind, I have years ago set them down as on the road to apostasy, and I do today; I consider them apostates, and not interested in this Church and kingdom.—J. D., 11:216.

However, those who wish to go where Abraham is, and receive the blessings of Abraham, MUST live the law of Abraham.

To whom was the law given? It was not given to the Church, but to the Priesthood. It is a law of the Priesthood. (See D. & C. 132:26, 58, 61). Joseph Smith, as President of Priesthood, received the law, embraced it and passed it on to his associates in the Priesthood whom he thought could be trusted, years before the Church knew anything about it. It being a Priesthood law it did not concern the Church until Brigham Young introduced it to the Church in a special conference in the year 1852, when the Church received it by vote, as a tenet. "And all things shall be done by common consent in the Church, by much prayer and faith." (D. & C. 26:2).

This action of the congregation was sealed by God's Prophet. Brigham Young said:

> **The principle spoken upon by Brother Pratt (Plural Marriage), 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 believed in by the more intelligent portion of the world, as one of the best doctrines ever proclaimed to any people.—Mill. Star, 15 Supplement, p. 31.**

Prophetic utterances are not always realized at once. More than one hundred years ago the Lord said these judgments are at the door, but He was speaking of His time and not man's. They are just beginning to materialize. And so with this order of marriage. It will yet "**sail over and ride triumphantly above all the prejudice and priestcraft of the day**", and no man or group of men can stop it; for it is God's plan, and it has been restored to earth for the last time. It will not be taken away, for it is a "**new and everlasting covenant**". **It cannot be revoked, for it is eternal; "and how can I, saith the Lord, revoke an eternal law?"**

Men may spit and sputter; they may, like the fabled hen, imagine that the sky is falling down; they may go up and down the country crying blasphemy, because a handful of women insist on the right to motherhood by the husband of their choice; but the sky will not fall, nor will Christianity receive her death blow, but the principle of life and salvation couched in the marriage system of the Lord will go on until the whole earth is saturated and blessed with it.

One may as well try to break to pieces an impregnable wall, or turn the Mississippi river upstream as attempt to get rid of this principle, for it is of God, and it is bound to prevail. What matters if a few men are imprisoned or even lose their lives in establishing the principle:

> **"And whoso layeth down his life in my cause, and for my name's sake, shall find it again, even life eternal."—D. & C., 98:13.**

Where can plural marriages be performed? We read in the Encyclopedia Americana, its treatment of Mormon Temples (Vol. 19:466), "and the distinctive ceremony of Celestial marriage (or in other words, plural marriage) is confined to the Temple administration."

This is not strictly true, for while the Temple is a fit and a very appropriate place in which to perform marriages, they may also be performed in other places. It is the Priesthood and not the place that counts. As President John Taylor said:

> **I was asked if certain ordinances could be performed in different places. I told them (the Court) yes under certain circumstances. "Where?", I was asked—"Anywhere besides the temples?" Yes. "Anywhere besides the Endowment House?" Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? * * * It is the authority of the Priesthood, not the place that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes, I could have told them I was sealed outside, and lots of others. * * *—J. D., 25:355-6.**

Many plural marriages have been performed in Mexico and other places where there were no Temples.

The Church taught the principle and sanctioned it until 1890, when, through the Manifesto and other acts, it withdrew from it, washed its hands of it, and threw the principle back into the lap of the Priesthood.

The Priesthood presides over the Church, and in no way is subject to Church dictation; so now we have this paradoxical situation, as it may seem: Wilford Woodruff, as President of the Church, by his Manifesto of 1890, discontinued plural marriage within the Church, but as President of Priesthood he set Anthony W. Ivins apart to continue performing plural marriages in Mexico. Brother Ivins, it is understood, married hundreds of couples in Mexico. Others were appointed to operate in Canada and in other sections of the American continent. This was done, and properly, without church consent. The law, as stated, is a law of the Priesthood and not primarily to the Church. The Priesthood has carried on without interruption. For years after the Manifesto the Church took a quiescent attitude toward the principle. Not until Heber J. Grant became President of the Church was any move inaugurated to stomp the principle out and prosecute those adhering to it; even he had taken a plural wife since the Manifesto.

To indicate how universally the practice continued after the Manifesto the Salt Lake Tribune published a list of approximately 220 names of men more or less prominent in the Church, six of them members of the Quorum of Twelve, who had entered into plural marriage since the Manifesto. The list was published in the Tribune, October 10, 1910. It follows, the members of the Quorum of Twelve being capitalized:

THE LIST REVISED

It was on the morning of Saturday, October 8, 1910, that The Tribune printed a revised list of Mormon new polygamists down to that date. Since that time we have received a great number of applications for copies of that issue which we have been unable to satisfy because the edition was sold out on the day of publication. Incidentally, we have also, since that time received a number of other names of offenders who are entitled to enrollment. On both these accounts therefore, we deem it advisable to reprint the list, with additions, this morning. Here it is:

Aldridge, Isaac
Allred, Calvard
Beck, Francis
Badger, Rodney C.
Barlow, Israel, Jr.
Becraft, John
Beesley, Fred
Bench, Ephraim
Bennion, Heber
Bennion, Israel
Bentley, Joseph C.
Black, David
Black, Morley
Bloomfield, John
Brandley, Theodore
Brimhall, Geo. H.
Brown, Arthur
Brown, Ezriah
Brown, Orson P.
Brown, Richard D.
Buckholt, William
Butler, Elder
Call, Anson B.
Call, Willard
CANNON, A. H.
Cannon, Angus J.
Cannon, George M.
Cannon, Hugh J.
Cannon, John M.
Cannon, Lewis M.
Carroll, James
Carroll, Thomas
Carroll, Willard
Chamberlain, Thos.
Cheney, Frank
Clark, Arthur
Clayson, Nathan
Cluff, Benjamin
Cluff, Hyrum
Cordon, Joseph
Cordon, Louis P.
COWLEY, MATHIAS F.
Cox, Amos
Cutler, A. B.
Dean, Joseph H.
Dennis, Israel F.
Done, Abraham
Done, Elder
Driggs, Appollos
Drouby, Peter
Durfey, M.
Eager, John
Eager, Joseph
Eccles, David
Eccles, Elder
Ellison, E. P.
Emmett, James
Evans, John
Eyring, Ed
Farr, Alonzo
Farr, Lorenzo
Farr, Winslow
Goslin, Peter
Grace, Isaac H.
Grant, Joseph H.
Hague, Elder
Hendey, James
Hurst, Walter
Hardy, John
Hardy, Abel
Harmer, Lorin
Hart, Arthur W.
Haws, George M.
Haymore, F. D.
Hickman, Francis
Hickman, Josiah E.
Higgs, Alpha J.
Hilton, Thomas
Humphrey, John A.
Hurst, James A.
Hyde, Ezra T.
James, Joseph
Jameson, Alex.
Jarman, Charles
Jarvis, Samuel
Jasperson, Jasper
Jensen, James
Johansen, Jens
Johnson, Benjamin
Johnson, David
Johnson, Heber
Johnson, J. Francis
Johnson, Obiah
Johnson, Wm. D.
Johnson, Zebedee
Jolly, Haskell S.
Jones, Daniel B.
Jorgensen, J. S.
Kelsch, Louis B.
LeBaron, Don
Lake, Alonzo
Lee, John
Lemmon, Peter
Lewis, Walter (Mex.)
Lillywhite, Chas. W.
Longhurst, Warren
Lyman, Walter C.
Merrill, Albert
Merrill, Chas. G.
Merrill, O. D.
Miller, Reuben G.

Mortensen, Andrew
Mortensen, Francis
McCall, Robert
McClellan, Chas. E.
McClellan, George
McGregor, D. A.
Memmott, J. W.
Michelson, Maurice
Morrell, Joseph
Morris, Robert
Muir, Daniel
Musser, Joseph W.
Nagle, Bishop
Nagely, George
Nagely, James
Nagely, John
Newton, Samuel
Nielsen, Carl
Ockey, William
Parkinson, Geo. C.
Parkinson, Wm. C.
Payne, Edward
Peterson, Franz
Pierce, Brigham
Pratt, Helaman
Pratt, Rey L.
Raymer, W. H.
Rich, Ben E.
Richardson, Edmund
Richens, Orson
Richens, Parley
Robinson, John (1)
Robinson, John (2)
Robison, Joseph E.
Romney, George S.
Romney, Miles A.
Romney, Miles P.
Romney, Thomas
Sanders, Peter
Sears, Wm. G.
Sessions, Byron
Sherwood, Robert
Silver, John
Silver, Joseph
Skousen, Daniel
Skousen, James
Skousen, Peter
Smaley, John
Smith, Isaac
Smith, James
Smith, Jesse M.
Smith, Jesse M., Jr.
Snarr, Daniel
Spencer, Elder
Spilsbury, Alma P.
Spilsbury, David
Steele, M. M., Jr.
Steed, Walter
Stevens, Alma
Stevens, John
Stehl, John
Stevens, Joshua
Stowell, Brigham
Stringham, Bryant
Summerhays, J. W.
Tanner, Joseph M.
Tanner, Henry S.
Taylor, Alonzo
Taylor, E. L.
Taylor, Frank Y.
Taylor, Guy
TAYLOR, JOHN W.
TEASDALE, GEORGE
Tenny, Levi
Thomas, Elder (1)
Thomas, Elder (2)
Thurber, Albert
Thurber, Allen D.
Thurber, Joseph
Todd, Donald M.
Turley, Ernest
Turley, Ed
Turley, Joseph
Wall, Frank W.
Walser, J. J.
Walser, J. J., Jr.
Watson, Hugh
Whetten, John T.
Whitaker, John M.
Whipple, Charles
Willey, D. O.
Wilson, David
Wilson, Guy C.
Wilson, Lycurgus F.
Woolfenden, Chas.
Woods, Jonathan
Wood, Edward J.
WOODRUFF, A. O.
Wrathall, James
Wright, Joseph
YOUNG, BRIGHAM, JR.
Young, Don Carlos
Young, Newell K.
Young, Royal B.
Young, William
Zundell, Abraham

The list now consists of two hundred and twenty names, and it is steadily growing. We respectfully desire to bring it to the attention of Apostle Francis M. Lyman, who at Logan recently declared ecclesiastical war against this class of men, whom he designated as "Skull-duggers". In this list alone is furnished enough to keep the president of the twelve busy disciplining and excommunicating while we look up some more cases for him. He should at least write us a private note of thanks (not for publication, of course, but as an evidence of good faith) for our assistance in this matter.

But we are altogether too much of the thought that Apostle Lyman's recent little splurge of indigation was no more and no less than a bluff—which fooled nobody in particular, and least of all The Tribune.

Since the Tribune, at the time of this publication, was an avowed enemy to the Church, and since it was extremely difficult to get information on new cases of plural marriages, it is but reasonable to assume that the list is woefully incomplete. Many more hundreds could have been added to bring the list to date.

The writer of this article has personal knowledge of the events disclosed. He was personally acquainted with President Taylor. He learned through men of unimpeachable character of a meeting held September 27, 1886, at the home of John W. Woolley, Centerville, Utah, where President John Taylor was in exile. At this meeting 13 were present. President Taylor, then President of the Priesthood (as well as being President of the Church), by virtue of his Priesthood office, set five men apart (those who were not Apostles) as Apostles and Patriarchs, with instructions to keep the principle of plural marriage alive until the Savior should come to rule on earth; and with power to set others apart for like duty as time and circumstances warranted. This was done in the presence of the Prophet Joseph Smith, then a resurrected being, and under his direction. The men set apart were John W. Woolley, Lorin C. Woolley, George Q. Cannon, Samuel Bateman and Charles W. Wilckens.

This information came to the writer from John W. Woolley, Lorin C. Woolley, George Q. Cannon and Daniel R. Bateman, the latter being a bodyguard of the brethren at the time, and with all of whom he was personally acquainted. Joseph F. Smith, later president of the Church, was, at this time, in exile and on a mission for the Church in Hawaii. He was sent for and was in

like manner ordained at the home of Thomas H. Rouche, at Kaysville, Davis County, by President John Taylor shortly before the latter's death.

At President Tayor's death, July 25, 1887, Wilford Woodruff, by right of seniority, became President of Priesthood, and of the Church. The higher order of the Priesthood had been conferred upon him by the Prophet Joseph Smith, at Nauvoo, Illinois.

The statement made by leaders of the Church and other officials to the effect that those entering plural marriage since the Manifesto of 1890, are living in adultery, is a vicious untruth; for all who have entered this principle by one who has the authority to administer the ordinance, have received the blessing legitimately and, if they live in accordance with their covenants, will receive high and glorious blessings in the celestial heavens.

However, entering the law of plural marriage will not save anybody. **"There are hundreds and thousands of men in this Church today", said President Heber C. Kimball, "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."** (J. D., 12:190). To reach the desired goal one must walk in obedience to ALL the commandments.

There are men now in high positions in the Church who have entered and are now living the law of plural marriage. These men remain unmolested.

JOSEPH W. MUSSER.

PENSIONS AND PUBLIC RELIEF

The following statement by the Editor of "Progressive Opinion", with reference to the care of our aged citizens, we heartily endorse:

It is the editor's humble opinion, born of a mental and heartfelt conviction that a majority of the aged people referred to, are not idlers, not greedy and covetous, not cheaters and liars. As a class of pensioners they are just as good as professional, business and church pensioners; that as a group they compare favorably with all their condemners. We know them as good citizens, honest, upright, god-loving. They are the ones who have given liberally of time and means to build the churches, make up the congregations, erect the temples, the schools, the factories, and have aided in tilling the soil and developing the mines. The sins laid to them, every one of them, have been the props of business from the days of Nebuchadnezzar to the money kings of today. We thank the Lord that He has inspired Christian governments to practice toward them the pure, virgin and undefiled gospel of Jesus Chsist.

We have looked into the souls of hundreds of these veterans and have found that in the main, they ring true. We have and do now pray that God will create a new heart and a new mind in those who condemn them. They are his children, close to him, and soon going over to occupy some of the many mansions, and perhaps, like Abos Ben-Adam, their names may lead some of those now called rich and great, and be counted among those arrayed in white who have come up from great tribulations. Better be considerate of them, be kind, compassionate and merciful. They are your own people; they should be loved, not hated. Had Jesus been of such a mind toward them he never could have been the Savior of man. How shall their condemners meet them at the last day? * * *

The pension law is in no sense a "dole" law. When men in the Government employ, with railroads, mercantile establishments, oil industries, and other leading enterprises, are invited to quit their employment at certain ages and receive a life pension for their past loyalty and faithfulness, why should not the aged, who are compelled to retire but are not so fortunate as to be in such employment, but who, as a rule, have spent their lives in the community effort—why, we say, should not these be taken care of out of the community budget?

Helped by their children? Certainly, in cases where such help is entirely voluntary and feasible, but no more to become a drag upon their children than the government pensioners are upon theirs. Expose their humble holdings

to be escheated to the State for the pittance allotted them? No! a thousand times, no! They have earned the meager stipend doled out to them—it belongs to them by right of age and past labors, and no parsimonious or niggardly penuriousness should be permitted to deny them the common right to "life, liberty and the pursuit of happiness", insofar as their small pension will provide it. If economy is necessary in order to pay these pensions, let the economic program begin at the top, reduce official salaries, weed out unnecessary help, do away with needless commissions and bureaus, and in a hundred ways effect changes in the body politic such as any successful business man would do in his banking or mercantile business in the interest of ecomic reform. Cut out the "dole" to politicians but do not touch the pensions of the aged.

And upon the question of public relief, aside from pensions, now being criticised and condemned as a policy by so many of our public speakers and publicists, whose salaries, ecclesiastical and otherwise, generously guarantee against want, we contend there is a legitimate field for this class of relief, or "dole", as some seem to take pleassure in terming it. True, there are extremes in this field as there are in all other fields. Brigham Young said: "There are three classes of poor, (1) The Lord's poor; (2) the Devil's poor, and (3) the poor devils". Now, if in caring for the Lord's poor, some of the provisions reach the Devil's poor or the poor devils, why should mankind worry? We cannot see our neighbor go hungry, and claim to be Christian, even though we think he is a "poor devil".

A thoughtless citizen recently castigated most severely, the breathren who were at the "Point of the Mountain" under conviction for unlawful cohabitation; that while these four men were being clothed and fed, though it was in a very meager fashion (and they were more than earning their "board and keep" in their services to the State), some of their families were receiving relief from the state.

These men were placed in prison not as common criminals, but for the commission of a crime known as MALUM PROHIBITUM, or a crime simply because it is prohibited by law; it is in no sense a crime MOLUM IN SE, or a crime within itself. Their crime, if it can be thus called, is in acknowledging their children with their mothers, as Father Abraham did,—the fruits of plural marriage. They did not in accordance with Hollywood fashion, marry and divorce AD LIBITUM, but insisted upon cherishing and caring for the mothers of their children in accordance with true Christian ethics.

And why, in the name of common sense, should these good women and their numerous offspring be deprived of the common necessities of life, because they choose to take a course opposed to present social usages? Must they be permitted to starve? Their bread-winners are taken from them and kept confined. These fathers and husbands, with their sons, are of the same class of citizens who were the founders of the State of Utah. For many years they have been among our Governors, Congressmen, Mayors, etc. These original Mormons, though prosecuted by the Federal authorities, were not castigated by their State for their religious beliefs and practices, but were honored and promoted for their industry and loyalty.

"Well, but", says our critic, "they have such large families! they become a drain upon the resources of the State." Bah on such piffle! Only thimble people take such a view. That is the corrupt Malthusian concept, the doctrine of keeping the population down to the level of production, instead of bringing production up to the population requirements.

Today the fruits of these celestial marriages may be children, but tomorrow they will be the fathers and mothers of a new generation. They will be numbered among our Congressmen, Governors, Judges, and school teachers; yes, and the missionaries for the Church, and our defenders in war. When that time comes will the State of Utah or the Church regret the birth of these numerous children—will such citizens be classed as undesirables? In the late war did "Uncle Sam" feel chagrined in having these sons bearing his arms against the enemy? In honoring them with ranks as high as Lieutenant Colonel in the Army, and Commanders and Captains in the Navy, does the Government feel stultified because so many of their Utah defenders were polygamously born and bred? Was their blood, when shed on the battlefield, the less pure because they were the fruits of the Mormon marriage system?

We are informed by the critics of these men who were confined that their families are costing the relief system of the state some $14,000 per year. "Hugh!" they shout. **It would be a good investment if the cost were $40,000 per year.**

But, give these men their liberty and let them support their families and relieve the State of this burden. Better citizens do not exist; more honest or honorable men cannot be found in our midst.

No, keep the relief system going, and increase its generosity as circumstances warrant. Don't be niggardly or short-sighted. Let today's investment yield tomorrow's dividends. We are sure we voice the sentiments of the really sound citizenry of the State.

TUBERCULOSIS

(Excerpted from "Practice of Medicine" by Ostler, p. 289)

Formerly the disease itself was believed to be transmitted, but we know now that this is most exceptional. Is there a special disposition favorable to the development of the * * * germ? * * * The diathesis of pulmonary tuberculosis is certainly inherited, and the intensity of the inheritance is sensibly the same as that of any normal physical character yet investigated in man.

Infection probably plays a necessary part, but it is doubtful * * * if one can escape the risks of infection, except by the absence of diathesisie, the inheritance of what amounts to a counter disposition. Another point of interest brought out by Pearson is that whether we deal with all tuberculosis stocks or only with those having no parental history, the elder children, particularly the first and second, are subject to tuberculosis at a much higher rate than the younger members—if this special incidence in the earlier born be found to be true of other forms of pathological inheritance we have a very serious factor of national deterioration introduced by the growing limitations of the family.

"DAMNED", DEFINED BY BRIGHAM YOUNG

"The word 'DAMNED', which occurs in this revelation (Doc. & Cov., 58:29), and elsewhere, means to be deprived of the highest glory. It does not mean 'lost'.

"To be damned is to be banished from, or be deprived of living in the presence of the Father and the Son. Who will live with Him? * * * Those who live as Father Abraham did and improve upon every means of grace, and upon every privilege given to them of the Lord. What is going to become of the others? Brother Joseph F. Smith told us the truth this morning. None will become angels to the devil except those who have sinned against the Holy Ghost."—J. of D., 11:271; Doc. & Cov., Commentary, p. 435.

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. JUNE, 1948 No. 1.

EDITORIAL THOUGHT

Life for Liberty

THE Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a "Mormon", I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or any good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or any other denomination who may be unpopular and too weak to defend themselves. — Joseph Smith.

PRIESTHOOD ORDINATIONS

It is pleasing to note that the Church is changing its policy inaugurated under the administration of the late President Heber J. Grant, attempting to confer the Priesthood by giving an office. When the change was made in 1921, giving the office only, a serious controversy arose among the Saints, many feeling that they were being given an office in the Church but not the Priesthood.

The form of conference as formerly established and as set down by posi- then ordain candidates to the office, tive instructions from President Joseph F. Smith, to confer the Priesthood first was changed to confer the office first and with it just so much of the Priesthood as pertained to the office; in other words, cutting the Priesthood into pieces to fit into the offices, and in the shuffle conferring no Priesthood at all. President Smith's instructions on this point follows:

> *** * * The conferring of the Priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. * * * 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 (Melchisedek or Aaronic) Priesthoods were subject to subdivision, which is contrary to the Revelations.—Gospel Doctrines, 1st Ed., p. 169.**

The essential part of the form which the officials of the Church have heretofore been instructed to use follows: "We ordain you to the office of (deacon, teacher, or priest) in the Aaronic Priesthood of the Church of Jesus Christ of Latter-day Saints, and we confer upon you all the keys, power and authority pertaining to your office

and calling * * *'' This implies that the Church can give a portion of the Priesthood with the office to which the member is ordained—a portion of the Aaronic going to the deacons, a larger portion to the teacher, and the fullest portion to the priest; the same method of division applying to the Melchisedek Priesthood.

Since, as President Smith states, the Priesthood cannot be divided, the method employed does not confer Priesthood at all, therefore, only the office is held and, which may be conferred upon any Methodist, Presbyterian or other church member.

Under the new instructions, however, all set forms are done away with except the sacramental prayer and the baptismal ordinance which are revealed by the Lord to be carefully followed (See D. & C., Sec. 20, and Book of Moroni, Chapters. 4 & 5).

The instructions now read:

Rather than follow set forms the brethren should live so that they may have the inspiration of the Spirit of God when called upon to officiate in the ordinances. Then their prayers will be simple, direct, appropriate and effective in the sight of God.

The only forms, either for prayer or ordinances outside the Temple in which the wording is specifically prescribed are those pertaining to baptism and the administration of the sacrament. * * *

No set forms have been revealed in our day pertaining to the Blessing of Children, Confirmation and Bestowal of the Holy Ghost, Conferring the Priesthood, Consecration of Oil, Administering to the Sick, and Dedication of Graves. * * *

Brethren officiating in ordinances should not repeat memorized prayers, except in the two cases referred to above, but exercise the privilege of blessing people and performing other ordinances under the inspiration of the Lord. It follows that faith, humility and purity of life should rule the lives of all bearing the Priesthood that the "vessels of the Lord" might be pure and receptive to the inspiration and direction of the Almighty.—Deseret News, December 27, 1947.

These new and sensible instructions open the way to return to President Smith's counsel; but, there is a ''fly in the ointment''. Since during the last twenty-five years or more many thousands in the Church have been ordained to offices but have received no Priesthood, and these men now being called upon to confer Priesthood properly—they themselves acting without Priesthood—naturally cannot confer Priesthood and we conceive the jumbled condition being perpetuated AD LIBITUM.

It isn't that the Lord will not overlook an awkward word used by our inexperienced Elders who are called upon to perform these ordinances, excusing their mistakes and taking the will for the deed; but we cannot conceive him condoning the changing of positive instructions and introducing forms that in no sense express the intention.

President John Taylor (Sept. 27, 1886) predicted the time, future to his day, ''that there would be thousands that think they hold the Priesthood, but would not have it properly conferred upon them.''

''The day will come'', said President George Q. Cannon, at a meeting in Draper shortly before his death, ''when men's Priesthood and authority will be called into question; and you will find out that there will be hundreds who have Priesthood, but who believe they hold it, they holding only an office in the Church.''—Marriage, Ballard-Jenson Correspondence, p. 84.

This deplorable condition has arrived. Our missionaries in the field; those acting as priests, Elders and High Priests at home, operating without the Priesthood produce a serious and tragic problem, that, as we see it, only the ''one Mighty and Strong'', (D. & C., Sec. 85) can unravel and bring order out of the chaotic condition the Church finds itself in.

The new order of the Church to the Melchisedek Priesthood, so far as it

goes, breathes sense, but, we fear, it will come far short of correcting the damage caused by its previous order to give office only.

LOVE AND CHARITY

The one word that seems to be stressed above all others in the Holy Scriptures is "LOVE". It is the elixir of life, the very essence of being. Without love man cannot exist—he cannot function as an intelligent being; and his grade of intelligence is marked by the quality and depth of his love.

The great controlling commandment is based upon love. Answering the question, "Master, which is the great commandment in the law?" Jesus said, **"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and prophets."**—Matt. 23:36-40.

In considering true love one must get away from the amorous or passionate feeling so often mistaken for love. "Love at first sight", "puppy love", and their ilk. A love that does not search the innermost soul of man and build in him a wall of resistance that can in no sense be vaulted by envy, jealousy or misunderstandings, is confederate and a snare.

Love takes everything for granted. Man is not commanded to love his neighbor only so far as that neighbor walks circumspectly before him but, "Love thy neighbor as thyself". Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, **I say not unto three, Until seven times: but, Until seventy times seven."**—Matt. 18:21-22.

With a true Christian the floodgates of love shall ever be open, that the stream may flow without interruption.

"God is love", said the beloved disciple, "and he that dwelleth in love dwelleth in God, and God in him." (1 John, 4:16). In other words, God is perfect.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

This must be the ultimate. Nothing stronger can be said of love. What man is there now who would willingly and voluntarily give his only son to be crucified for the salvation of the world? There are not many Abrahams in the world today.

"This is my commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for a friend." (John 15:12-13).

Christ became a willing sacrifice for man under the most horrible tortures that could be inflicted.

Then Joseph Smith, the Prophet, gave his life to establish a law (celestial marriage) that enables the world, who are willing to pay the price, to gain an exaltation in the presence of the Father and the Son, thereby showing forth his love for mankind.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith and meekness, against these there is no law." (Gal. 5:22-23).

Much is said about charity and Paul's apostrophe on charity (I Cor. 13), will go down through the ages to touch the heart and enrich the language of man. And we learn through the Prophet Moroni that, "Charity is the pure LOVE of Christ" (Mor. 7:47). The Lord revealed to Joseph Smith that "Charity is the bond of perfection and peace." (D. & C., 88:125).

Then substituting the word "Love" for "Charity", the whole broad field of this wonderful four letter word

opens to our senses in Paul's sermon: "Love suffereth long and is kind, (patient and long-suffering). "Love envieth not", (generosity). "Love vaunteth not itself, is not puffed up", (humility), "doth not behave itself unseemly", (courtesy), "seeketh not her own", (unselfishness), "is not easily provoked", (even tempered), "thinketh no evil", (guilelessness), "rejoiceth not in iniquity, but rejoiceth in the truth", (sincerity).

"Love never faileth", (is as God, unchangeable). **"Love never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away, etc."**

"But who is my neighbor?" The Savior taught the lesson, (Luke 10:29). Your benefactor is your neighbor; the man who is engaged in furthering the cause of the Master as you are endeavoring to do. As Brigham Young said:

> **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. * * * 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 beloved 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." —J. D., 3:360-1.**

MORALS AND WELFARE

We read in the press that "President Harry S. Truman said Saturday (April 3), that the morals and welfare of the world are in the hands of the women of the world."

The President was speaking at the annual dinner of the Women's National Press Club during which eight achievement awards were given outstanding women. The President presented the awards and in doing so said, "you have made a special contribution to the welfare" of people everywhere, and he expressed the hope that "we can follow their example".

This is the most challenging subject of the day—the "morals and welfare" of the people. The greatest revelation from the Lord since his advent in the meridian of time pertaining to this subject was that on the "Eternity of the Marriage Covenant" (D. & C., 132).

In no better way, as we see it, can the morals and welfare of the people be protected than to give every woman the right to motherhood by a husband of her choice. This, of course, will sometimes involve plural marriage on a voluntary basis, as it was practiced by Abraham and Sarah ages ago. Today the world has gone away from God's perfect plan and immorality abounds in the hearts of the children of men. The urge to motherhood has not abated, but the laws of man have intervened and changed the urge to a license that leads to immorality and the deaths.

We recall the Prophet Joseph F. Smith once predicting that the women of the nation would be instrumental in re-establishing the law of God with respect to motherhood and plural marriage. In other words, they would become so potent in politics that, using their voting franchise, would restore to woman her natural rights.

The President's remarks are well within the scope of woman's sphere in encouraging them to not only demand their rights, but forcing the issue.

The Prophet Isaiah dwelt particulary upon this point. Today his words are quoted in derision, but the day will come, and that we look for soon, when they will register in the hearts of men, and a number of women, (the Scrip-

tures say seven), "shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." (Is. 4:1). What reproach? The reproach of sterility—of lack of motherhood. When women again learn the sacredness and wholesomeness of the first great commandment to the human race, to "multiply and replenish the earth and subdue it", their consciences will be aroused and their longings will be asserted and nothing will satisfy them until they return to the ways of the Lord and assume their rightful labors, in the world.

"And in that day", says the Prophet, "shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning."

The part that women are to play in this great human drama, now somewhat in eclipse, will one day shine forth with a wonderous brilliance and their male companions—those of them who survive the coming judgments, now reveling in debauchery and corruption, will return to the Lord and learn to serve Him, building a world of beauty and stability.

JUST LET THEM STARVE

We are informed that David O. McKay of the First Presidency of the Church of Jesus Christ of Latter-day Saints, some time since, advised one of the public relief workers not to assign any help to polygamously born children. With all the boasting of the leaders for the strength of the church welfare plan and its potency in caring for the needy, it would seem that President McKay's attitude displays a shrunken and diseased mind.

Some time ago it was reported that Paul C. Child, a Stake president, cautioned his Bishops along similar lines. He is quoted as saying, "I have been told and I believe it, that all those families (referring to those living the Patriarchal order of marriage), are in very humble circumstances, being practically destitute, and if we help them we are helping to support plural families." (See TRUTH 6:236). The Bishops were advised to see to it that no relief orders reach this class.

Quite the opposite was the spirit of Christian brotherhood noted as the early policy of the Church. The following notice was published to the world in Utah by Bishop Edward Hunter:

"NOTICE TO ALL

"If there are any persons in this city who are destitute of food, LET THEM BE WHO THEY MAY, if they will let their wants be known to me privately or otherwise, I will see that they are furnished with food and lodging until they can provide for themselves. THE BISHOPS OF EVERY WARD are to see that there are no persons going hungry.

(Sig.) EDWARD HUNTER
Presiding Bishop of the 'Mormon' Church."

In the days of the Pharoah "that knew not Joseph", it was feared that the children of Israel would outnumber the Egyptians and orders were given by the king that all male babies born should be thrown into the river and drowned.

In the case of Jesus Christ, when his birth was reported to King Herod, he ordered his soldiers to kill every child that was of Bethlehem and in the coasts thereof, two years old and younger. In this way he assumed the Savior would be slain in infancy.

Assuming the reports of our brethren to be correct, and we have no

reason to doubt them, our leaders, claiming to be Christians, have perfected a more brutal technique; they advise letting the children starve to death! But why should these pompous leaders desire the suffering of our precious children? What have the children done to deserve such treatment? Both Pharoah and Herod had a cause that at least seemed reasonable to their dwarft minds. Drowning of babes in the river or putting them to death with the sword, was a comparatively quick and easy death, but in this day of boasted Christian civilization the leaders of the Mormon people have devised methods of torture that for viciousness puts the heathen methods to shame. "Don't let them have food", they say today. "If through some secret device they do get food and live, all well and good, we will use them in the Church—in missionary and other work, and 'Uncle Sam' will be glad to have them in defending his coasts. **Each child born in the Patriarchal covenant develops to a higher spiritual, physical and mental perfection, therefore do what you can to rid the country of them. Pharoah and Herod were too merciful. Be firm and cruel and let the Lord be glorified!"**

THE NAVAJO INDIANS

The government of the United States, in the eyes of the civilized world, represents the last word, to date, in science, culture, military prowess, intelligence, economic progress, and wealth, and yet the government of the United States is a repudiator of sacred covenants, is a defaulter whose actions should bring the blush of shame to all its honest citizenry who are familiar with the circumstances.

We are at present concerned for the tribes of Indians whose lands we have taken, principly by force, and have failed to meet our most sacred promises and commitments to them. The Red Man is honest. With scrupulous care he tries to live up to his treaties. In the United States he has been conquered and, as a rule, placed on the poorest land and given the most inadequate facilities for a livelihood. Our treatment of the Navajo Indians especially has been shameful. Their reservation, or shall we say prison, lies in the main in the southeastern corner of Utah and the northeastern portion of Arizona. They once roamed the southwestern part of the country until it came into possession of the United States, in the Mexican war, after which they were reduced to their present reservation; and with that reduction greatly impoverished.

When the Navajos were first assigned to their present quarters, they numbered about 10,000 people, and they could make a fairly good living from their grazing lands; but now they have increased to some 60,000 and the government has cut down on range facilities necessitating a reduction of their livestock, thereby reducing the tribe to a condition bordering on poverty. The most fatal mistake the government has made is its failure to provide schooling for these people as it agreed to do when assigning them to their present reservation.

A very forceful article on the subject appears in the February and March, 1948 Improvement Era by the talented writer, Spencer W. Kimball, of the Council of Twelve of the Mormon Church. Elder Kimball, it is safe to assume, has collected much data on the present condition of the Navajo tribes. His information is an eye-opener.

The government's commitment is contained in a treaty made with the Indians in June, 1868, and which it has woefully failed to live up to, while it is understood the Navajos have scrupulously observed their part of the agreement. The clause in the treaty on education reads as follows:

Article VI: In order to insure the civilization of the Indians entering into this

treaty, the necessity of education is admitted . . . and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years to attend school: and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished.

The government has failed to provide these schools. The people are hungry for them. This is one pitiful plea they have made:

Our little children beg us to go to school, but there is none for them. We have no influence over Congressmen in Washington. We do not have the right to vote, although we are citizens, pay taxes, and send our sons to battle. The U. S. Congress makes big treaties with other countries, and makes big loans, but not once in history has it observed the Sacred Treaty made with the Navajo Nation in 1868, in which it promised a school and teacher for every thirty children.

The government is now providing for the education of possibly 4500 of the present 25,000 children of school age, with another 25,000 past school age who have never had a chance for any schooling at all.

The Navajos are an advanced nation and they want education. Some 3400 of their boys were called into service in the late war while 15,000 of the people were called into war industries. This loyalty is entitled to some consideration. The Navajos are properly wondering how the government can afford to spend an estimated 342 billions dollars in the late war, loan and give to foreign countries some 59 billion and is now preparing another 17 billion handout and cannot afford an expenditure of 48 and a half million estimated as necessary for the education of the Indians, and which it is under treaty to do.

The Navajo is a strong and proud race of people. They will make good citizens when given an opportunity for education. Selfishness, if nothing more, should move the government in this matter; but laying all other considerations aside the government is under agreement to provide adequate facilities for the education of the Navajos as long as they are wards of the government. Give them a "Chinaman's chance", qualify them for citizenship and then place them on their own; but above all, be honest with them and live up to our part of the treaty agreement as the Indians are living up to theirs.

ARE MISSIONARIES CALLED BY REVELATION?

"Editor of TRUTH,
"Salt Lake City, Utah.

"Dear Sir:

"A missionary returned from a Mexican Mission tells me that there has been some difficulty there because certain native Elders—and a number of branch presidents in particular—had to be released from the Priesthood because it had been discovered in their genealogy that they somewhere had a negro ancestor. If these Elders were called by revelation, how could they be kicked out now; if they were not so called, how can the Church violate such an important rule (cf. 5th Art. of Faith, etc.)?

"Respectfully,
"M. ZVI UDLEY."

This inquiry presents a knotty question. We believe men used to be called into the mission field by revelation or inspiration from the Lord. Certainly God knows what kind of blood flows in a man's veins, and He will naturally refrain from calling men having negro blood, to receive the Priesthood and take missions. If any such are called it is clear evidence that the call was not inspired by the Lord. It is easy to believe that young men who spend their time, dressed in breech-clouts, teaching baseball, basketball, or their like, as men are now doing in Europe, are not called into the field as missionaries by revelation or the inspiration of the Lord.

MARRIAGE RELATIONS OF BISHOPS AND DEACONS

I do not wish to eradicate any items from the lecture Elder Hyde has given us this evening, but simply to give you my views, in a few words, on the portion touching Bishops and Deacons.

In Paul's first epistle to Timothy, third chapter, he writes as follows:

> **This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so much their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.**

I have read this that your minds may be refreshed, and that you may know how it does read.

Instead of my believing for a moment that Paul wished to signify to Timothy that he must select a man to fill the office of a Bishop that would have but one wife, I believe directly the reverse; but this advice to Timothy amounts simply to this—It would not be wise for you to ordain a man to the office of a Bishop unless he has a wife; you must not ordain a single or unmarried man to that calling.

If you will read this chapter carefully, you will learn the qualifications necessary for Deacons and Bishops, and also for their wives.

I will simply give my views with regard to this matter, and then leave it.

I have no testimony from the Bible, neither have I from any history that I have any knowledge of, that a man was ever prohibited in the Church in the days of Paul from taking more than one wife. If any historian has knowledge to the contrary, let him make it known at a suitable time; but if such was the case it has not come to my knowledge.

I will now give you my reasons why it is necessary that a Bishop should have a wife, not but that he may have more than one wife. In the first place he is (or should be) like a father to his ward, or to the people over whom he presides, and a good portion of his time is occupied among them. Still he does not wish to be bound up, or flooded with cares of this world, so but that he can officiate in his office, and magnify it to acceptance.

The office of a Bishop is in his ward; and when he finds a man who is doing a good business as a farmer or a tradesman, and who has plenty around him, and is faithfully paying his tithing, he has no business there only to receive the tithing that man has to pay for the benefit of the kingdom of God; his business is more particularly in the houses of widows and orphans, and he is called to administer to them in righteousness like a father.

Paul, knowing by observation and his own experience the temptations that were continually thrown before the Elders, gave instructions paramount to this—Before you ordain a person to be a Bishop, to take the charge of a Branch in any one district or place, see that he has a wife to begin with; he did not say, "but one wife"; it does not read so; but he must have one to begin with, in order that he may not be continually drawn into temptation while he is in the line of his duty, visiting the houses of wid-

ows and orphans, the poor, the afflicted, and the sick in his ward. He is to converse with families, sometimes upon family matters, and care for them, but if he has no wife, he is not so capable of taking care of a family as he otherwise would be, and perhaps he is not capable of taking care of himself.

Now select a young man who has preserved himself in purity and holiness, one who has carried himself circumspectly before the people, and before God; it would not do to ordain him to the office of a Bishop, for he may be drawn into temptation, and he lacks experience in family matters; but take a man who has one wife at least, a man of experience, like thousands of our Elders, men of strength of mind, who have determination in them to preserve themselves pure under all circumstances, at all times, and in all places in their wards. Now, Timothy, select such a man to be a Bishop.

A Bishop in his calling and duty is with the Church all the time; he is not called to travel abroad to preach, but is at home; he is not abroad in the world, but is with the Saints.

When you have got your Bishop, he needs assistants, and he ordains Counsellors, Priests, Teachers, and Deacons, and calls them to help him; and he wishes men of his own heart and hand to do this. Says he, **"I dare not even call a man to be a Deacon, to assist me in my calling, unless he has a family."** It is not the business of an ignorant young man, of no experience in family matters, to inquire into the circumstances of families, and know the wants of every person. Some may want medicine and nourishment, and to be looked after, and it is not the business of boys to do this; but select a man who has got a family to be a Deacon, whose wife can go with him, and assist him in administering to the needy in the ward.

These are simply my views in a few words on this subject, and always have been since I have reflected upon the doctrine that the fathers teach us in the Holy Scriptures. I will venture to say the view I take of the matter is not to be disputed or disproved by Scripture or reason.

I have no reasonable grounds upon which to say it was not the custom in ancient times for a man to have more than one wife, but every reason to believe that it was the custom among the Jews, from the days of Abraham to the days of the Apostles, for they were lineal descendants of Abraham, Isaac, and Jacob, all of whom taught and practiced the doctrine of plurality of wives, and were revered by the whole Jewish nation, and it is but natural that they should have respected and followed their teachings and example. * * *

But the whole subject of the marriage relation is not in my reach, nor in any other man's reach on this earth. It is without beginning of day or end of years; it is a hard matter to reach. We can tell some things with regard to it; it lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the thread which runs from the beginning to the end of the holy Gospel of salvation—of the Gospel of the Son of God; it is from eternity to eternity.

When the vision of the mind is opened, you can see a great portion of it, but you see it comparatively as a speaker sees the faces of a congregation. To look at, and talk to, each individual separately, and thinking to become fully acquainted with them, only to spend five minutes with each would consume too much time, it could not easily be done. So it is with the visions of eternity; we can see and understand, but it is difficult to tell. May God bless you. Amen.

—Brigham Young, J. of D., 2:88-90.

WAR AND PEACE

Perhaps no other man in the world is a stronger advocate of peace—a peace that is based upon equity and justice, than Mr. Scott Nearing, the publisher of "WORLD EVENTS". Scott Nearing is not a wishy-washy sentimentalist. He calls a "spade a spade", and tackles the big fellow as readily as he does the small. He is rated "as the ablest and most incorruptible economist the country has ever known." In treating on war he does not spare the "murder gangs", but shows how fruitless wars are in settling difficulties between nations. The following is a summary taken from "WAR AND PEACE", a reprint from "WORLD EVENTS". —Editor.

"Peace-loving Peoples"

More than thirty years have passed since July, 1914. During those years "responsible statesmen" have been making decisions and giving directives that have involved the happiness, liberty and lives of hundreds of millions. It has been my job to read those decisions and directives—thousands of them. As I pass them in review, I am struck by the frequency with which the statesmen used the words "peace" and "prosperity" in a period that was characterized by war and depression.

Here is a recent example. Some years ago, Secretary Cordell Hull made a series of speeches in which he declared peace to be "normal" and war "abnormal". It was no concern of his that Block, in his **Future of War**, had shown that, in the past 2,500 years, the world has **enjoyed peace one year in 12 and war the other 11 years**. It made no difference to him that, since 1878, there have been four "peace" years and that the last of these years was 1910. He was unconcerned when military scientists referred to peace as "the interval between wars" and social scientists like N. J. Spykman wrote that "war is unpleasant, but it is an inherent part of state sytems composed of sovereign independent units" (America's Strategy in World Politics, p. 25). Mr. Hull had found a phrase that sounded well and went over with the public and, without examining its validity, he repeated it again and again.

The latest edition of the phrase is "peace-loving peoples." American delegates to the Moscow Conference, headed by Secretary Hull, were evidently responsible for getting the phrase into the Moscow Declaration. When Secretary Hull opened the Dumbarton Oaks Conference, he used the phrase seven times in a twenty-minute talk. E. R. Stettinius, Jr., Acting Secretary of State, in reviewing the D. O. Conference, opined that "the peace-loving peoples of the world will be heartened and encouraged by what we have accomplished." At the same time, Secretary Hull spoke of "the cruel and barbarous enemy" and contrasted them with "the peace-loving peoples". President Roosevelt used the phrase four times in his speech of October 21, 1944.

Who are the peace-loving peoples? Of course, all peoples describe themselves as peace-loving. There is not a people on earth that would voluntarily line up under the banners of war. That is why all modern wars are "defensive".

This, however, is not a question of assertion or of sentiment, but of fact. Look over the record. Who has fought the recent wars?

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:

Great Britain 78, France 71, Spain 64, Russia 61, Austria 52, Turkey 43, Sweden 26, Italy 25 Holland 23, Germany 23, Denmark 20, China 11, Japan 9.

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.

* * *

Peace-loving peoples will feel profound concern when they read that:

1. The American Legion, at its 1944 national convention, decided that, for the coming year, its legislative activity would be concentrated on the passage of a federal law providing for universal compulsory military training. The armed services strongly favor such a measure. It has been endorsed by the President and by high-ranking politicians, business executives and academicians.

2. The British Government has completed plans for compulsory military training after the war for all boys over 14, with a year of regular military service after reaching 18. Britain has more than 60,000 conscientious objectors in World War II. By beginning early with the new generation, the Tories hope to avoid a repetition of this embarrassment.

3. Sun Fo, chairman of China's Legislative Yuan, writes that, within 5 to 10 years after this war, China cannot hope to have either a strong air force or a big navy, but she can become a "second rank" nation by having "an army of the very first order, supported by an air force of some weight" (China Looks forward, p. 203). "By carrying out the conscription law to the strict letter, to have a million men a year under military training should not be a hard thing" (ibid., p. 202).

4. Soviet Russia already has a system of universal military training, as had most European nations before 1939.

5. Technicians assure the world that aviation is in its infancy and that the robot bombs used against Britain this spring are only mosquito bites compared with the bigger and better species that are on the way.

With the "democratic and peace-loving peoples" speeding up the technical arts of destruction and training tens of millions in the science of mass murder, World War III will assume proportions that should stir the imagination and whet the appetite of every military strategist and munitions-maker. (November 9, 1944)

Will They Never Learn?

I lived through World War I. I guess I was a liberal when the war began—satisfied to help scour the decks and improve the crew quarters on the ship of state. Most of my friends and associates in the academic and professional world followed Woodrow Wilson, first because of the liberal protestations in his New Freedom speeches of 1912; then, in 1916, because he had kept us out of the war and, in 1917, because he had led us into war to end war. My friends emerged from that war in three groups:

Group I. Hard-boiled conservatives, plugging for the vested interests.

Group II. Disillusioned, embittered, tired liberals and radicals, New Republic devotees and Nation fans.

Group III. A very few like Lincoln Steffens, who had "seen the future" in the Soviet Union and who realized that there was no future for profit economy.

World War II is the old, old story—liberals and radicals joining hands with conservatives and reactionaries to guarantee the Four Freedoms and usher in the Century of the Common Man, first under the New Deal, then in the crusade of the Great Democracies to unite the peace-loving peoples and perpetuate profit economy and

protect the interests of the Friendly Empires. * * *

What ails the intellectuals? Must they always expect to pick ripe plums from the thornapple tree of exploitation and plunder, and in the winter of capitalism's decay? The law has not been altered by the change of one letter. Representatives of the vested interests are ready to use the intellectuals today as they did yesterday and, when they are through with them, to toss them aside as they would a squeezed-out orange rind.

Wake up, intellectuals! The laws of social life are as inexorable as those of the physical world. You cannot build human brotherhood upon monopoly, exploitation, race discrimination, oppression, coercion, murder, rapine, fear, hate, blood-feuds and vengeance. If you would have brotherhood, you must begin by being brotherly. It will require co-operation in labor, sharing of the product, equality of opportunity, generosity, tolerance, sympathy, understanding and an infinite range of give-and-take, live-and-help-live before this sweat-stained, tear-drenched, blook-soaked planet settles down to order, peace and Walt Whitman's "institution of the dear love of comrades." (February 2, 1945)

The Roots of War

People generally hate and fear war; consequently, political leaders promise that their policies, if followed, will bring peace. But it is one thing to promise and another to perform. No matter how great the sincerity or how good the intentions, those who scatter gasoline over fire will not put it out.

Political leaders have promised peace for centuries, and for centuries peoples have suffered the cruelties and horrors and anguish of war. If the political leaders or the people want to end war, they will have to make sure that the war-extinguisher they use is not inflammable. Before they choose their war-extinguisher, they must know why wars occur; otherwise, they may feed the fire instead of quenching it.

The current propaganda to the effect that wars are due to the Nazis and the Japanese militarists (the devil theory of war) are worth just one paragraph. Before the Nazis were heard of or the Japanese were known, wars were being waged on as large a scale as the resources of the French, Spanish, Roman, Greek, Babylonian and Egyptian empires permitted. Let us have done with this devil nonsense. * * *

Every important member of the modern State System has a government department devoted to war. In the more wealthy and powerful states the war department or departments are immense organizations extending from cabinet ministers, general staffs and subordinate bureaus through the ramifications of land forces, navies, air forces, arsenals, fortifications, special military schools and a permanent personnel that runs into hundreds of thousands or even millions. During the past century the chief nations have spent more money on war preparations and the conduct of war than on all other objects of government expenditure combined and multiplied. In short, war is the principal preoccupation of the chief modern states.

War-making therefore provides an important vocation. Not only do the admirals, generals, diplomats, bureau chiefs, captains, lieutenants, ensigns and sergeants draw salaries and retire on pensions paid out of the public treasury, but their promotions, citations and decorations win them distinction and recognition in the community. Those who prepare themselves for careers in the armed forces are thus assured both of a livelihood and of social approbation. War is not merely a department of government; it is an avenue to wealth and power.

War-making is also a business. The merchants of death produce and market munitions and military equipment.

Beyond them a wide range of contractors and purveyors provide supplies, from the office stationery to the food in the mess halls and field kitchens. The disarmament proposals advanced by the Soviet delegates at Geneva would have thrown millions of civilian workers, engaged in filling military orders, into the ranks of the unemployed

War-making is both a science and an art. Military technicians have developed the science. Military leaders practice the art. Anyone who will take the trouble to go to a first-class library will find tens of thousands of books, pamphlets and articles devoted to the science and the art of war.

War is a department of government, a vocation, a business, a science and an art. Where? In Germany, Italy and Japan? Of course! In Britain, Russia, France and the United States? Certainly! War is a recognized means of intercourse, an accepted institution in the western State System. The "best people" advocate it, believe in it, practice it, glorify it and accept the benefits from it.

Go back to the tabulation of wars made by Quincy Wright. Where have two-thirds of modern wars been concentrated? In Europe. Why? Because Europe was the birth-place of the modern State System—a system based on a competitive struggle for wealth and power in which war is the final arbiter of state policy.

War is an instrument of state policy, both domestic and foreign. Civil war has played a role in the history of most modern states; but more important than civil wars are the foreign military struggles that unify a people behind their war-lords on the plea of defense, manifest destiny, freedom, democracy, victory, glory, empire, world domination. Twice in the last generation war has rescued profit economy from the economic depressions of 1913 and of 1929-37. There is an old saying in the chancelleries, **"Postpone domestic difficulties by concocting foreign wars."**

War is still more important as an instrument of foreign policy. How did the ruling classes of modern Europe gain territory, colonies, concessions? By war and the threat of war. How are frontiers redrawn? As a result of military victory. Which group of profiteers will hold the mineral deposits, coaling stations, landing fields, trade routes and investment markets? Those whose armies and navies have been victorious in battle. **This has been true for at least four thousand years of written history.** The empires of Egypt, Babylonia, Persia, Aegea, Rome, Spain, France and Britain were all built by armed force. Defeat has meant failure; victory has meant success in empire-building.

If the United Nations want peace, they must go deeper than Dumbarton Oaks and Yalta. They must go prepared to rip out of the modern State System one of its oldest and most honored institutions. They must go determined to make the social changes from competition to cooperation that must precede the change from war to peace. The cost of such a change may seem excessive but, unless they make it, they cannot hope to stop war. (March 14, 1945)

What Then Must We Do About War?

Since war is an integral part of the social pattern which we call "western civilization" or "the American way of life", if we hope to escape war, we must change the social pattern in at least five essential respects:

First. We must think of the human race as one family or brotherhood. It is a large family, with more than two thousand million members; it is widely scattered and deeply divided by differences in nationality, language, traditions and customs, but it is a family all the same, living together on the

planet Earth. The members of the human race will lose less and gain more if they live and work together as a united family.

Human family solidarity is impossible so long as one group or nation considers itself superior to another group or nation thinks of another group or nation; so long as one group or nation thinks of another group or nation as "the enemy"; so long as one group or nation tries to impose its will on another by violence and through such a victory, to win a position of advantage from which it can coerce and exploit another group.

War will not cease until groups of human beings learn to think of themselves as parts of a larger whole, learn that the welfare of the entire human family is more important than the welfare of any of its parts, learn to live and help live.

Such a result can never be gained so long as human beings devote their chief energies to competing against one another. On the contrary, their main concern must be cooperating with one another.

Second. Before the members of the human family can practice cooperation, they must have the will to cooperate. That will resides in the individual.

There is no use in saying, "I believe in cooperating with the fellow across the table or across the street or across the frontier but, so long as he insists on competition and conflict, what can I do?" This has been said on countless occasions by countless human beings who were being devoured by antagonism, fear, hatred and the spirit of revenge, as the people of Europe are being devoured today. Once you get caught in that cycle of an eye for an eye, a tooth for a tooth and a life for a life, victor and vanquished alike perish.

You and I must start the new cycle by stepping out of the competitive role into a cooperative one. We must be friendly, kindly, considerate, brotherly—come what will, cost what it may. You can start living that way this afternoon or tomorrow morning and, by refusing to live any other way, you can cast your vote for peace by your example of cooperative living.

Third. You can associate yourself with like-minded folk. A phrase has survived even through these terrible war years—"traditional peace groups". The phrase refers to the Friends (Quakers), Mennonites, Doukhobors and other sects that refuse to make war on their fellowmen and insist upon the importance of friendliness and cooperation.

Fourth. The human family, because of its great numbers and the many factors which prevent its members from dealing with one another face to face, is forced to set up a social framework within which to cooperate. Such a framework already exists in the village assembly, the town meeting, the city, in provincial, state and national government. The time has come when these various devices for working together in the solution of common problems must be supplemented by a world government.

There is no use in mincing words or trimming ideas. Modern wars are carried on, not inside villages, towns, cities or nations, where government already exists, but between the nations, where there is no government. Government has ended most wars within villages, towns, cities and nations. Nothing less than world government will end war among the nations.

World government, to be effective, must be strong enough to restrain powerful states and protect weak states; must include in its constitution a bill of rights and duties that applies to every man, woman and child on the planet—to every one of its citizens; must make and enforce regulations covering all inter-national or inter-

group affairs; must have specific authority over inter-national relations.

Villagers, townsmen, city-dwellers, provincials, nationals have all been forced, as a matter of survival, to set up village, town, city, provincial and national governments. By the same logic of necessity, citizens of the world must set up a world government within whose framework they can work together to advance their common interests. * * *

Fifth. The first glimmer of a chance at a peaceful world will come when the individual has made up his mind to cooperate with his fellow humans and when the human family has taken the steps necessary to institutionalize the will to cooperate on a planet-wide scale. Then, and only then, will there be peace.

War is an attempt by one group, using armed violence, to impose its will on another group. Written history records thousands of wars, thousands of victories and thousands of defeats, but no real peace. Each war, each victory, each defeat has led on to other wars, other victories and other defeats.

Peace will come as the consequence of a social set-up under which friction, antagonism, controversy and conflict can be resolved, not by an appeal to force, but by compromise, arbitration or an appeal to law.

Villages, towns, cities and nations have enjoyed long periods of peace and order under customary and legal procedures which made compromise and arbitration possible, easy and obligatory. The planet is plagued by war, and this must continue until world peace is made and enforced under world law through the action of world government. (April 3, 1945)

Calm Soul of things! Make it mine
To feel, amid the city's jar,
That there abides a Peace of Time,
Man did not make and cannot mar.
—Matthew Arnold.

PETRIFIED FOREST

Only the forces of nature could have produced the astonishing semiprecious stone trees in Arizona that are known as the Petrified Forest. Millions of years ago they grew somewhere to the north of their present location and died a natural death. Swollen rivers carried them south and covered them with mud and volcanic ash. Silica-laden moisture replaced the natural water in the wood pulp and solidified into crystals. Then, after many centuries, soil erosion began to uncover this long-buried phenomenon, revealing tree trunks of opal, amethyst, agate and other stones.

After the petrified trees were found by a young Army lieutenant in 1851, scavengers descended on the scene and began to haul away the valuable gems by the wagonload. Finally the people of Arizona petitioned Congress to make the area a national park in order to protect its beauty.

Now known as the Petrified Forest National Monument, it can be approached by U. S. Highway 66 or U. S. Highway 260. An excellent state road, Number 63, runs through the forests in the Monument area, but this highway is closed at night. It is open from seven-thirty in the morning to five-thirty in the evening during the winter and from seven in the morning until six in the evening during the summer. There is a entrance fee of fifty cents for each car. There are camping facilities, meals and overnight accommodations in the forest itself; and tourist cabins, hotels and garages at Holbrook, Arizona, the nearest town, which is fifteen miles away.

The Rangers, who serve as guides at the Petrified Forest National Monument, often wish it were called a park instead of a monument. People are always coming up to them and saying, "I couldn't see the forest and I never did find the monument, but you sure do have some right pretty rocks around here."

A ROMAN CAPTAIN SHOWS GREAT FAITH IN JESUS

Matt. 8:5-13; Luke 7:1-10

(Contributed)

After healing the leper Jesus returned with his disciples to Capernamun, where he had healed so many sick people at the close of one Sabbath day. News of his coming reached the city before he arrived, and his friends were glad to hear that he would be with them.

Other people besides those who knew him were glad to hear of his coming. One of them was a Roman, called by the Jews a "Gentile", because he did not belong to the Jewish nation, or race. All people who are not Jews are called Gentiles, and this Gentile was captain of a band of one hundred Roman soldiers. He was called a centurion by those people.

This captain, or centurion, was friendly toward the Jews. He treated them kindly, never roughly. He even built for them a synagogue, perhaps the very one in which Jesus had taught the people on the Sabbath days. Because of his kindness the Jews respected him. One day a servant of the centurion became sick. On the next day he grew worse, and soon it seemed that he could not live much longer. The centurion loved this servant and grieved because he was ill. The news came that Jesus had returned to Capernaum.

Now, the centurion had heard about the sick people whom Jesus had cured and about the evil spirits which Jesus had driven out of people. He knew Jesus could heal his servant, but he felt too unworthy to go to Jesus and ask him to do this. He was a Roman, and he knew that Jesus was a Jew. Perhaps he thought that Jesus might not be willing to listen to the request of a man who belonged to another nation. He knew about the race pride of the Jews, and how the religious Pharisees and the scribes despised the Gentile Romans. He may have feared that Jesus may not be quite willing to heal his servant because he was a Gentile. But he loved his servant very dearly, and he was willing to try to have Jesus come and heal him. So he called for the Jewish teachers in the synagogue which he had built, and told them to go to Jesus and ask him to heal the sick man.

When these Jewish teachers, or elders came to Jesus they told him about the centurion's desire that he would come and heal the servant. They told him also about the kindness of this Roman captain, and how he had built their synagogue. "He is a worthy man", they said, "for he loves our nation." Jesus went with them.

As they were nearing the centurion's home they saw some men coming to meet them. These men were friends of the centurion, whom he had sent to tell Jesus that he need not come into the house to heal the sick man. The centurion did not feel worthy to have such a great person as Jesus enter under the roof of his house, and he felt himself too unworthy to go out to meet Jesus. So he had sent his friends to carry his message to Jesus. And this was the message: **"Lord, do not trouble yourself to come into my house, for I am not worthy to receive so great a man as you are. Just speak the word, and my servant will be made well. I know you have power to command sickness to depart, just as I have power to command my soldiers to obey me."**

When Jesus heard these words he was greatly pleased. There was a crowd of curious people following, hoping to see another miracle. He turned about and said to them, "Nowhere among the Jews have I found such great faith in me as this Gentile captain has shown." Then he told

the friends of the centurion that the servant would be made well.

When they returned to the house they found the servant healed. And they saw how great was the power of Jesus to heal the sick.

Instead of saying that man is the creature of circumstance, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstance. Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels, one warehouses, another villas; bricks and mortar are mortar and bricks until the architect can make them something else.—Carlyle.

THE MIRACLE OF RENEWED LIFE

By Earl L. Douglass, D. D.

"Getting religions" is more akin to falling in love than anything else. The people who suddenly light upon what our Lord called the pearl of great price, who find heaviness of heart supplanted by joy, and the slavery of degrading habits succeeded by the true spiritual liberty, are like people who suddenly encounter someone who fulfills every need of life and releases every pent-up spring of joy. Religion can truly be defined as discovering God and falling in love with Him. The person upon whose heart God has laid his hand and caused the miracle of new moral enthusiasm and purpose to spring forth is truly a person in love.

St. Francis of Assisi did this. He was a worldly, pleasure-loving youth until one day God touched his heart and brought it under the power of a new experience. John Wesley did this when, at a Moravian prayer meeting in Aldersgate Street, he felt his heart strangely warmed and went forth to remold the character of the English-speaking people Dwight L. Moody declared in the latter years of his life that as he left the store in which he was working, after his Sunday school teacher had spoken to him earnestly about religious things; the Boston Common into which he walked assumed an aspect of almost supernatural glory.

The Bible tells us that God is love. To know Him is to fall in love with something greater and more significant than the universe itself.

FUNDAMENTALS OF PROSPERITY

By ROGER BABSON

Integrity

Integrity requires the seeking after as well as the dispensing of truth. The desire for truth is the basis of all learning, the value of all experience, and the reason for all study and investigation.

Faith

The searchlight of business. "Where there is no vision the people perish." The power of our spiritual forces has not yet been tapped. It is the faith and vision of a nation that produce the wealth.

Industry

Industry is the mother of invention. The chief educator of the previous generation was not the public school but the woodbox. The so-called advantages of wealth and not having to work are really obstacles which are rarely surmounted.

Cooperation Brotherly Kindness

Success comes by helping the other fellow. We care for others not in accordance with what they do for us, but rather with what we do for them.

Development of the Human Soul

The mind of man is a wonderful thing, but unless the soul of man is awakened he must lack faith, power, originality, ambition—those vital elements which make a man a real producer. In every man or woman in whom you can loose the power of this invisible something you will mobilize a force for good.

The success of individuals, the success of communities, the success of nations depends upon these fundamentals. Become saturated with the Spirit of Christ, be clean and upright, cooperate with one another, have faith, serve, trust the Almighty for results and you will never need worry about prosperity.

"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din.
Come, shut the door, and gather round the hearthstone—
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
Oh, at last it biteth like a serpent!
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling: "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in.

—Elizabeth Rosser.

THE WANDERER'S CHRIST

By C. N. Lund

O Prince of Peace! Let others call thee Lord,
And in fine churches praise thy holy word;
Let me, in humble ways, unto the end
Just know thee as my Comrade and my Friend.

O Prince of Peace! Let others walk with thee
In the high paths of thy divinity.
Let me but claim thee as my Fellow Man
Who scaled the heights and broke the bondsman's ban.

O Prince of Peace! Who overcame the world,
And the white flag of Peace and Love unfurled,
Let me, a Wanderer, share thy Brotherhood,
And seal me to our Father's Fatherhood!

THE BRAIN

(Contributed)

Crutches are good when the eyes are askew,
They help the old frame to move along;
But the brain, if it functions as it should do,
Moves the world like a beautiful song.

Men hobble along on the up-grade of life,
And curse the day of their birth;
While brains leap ahead on their onward march
And forget that life is a dearth.

It don't matter what's in your feet,
Maybe they won't go along with a hang;
It's what's in your head that counts—
It's the brain that goes off with a bang.

Perhaps the spine is all bent and the toes are curled up,
And the legs wobble about like a stem.
If the brain is O. K., don't worry a bit:
The world is bidding for such men.

—Anonymous.

"You're getting stooped, John", the young banker quipped to a loyal old farmer customer at the roadside. "You ought to stand up straight like me."

The farmer studied his young friend quizzically and pointed over the fence. "See that field of kaffir, son. D'you notice the full heads bend low and the empty ones stand straight?"

A Scotchman wasn't feeling well so went to see a doctor whom he had never seen before. As he went in the door, he saw a sign: "$25 for the First Visit—$5 for Each Visit Thereafter".

When the doctor came in, McTavish said: "Well, Doc, here I am again".

The doctor (also Scotch) said: "Fine; just refill that last prescription I gave you. $5 please."

When the white man discovered this country, the Indians were running it. There were no taxes, there was no debt. The women did all the work. And the white men thought they could improve on a system like that!

William M. Evarts, the distinguished lawyer and statesman, was once riding on a Pullman car with a friend. When bedtime came the latter, who had always found it difficult to sleep on trains, remarked:

"Mr. Evarts, to sleep well, do you think it best to lie on the right side or the left side?"

"If you are on the right side, my friend", said the brilliant lawyer, "it usually isn't necessary to lie at all."

TRUTH

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

VOL. 14. JULY, 1948 NO. 2.

A Priesthood Issue

Brief Survey of Priesthood Powers and Functions

(Reprinted from TRUTH—issues of January, February and March, 1940. Rearranged, corrected and amplified).

Editor's note:

The following article, "A PRIESTHOOD ISSUE", is designed to take the place of "Priesthood Items", published by the Truth Publishing Company in the year 1934, and long since out of print. So many calls for this article are coming in its republication is justified.

We design to place the article in convenient book form for general distribution and expect to have it be available shortly after its publication in TRUTH.

"We are asked by a Mission President to comment on the action of President John Taylor in September, 1886, in setting men apart to continue the principle of plural marriage, as it affected subsequent actions of the leaders of the Church. "I can understand President Taylor's authority", our correspondent observes, "to institute certain powers and regulations during his life time, but how such actions may be continued into another President's administration, binding it to like policy, is a question not clear to my mind. While, according to your teachings, President Taylor provided for a perpetuation of the principle of polygamy, yet his successor, Wilford Woodruff, issued a Manifesto abandoning the practice, his action being approved by the Church in General Conference.

"Of course I know, as you point out, that the Manifesto was not a revelation; neither did it stop polygamy among the Saints, for I have the word of President Grant that certain parties were permitted to enter that principle through Brother Ivins in Mexico some years after the Manifesto. But I also have in mind public statements made by Presidents Snow and Smith, in which they denied that such marriages were performed in their day with their knowledge or with the consent or approval of the Church; and I remember President Grant making the statement, I believe, at a conference shortly after he became President, to the effect that no man on the earth had the right to perform a plural marriage. Of course that included himself; and if the statement was true certainly the action of President Taylor in setting those men apart to perform plural marriages became nullified by subsequent action of the Church.

"I am aware of the fact that the law of plural marriage is a law of the Priesthood, as the revelation states, but the question is: Can the Priesthood function outside of the Church organization? These are the questions, it seems to me, that confront the Saints now.

"If you can throw some light upon this knotty subject I shall appreciate it and I feel it will have a good effect with the Saints generally."

Our correspondent has struck a vital chord. He propounds questions of greatest moment—questions that ought to be met frankly, clearly and fearlessly; for upon their proper solution, 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."

large measure, depends the progress of this people. Many of the Saints, to our knowledge, are bewildered over the questions that are constantly arising—in the circumstances it is natural they should be—and yet the word of the Lord is plain and with proper investigation and reflection no true Latter-day Saint need be led astray.

As our correspondent intimates, perhaps unconsciously, the question before the Saints today is purely and simply a Priesthood issue. Such in fact always has been the case. It is either the rule of God or the rule of Satan. God rules through Priesthood, which comprises the laws of eternity. His rule is positive, leading to light, glory and eternal progress. While Satan's rule is a negative one resulting in sorrow, darkness, disappointment and final death. Priesthood has always been the issue—either the Priesthood of God or of Satan.

President George Q. Cannon made this point clear in saying:

> **The direst persecutions we ever had to suffer, occurred before the doctrine of polygamy was taught or believed in (by the people). There is nothing short of complete apostasy, a complete denial of every principle we have received, A THROWING AWAY OF THE HOLY PRIESTHOOD, that can save us from persecution. When this takes place, when all the CHIEF FEATURES of the Gospel are obliterated, when we can float along the stream and do as the world does, then and not till then will persecution cease, or until the adversary is bound.—J. of D., 22:373-4. (1)**

In coming to these mountains Brigham Young promised the Saints that if they would keep the commandments of God—live up to their covenants—they would never again come under any other rule than that of Priesthood; no man-invented regency would rule over them. It was so in the days of ancient Israel when the Lord, through his servant Moses, offered the people the rule of Priesthood which meant a freedom and peace to them they had never enjoyed since the abduction of Joseph into Egypt. The Lord had offered the same blessing to Cain, but it is written that "Cain loved Satan more than God", and he rejected the rule of Priesthood and became "Master Mahan", the father of lies, the antithesis of Priesthood. And so the Saints in the days of Samuel, in the days of the Nephites, in the Apostolic era, all strayed from Priesthood rule. The World today has rejected the Priesthood and is under the rule of the Prince of Darkness.

Let it then be understood that the questions hinted at by our correspondent involves Priesthood powers and the answer must be approached from this viewpoint. Our correspondent asks, "Can the Priesthood function out of the Church?" or "is there a Priesthood organization possessing powers above those of the Church organization?"

The answer to both questions must be "Yes".

Let us ask by what authority the Church was organized? Did the Church set up the Priesthood, or did the Priesthood organize the Church? Certainly the organizing power is greater than that which is organized. The builder of a house is greater than the house. The Priesthood may organize and disorganize at the will of God, and the Church is one of its creatures. Unfortunately a strong tradition has grown up among the Saints, placing the Church as the highest organization—the ultimate in power and authority in the earth. Under this tradition the President of the Church in all instances is presumed also to be the President of Priesthood, thus automatically becoming God's mouthpiece on earth. But this claim is unsound and in the light of facts and scripture cannot be maintained. The claim has doubtless result-

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(1) That President Cannon expected an apostasy by the Church from many of its basic principles, is strongly inferred: "When this takes place"—i.e. "the throwing away of the Holy Priesthood"; "when all the CHIEF FEATURES of this gospel are obliterated." These two conditions, in large measure, are an accomplished fact, in consequence of which "persecution has ceased", as boasted of by the present leaders, except that waged by the Church against those yet seeking to live the Gospel in its fulness.

ed from the fact that Brigham Young, John Taylor, and Wilford Woodruff, who in their respective days each became the President of Priesthood by reason of his seniority in the higher order of the Priesthood with which he was endowed under the hands of Joseph Smith, also in his turn becoming President of the Church. It is true these brethren each held a dual position, but the one was ever subordinate to the other—the priesthood ruled. Since the day of Wilford Woodruff the dual positions have not been held, the President of Priesthood being separate and apart from the President of the Church. (1)

Joseph Smith, in his day, held three major positions, two of them being subordinate and dependent upon the one—the President of Priesthood; he also being President of the Church and President of the High Council at Kirtland.

In their sermons and writings today the leaders of the Church seem completely to overlook the position and functions of Priesthood as an organization and an organizing power, placing the Church above all and claiming that since the Church is organized Priesthood must function within its operations and cannot function independently. (2)

The falsity of this position we will endeavor to make clear. And let it be understood from the onset that our purpose is not one of carping criticism, personal animosity or "private pique". We have in mind only the broad duty of teaching the truth and establishing righteousness. We have love toward all men; not, however, loving the faults and sins of men. All men are children of the same Father, and there can be no place in our hearts for hatred toward any of God's children. We would have all men know the truth, for it is truth properly understood and absorbed, that will make them free.

"Truth is truth where'er found
Be it on native or alien ground."

First, then, Joseph Smith and Oliver Cowdery were endowed with the Priesthood—the Aaronic and then the Melchisedek.

This was all done before the Church was organized. The Priesthood first functioned in Joseph Smith and Oliver Cowdery and, later in others. The "Gospel of the Kingdom" was preached, converts were baptized and the "Gift of the Holy Ghost" bestowed, still no church organization, according to the laws of the land, was in existence. The Priesthood could and did function without the Church. It had done so before. The Church, on both hemispheres, had been driven "into the wilderness" on different occasions, but the Priesthood has ever stood guard over God's people to warn, reprove, bless, console and direct.

Quoting Apostle Orson Pratt:

The Lord, before He suffered this Church to be organized, gave authority to His servants to preach the Gospel and to organize His kingdom on the earth in fulfillment of the ancient prophecies. In connection with this authority, He gave them authority to

(1) The Church is not a Priesthood organization, but is directed by the Priesthood; it is called the Woman (Rev. 12:7, Insp. Vers.), while the kingdom of God is the Man, or the Priesthood. The woman (Church) not holding the Priesthood, frequently goes astray, while the man (Priesthood) either remains sound or is displaced quickly. quickly.

(2) In the Improvement Era of September, 1936, Elder John A. Widtsoe published the following statement: "Nevertheless it has been so ordained, that whenever the Church of God is upon the 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. * * * The Church and Priesthood are interwoven; when the Church is upon the earth neither can exist independently * * *"

A sufficient answer to this statement is that Joseph Smith received the doctrine of plural marriage—a law of the Priesthood—and established that doctrine among the brethren of the Priesthood many years before the Church had any official knowledge of it. The Church was organized, but Priesthood functioned wholly independent of it. President J. Reuben Clark, of the First Presidency stated: "The Priesthood is essential to the Church, but the Church IS NOT essential to the Priesthood". —Improvement Era, March, 1936.

administer the ordinances of the Gospel to those that would repent of their sins and believe in the Lord Jesus Christ. He not only gave them power and authority to baptize for the remission of sins, but also to lay their hands upon the heads of baptized believers and pronounce upon them the blessings of the Holy Ghost as they did in ancient days.—J. of D., 21:133.

But the time came when further organizations were needed in order to advance the work more rapidly. One may, in time, build a house with the aid of a saw and a hammer, but better and quicker work may be occomplished with additional tools. The Church, with its complement of auxiliary helps, was the additional tool the Priesthood required at that time. It was accordingly organized with six members, Joseph and Oliver becoming the first and second Elders (its leaders) respectively. Later (March, 1833), to further facilitate the work, the Church was given a First Presidency. (1)

Joseph Smith, who by right of previous ordination and appointment under the hands of Peter, James and John, became President or head of Priesthood, was very properly chosen as President of the Church, hence officiating in dual positions, the latter subordinate to the former. Hence, Joseph Smith as President of the Church, received instructions from Joseph Smith as President of Priesthood. And later, when the High Council was organized at Kirtland (Feb. 17, 1834) Joseph became President of that body, thus holding two subordinate positions to that of Priesthood.

The next major step was the organization of a quorum of twelve Apostles. The Church had been made the custodian of the spiritual ordinances of the Priesthood—it became the propaganda division thereof—and now needed helps and governments to assist it. The Twelve was chosen whose duty was to take the Gospel into all parts of the world where the church organization had not been set up. This quorum is also a creation of the Priesthood appointed for the Church, and is to work under the direction of the First Presidency of the Church.

The Twelve, in pursuance of its work, needed additional tools. The Priesthood gave the Church the quorum of Seventy Apostles to work under the supervision of the Twelve, both being subject to the First Presidency which received its instructions from the Priesthood.

These various steps are logical, sound, and enduring. In no case does the Priesthood surrender its powers — it delegates them to its servants who ever remain subject to the Head. In like manner it is understood that Jesus Christ will become the Lord and King of this earth, under the direction of his Father who doubtless presides over many earths. Jesus Christ will always be subordinate to his Father but the President over those under him.

Time and growth render it necessary that the Church be given further organization at home. More helps and governments are needed properly to care for the Saints born in the covenant and those gathering to Zion out of the world. Many poor are among them, hence the Womens' Relief Society. As sisters are by nature the world's nurses and home makers, it is but proper they should head this important work. Then the children must have greater training and a broadening social environment not possible of attainment in the home—let us say a more orderly course in group training—hence the Sabbath School and Primary Association. As children grow into early manhood and womanhood, with expanding minds. they reach out for and demand a broader training, and they are given the Mutual Improvement Associations: all auxiliary to the Church itself being an appendage to the Priesthood. (D. & C., 107:51).

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(1) **Of the Melchisedek Priesthood, THREE PRESIDING HIGH PRIESTS, chosen by the body (of Priesthood), appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church.—D. & C., 107:22.**

Three Grand Orders

There are three grand orders of Priesthood explained by the Prophet, Joseph Smith, (His. of Church, 5:554-6). All Priesthood, it must be borne in mind, is Melchisedek, or after the order of the Son of God. In other words, Priesthood is God; strict compliance with its laws constitute Gods. Latter-day Saints generally recognize only two divisions of Priesthood: Aaronic or Levitical, and Melchisedek or the higher. The Prophet, answering the questions. "Was the Priesthood of Melchisedek taken away when Moses died?" (1) stated:

> **All Priesthood is Melchisedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. ALL THE PROPHETS HAD THE MELCHISEDEK PRIESTHOOD AND WERE ORDAINED BY GOD HIMSELF.—Teachings of Joseph Smith, p. 180.**

But what of the "Three Grand Orders" referred to by the Prophet? Beginning with the lower order, the Prophet mentions as the 3rd, he said: (His. of Church, 5:554-6)

> **(It) is what is called the Levitical Priesthood, consisting of priests to administer in outward ordinance, made without an oath; but the Priesthood of Melchisedek is by an oath and covenant.**
>
> **The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this Priesthood. (2)**

This second order pertains to the Church:

> **First, I give unto you Hyrum Smith, to be a Patriarch unto you to hold the sealing blessings OF MY CHURCH, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.—D. & C., 124:124.**

The Patriarch is at the head of the Church—the father of it. He holds the sealing blessings pertaining to it. When things are in order, he presides over the President of the Church, being higher in Priesthood authority.

Next in order:

> **I give unto you (Joseph), my servant Joseph, to be a presiding elder (the President) over all my church, to be a translator, a revelator, a seer, and prophet.—Verse 125.**

This, then, was the second office in the Church—the Patriarch being the first. In this set-up Hyrum was ahead of Joseph (in the Church), but, however, being subordinate to Joseph in the Priesthood.

Here, the reader will note, the Lord is giving Joseph as President of Priesthood, the various helps and governments needed by him in establishing the kingdom of God in this last dispensation, of which he (Joseph) was the head. These were the "officers belonging to my Priesthood", Joseph holding the keys thereof.—Verse 123.

The Lord then proceeds to give other officers,—Joseph's counselors, the Twelve and its presidency, etc. Then it is provided that the quorum of First Presidency shall "receive the oracles (revelations and instructions) for the whole church."—Verse 126. (Receiving them from God through the President of Priesthood).

The Church, then, is auxiliary to Priesthood—one of its helps and governments. "The Priesthood is essential to the Church", said President J. Reuben Clark, "but the Church is NOT essential to the Priesthood." This truth is obvious and should for all time settle the notion many of the Saints have that the Church is the head—the ultimate in power and authority.

The Patriarchal Priesthood descends from father to son, while the higher order is, as the Prophet explained it:

> **"Without father, without mother, without descent, having neither beginning of days**

(1) Moses did not die in the sense that we understand the meaning of death. He was translated and in his translated body visited with Jesus Christ in the company of Peter, James and John. (Matt. 17:3).

(2) April 3, 1836, Elias appeared to the Prophet and Oliver Cowdery committing to them the "gospel of Abraham", (Patriarchal marriage) saying "that in us, and our seed, all generations after us should be blessed."—D. & C., 11012.

nor end of life, but made like unto the Son of God, abideth a priest continually." The Melchisedek Priesthood holds the right from the Eternal God, and not by descent from father and mother. and that Priesthood is as eternal as God Himself, having neither beginning of days nor end of life.—History of Church, 5:555.

The Prophet explains the first or higher order of Priesthood as follows:

The King of Shiloam (Salem—Melchisedek) had power and authority over that of Abraham, holding the key and the power of endless life. * * *

Those holding the fulness of the Melchisedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

Brigham Young is credited with the following statement, which is sound doctrine (found in part in J. D., 9:87):

There are in the Church two Priesthoods, namely, the Melchisedek and the Aaronic, including the Levitical Priesthood (D. & C. 107:1). But there is additional Priesthood that has never been delegated to the Church. The Lord Himself handles this Priesthood and gives it to whom and when He pleases. Man does not call another man to this order, neither does man secure it by the request or selection of any man on earth. The call comes by messenger from heaven requesting designated individuals into the House of God (and it is what is known to Latter-day Saints as the second anointing), preparatory to receiving the Second Comforter, which completes their ordination. Sometimes this Second Comforter is given while in the Temple. Often it does not come until years after, even just at death. But they who have had their second anointings can see the face of the Lord and live, even though being in the flesh, as one sees and talks to another.

This Priesthood has been on the earth at various times. Adam had it, Seth had it, Enoch had it, Noah had it, Abraham and Lott had it; and it was handed down to the days of the Prophets long after the days of the Ancients. This High Priesthood rules, directs, governs and controls all the Priesthoods, because it is the highest of all.

Joseph Smith and Oliver Cowdery received, not only the Priesthood of Melchisedek, but the order of Priesthood that comprehends all power as previously explained—the Priesthood that embraces the Apostolic calling.

Here we must differentiate between the different orders of Apostles:

An Apostle is a "trustee ambassador of Jesus Christ." To be an ambassador of the highest order one must personally know the object of his ambassadorship—in this instance he must know Jesus Christ, having had his hands laid upon him. (1)

Joseph, Oliver and David qualified in this higher order. We have quoted the Prophet as saying, **"All the Prophets had the Melchisedek Priesthood and were ordained by God Himself."** This means that Joseph had had the hands of the Savior laid upon his head, for **HE** truly was a Prophet; and in no other way does the Lord qualify His higher order of prophets. While all may have prophetic gifts—the light of prophecy may shed its rays upon every son and daughter of God, yet His regularly constituted and authorized prophets MUST be ordained by HIM. The reason is obvious.

In course of time, these three men, with Martin Harris added, were commanded to choose a quorum of twelve Apostles, which they did. And here it will be noted that neither Joseph, Oliver, David or Martin, under whose selection the Twelve were chosen, became members of that group, the choosers holding a higher order of Apostleship.

It must be remembered, too, that it was this higher order of Apostleship that not only selected the Twelve to function as a church council, but also organized the Church; Joseph and his brethren standing separate, apart and above the Church. they representing

(1) "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."—Oliver Cowdery's charge to the Quorum of Twelve, in the presence of the Prophet Joseph Smith, His. of Church, 2:195.

Priesthood. Later the quorum of Seventy Apostles was organized to assist the Twelve, they, too, functioning as a Church Council, yet owing their existence to the Priesthood.

By virtue of his Priesthood calling Joseph Smith presided over the Church as its President without additional appointment or ordination. The greater may always (by proper appointment) preside over the lesser. However, the **First Presidency** was formally organized **March 18, 1833**, by the ordination of Sidney Rigdon and Frederick G. Williams as counselors to Joseph in the First Presidency, in accordance with a revelation from the Lord given on March 8th. But when the Twelve were selected, though they labor under the direction of the First Presidency, the First Presidency did not do the choosing, that service being left to Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris, of the higher Apostolic order.

Here then, it will be seen that the Lord chose as His direct ambassadors, Joseph, Oliver, David and Martin—men whom He felt He could trust. These, in turn, chose twelve ambassadors to work under them—men whom they felt to trust; after which, a quorum of seventy ambassadors was chosen whom the Twelve might trust, their work coming under the supervision of the Twelve.

That there were different and distinctive orders of apostles is evident from the facts given, which facts the reader will note, are further fortified by the following:

In a revelation given in September, 1832 (D. & C., 84:63, 77, 118), the Lord said:

> **And as I said unto mine apostles, even so I say unto you, for you are mine, apostles, EVEN GOD'S HIGH PRIESTS; ye are they whom my Father hath given me—ye are my friends. * * ***
>
> **And again I say unto you, my friends, (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach the gospel in my power. * * ***
>
> **For with you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble; * * ***

Here Joseph Smith and his six associates were designated **"High Priest" Apostles**, some three years before the Twelve was chosen.

Wilford Woodruff, referring to the Apostleship, said:

> **Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep.—J. of D., 4:147.**

Reporting to Apostle Albert Carrington, at the time President of the European mission, of the calling and ordination of George Teasdale and Heber J. Grant to the Quorum of Twelve, President John Taylor said:

> **The revelation was submitted to the Twelve and by them accepted and was afterwards read to the Presidents of Stakes, First Presidents of Seventy and a few others. It has been acted upon and the brethren mentioned have been ordained; the two first to the APOSTLESHIP OF THE TWELVE, and the last named (Seymour B. Young) to the presiding quorum of Seventies. Mill. Star, 44:732.**

From this it is clearly seen that there is an apostolic order designated as the "Apostleship of the Twelve", which must be subordinate to the "High Priest" Apostles, the order to which Joseph belonged, and the members of which are designated as "Friends".

The Quorum of Twelve operate under the direction of the First Presidency, its special duty being to take the gospel to the world. Here a subordinate organization is working under a subordinate organization; but the Apostleship that enabled Joseph Smith and his associates to organize the Church and select the Twelve, and build up the kingdom of God, was of a higher order; an order that the Lord said He

would use to rend the kingdoms of the world: "I will not only shake the earth", said the Lord, "but the starry heavens shall tremble". Of Joseph's Apostleship, Brigham Young stated:

> **Joseph Smith was a Prophet, seer and revelator (not by the voice of the people, mind you) before he had power to build up the kingdom of God, or take the first steps toward it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation; * * * When a man is an Apostle and stands at the head of the kingdom of God on earth, and magnifies his calling, he has the KEYS of ALL the power that EVER WAS bestowed upon mortal man for the building up of the kingdom of God on the earth.—J. of D., 6:320. (1)**

The question may be asked how Brigham Young, John Taylor and Wilford Woodruff—members of the Twelve in the Prophet's day—received the higher order of Apostleship. This did not come to them in their original ordination to the "Apostleship of the Twelve", but Joseph Smith conferred the higher order upon them, in connection with other members of the Quorum of Twelve, shortly before his martyrdom.

On this point Elder Joseph Fielding Smith of the Quorum of Twelve explained:

> **Moreover, a short time before his martyrdom (in 1844, some nine years after the Twelve was organized) the Prophet bestowed upon the Twelve Apostles—who constituted the second quorum in the Church—all the keys and all the ordinances and Priesthood necessary for them to hold in order to carry on the great and glorious work of universal salvation.—Scrap Book of Mormon Literature, 2:86.**

Obviously, had the members of the Quorum received "all the keys and ordinances", etc., pertaining to the higher order of Priesthood—the Apostleship of Joseph in their original ordination—it would not have been necessary for the Prophet to again confer these blessings shortly before his death. Elder Smith sustains his position by quoting Elders Orson Hyde and Wilford Woodruff, also Sister Bathsheba W. Smith, upon this point as follows:

> **(Orson Hyde) Before I went east on the 4th of April (1844) last, we were in council with Brother Joseph almost every day for weeks. Said Brother Joseph in one of those councils, there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give your endowment before the Temple is finished. He conducted us through EVERY ORDINANCE OF THE HOLY PRIESTHOOD, and when he had gone through with all the ordinances he rejoiced very much, and said, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now, said he, on your shoulders will the responsibility of leading this people rest. (Times and Seasons, Vol. 5:651). (See also 664.)**
>
> **(Wilford Woodruff) And when they (the Twelve) received their endowments, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the twelve (Joseph) exclaimed, "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now." (Ib. 698).**
>
> **(Bathsheba W. Smith) In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the upper room over the Prophet's store. There were present at this meeting most of the Twelve Apostles, their wives and a number of other prominent brethren and their wives. On the occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the Priesthood, and that upon the heads of the Twelve Apostles the burden of the kingdom rested, and that they would have to carry it.**

Thus it is clearly shown that to possess the Apostleship of Joseph, Oliver and David—the "highest authority

(1) 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. * * * 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.—(Brigham Young) The Contrbutor, 10:361; TRUTH, 4:130-1.

ever given to men on earth''—it was not sufficient that men be inducted into the quorum of the Twelve and ordained to the ''Apostleship of the Twelve'', as mentioned by President John Taylor, but they must, in addition, receive ''every ordinance of the Holy Priesthood'', together with the ''keys of the Kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things.''

These anointings, privileges and powers, the members of the Quorum of Twelve received, not by virtue of their being called into the Quorum of Twelve, but strictly in line with their callings later given them, of Presiding High Priests, the former being an appendage calling only.

This higher order of Apostleship was evidently held by the members of the Quorum of Twelve at the time of the Revelation of the Lord to Wilford Woodruff, January 26, 1880; for in this communication the Lord said:

> **And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, although you have one to preside over your Quorum, which is the order of God in all generations, do you, all of you, hold the Apostleship, which is the HIGHEST AUTHORITY EVER GIVEN TO MEN ON EARTH? You do. Therefore you hold in common the Keys of the Kingdom of God in all the world. (1)**

Another point germane to the subject is contained in D. & C., 19:29. The Lord (in June, 1829) was revealing to Joseph Smith, Oliver Cowdery and David Whitmer the future call of Twelve Apostles and their mission, then explaining how the Twelve were to be ordained, said:

> **And they are they who are ordained OF ME to baptize in my name, according to that which is written.—D. & C., 18:29.**

Here, it is seen that those who should be selected under the Apostleship of Joseph, Oliver and David are to be ordained ''OF'' the Lord, through His servants, not ''BY'' Him personally, at least, not until through experience, training and worthiness, they should show themselves qualified to receive the personal touch of the Master. While these men who were to be chosen, were to be ordained ''OF'' the Lord, it is clear that Joseph, Oliver and David were ordained personally ''BY'' him. (See D. & C., 84:42).

The Priesthood proper is presided over by a quorum of seven men holding the higher order of Priesthood, and forming the presidency of the Sanhedrin, when organized. That the Prophet instituted this higher order is clear from his following recording:

> **Wednesday (May) 4, (1842) I spent the day in the upper part of the store, that is my private office, * * * in council with General James Adams of Springville, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the HIGHEST order of the MELCHISEDEK PRIESTHOOD, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. — History of Church, 5:1.**

---

(1) The Quorum at this time stood as follows:
John Taylor, ordained an Apostle Dec. 19, 1838
Wilford Woodruff, ordained an Apostle April 26 1839.
Orson Pratt, ordained an Apostle April 26, 1835.
Lorenzo Snow, ordained an Apostle Feb. 12, 1849.
Charles C. Rich, ordained an Apostle Feb. 12, 1849.
Erastus Snow, ordained an Apostle Feb. 12, 184
Franklin D. Richards, ordained an Apostle Feb 12, 1849.
George Q. Cannon, ordained an Apostle Aug. 20, 1860.
Joseph F. Smith, ordained an Apostle July 1, 1866.
Brigham Young, Jr., ordained an Apostle Oct. 9, 1868.
Albert Carrington, ordained an Apostle July 3, 1870.
Moses Thatcher, ordained an Apostle April 7, 1879.
The names of Francis M. Lyman and John Henry Smith were added to the Quorum, Oct. 27, 1880, after George Q. Cannon and Joseph F. Smith had been chosen as counselors to John Taylor. And October 13, 1882, George Teasdale and Heber J. Grant were designated by revelation, as members of the Quorum, filling existing vacancies, one of which was caused by the death of Orson Pratt, October 3, 1881.

Heber C. Kimball sheds additional light upon this subject:

> **"Here, in the Territory of Deseret, is the kingdom of God, and here are all the officers pertaining to that kingdom; and here is an organization that is organized after the order of God, and it is organized after the order of the Church of the Firstborn.**
>
> **"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 firstborn Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized that 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. (The Church of Jesus Christ of Latter-day Saints was organized in New York before the Saints went to Kirtland). 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."—Heber C. Kimball, J. of D., 5:129.**

A year later (May 26, 1843) the Prophet again records:

> **Friday, 26, at five P. M., I met in council in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments, and also instructions in the Priesthood on the new and everlasting covenants, etc.**

Quoting the above, the Church (Historical Record, 6:515) comments:

> **It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them (the seven mentioned) the keys of the Priesthood, THE SAME THAT HE HIMSELF HELD; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all the ordinances thereof. (1)**

(1) It is sad to relate that William Law did desert the Prophet later, and contributed to his death.

This special Priesthood council, being an organization somewhat foreign to the present Church concept, we deem it wisdom to make further explanation concerning it.

That there was a Priesthood council operating wholly separate and apart from the Church and, generally speaking, unknown to the Church, must be conceded for the evidence of the fact is conclusive. A single incident, as related by the Prophet, will give the reader a basis for further study:

> **Monday, 5 (October, 1835)—I returned home, being fatigued from riding in the rain, * * * and in the evening attended a Council of the Twelve Apostles; * * * told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the SOLEMN ASSEMBLY OF THE FIRST ELDERS, for the organization of the School of the Prophets; etc.—His. of Ch., 2:287; Mill. Star, 15:369.**

Here, then, is a group of "First Elders" with whom the members of the Twelve were to meet and from whom they (the Twelve) were doubtless to receive instruction and direction. Of this meeting the Prophet wrote (His. of Church, 2:430; Mill. Star, 15:727):

> **Accordingly, we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Senior, and Hyrum Smith. President Joseph Smith, Jun., washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's, and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet. The Bishops and their counselors were then washed, after which we partook of the bread and wine.**

On the following day the feet washing ordinance was proceeded with on behalf of the Council of the Twelve, as noted on page 431 of the history.

From this feet washing incident we learn the following valuable lessons:

> **1st. That the nine brethren who performed the ordinance of feet washing as indicated, were none of them members of the Quorum of Twelve. They were doubt-**

(Continued on page 41)

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. **JULY, 1948** **No. 2.**

NEW TRUTH

We have received a pamphlet furnished by the so-called "New Truth Publishing Company", on "L. D. S. Apostasy" and "The One Mighty and Strong".

The name "New Truth Publishing Co." is a misnomer. There is no new truth. Truth is as old as time. Truth has always existed and always will exist. "New truth" implies something that has recently come into existence. Such an implication is inconceivable.

Neither has the Church of Jesus Christ of Latter-day Saints apostatized. Some of its leaders have gone astray on doctrine and it will be incumbent on them to get back to fundamentals. The Church itself was restored to earth in the present dispensation for the last time. It will not apostatize. Men in it will, but the Church never!

Another eventuality: When John the Baptist restored the Aaronic Priesthood to Joseph Smith and Oliver Cowdery, he uttered these words:

> **Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.—D. & C., Sec. 13.**

The Aaronic Priesthood has not been taken from the earth. It has its peculiar mission. When a literal descendant of Aaron, who is worthy, is found and designated by the Presidency of Melchisedek Priesthood, it shall be his prerogative to preside over the Aaronic Priesthood. (D. & C., 68:19-21; 107:17).

Such a literal descendant has not yet been found, hence the office of Bishop, if occupied at all, is still held by a High Priest.

We see nothing in the pamphlet referred to of a startling nature, or that cannot be found, plainly written, in the Doctrine and Covenants.

"IN GOD WE TRUST"

We are supposed to be a Christian and a God-fearing nation. As proof of the fact we have engraved on our coins the obvious untruth, "IN GOD WE TRUST". At the same time we are spending billions of dollars building up the greatest military machine the world has known.

Back in 1907 Theodore Roosevelt, President of the United States, sensing the hypocrisy of the motto, "In God We Trust", advocated the discontinuance of it, and some coins were struck off without it. Such a furore was aroused among the churches and shal-

low thinkers, that Congress enacted a law requiring a return of the motto on all our coins. We extract the following historical facts from Vol. XI of "Messages and Papers of the Presidents":

"IN GOD WE TRUST", first appeared on the copper two cent issue of 1864, and was the first use of the word "GOD" in any Government act. The sentence was introduced by James Pollock, Director of the Mint, with the approval of the Secretary of the Treasury, Salmon P. Chase. It appeared on the 1866 issue of the double eagle, eagle, half-eagle, silver dollar, half-dollar and nickel five-cent piece, in lieu of the long existing motto of "E Pluribus Unum". In the Trade Dollar issue (1873) both mottoes were retained, "In God We Trust" appears on the obverse side.

Some of the coinage of 1907 appearing without the customary legend, much criticism was aroused and Congress on May 18, 1908, passed the followig act, restoring the motto to the coins:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the motto, "In God We Trust", heretofore inscribed on certain denominations of the gold and silver coins of the United States of America, shall hereafter be inscribed upon all such gold and silver coins of said denominations as heretofore."

As showing our present trend away from God rather than toward Him, we quote some "pep" talks given at the American Legion Convention and published by Mr. Scott Nearing:

"What nation today has a navy bigger than all the other navies combined? The U. S. A.

"What nation today is steadily adding to the only known stockpile of atom bombs? The U. S. A.

"What nation today is tops in the development of buzz bombs, jet planes, bacterial poisons and death rays? The U. S. A.

"What nation today is spending the largest sums on military preparations? The U. S. A.

"What nation today is permitting representatives of the armed forces to take over the direction of domestic and foreign policy? The U. S. A."

BIRTH CONTROL

Henry A. Wallace, Third party candidate for President of the United States, is up to his old tricks, defying the laws of nature and of God. It was this same Henry A. Wallace, who as Secretary of Agriculture, back in 1934, had crops of cotton and grain plowed under, had wheat stacks burned, and had millions of head of cattle, hogs and sheep destroyed, and paid farmers vast sums of money not to raise crops, in order to lessen the supply and boost prices.

Now the wordy economist, according to press dispatches, is advocating human birth control under government supervision, in certain districts. His plan of aborting earth worked so lovely, he now advocates human abortion which would be an end to the command, "Multiply and replenish the earth."

The Associated Press reports, Oregon, May 24. (AP) "Henry A. Wallace, Monday proposed a new government prohibition, to keep children from being born on sub-marginal farms.

"It came up in an election speech in which he urged rural electrification.

"The government should buy up land which cannot be served by electricity. If people insist on living on such land, 'then the government shouldn't let them have children', he asserted."

Many birth control advocates have sprung up in these restless years of recklessness, but when a man who believes himself capable of occupying the chair of President of the United States, openly advocates this satanic device it is little wonder that people gasp for breath and ask, "What next?"

A PRIESTHOOD ISSUE

(Continued from page 38)

less the "First Elders", a Priesthood group working entirely separate and apart from the Church and independent of it, and with whom the Twelve were to meet in "solemn assembly"; and, being the "First Elders", and consequently higher in the order of Priesthood than the Twelve, the ordinance was performed first in their behalf.

2nd. That each of the eight brethren embracing the "First Elders", was designated by the Prophet as "President", which title is strictly in keeping with their high calling of Presiding High Priests, each of the group being a "President".

3rd. That following the ceremony performed in behalf of themselves, this group of "First Elders" proceeded to attend to the same in behalf of the Bishops and their counselors, they holding the keys of the Aaronic Priesthood independent of the Church; and that following the Bishops, and on the next day, the ordinance was performed for the Twelve, whose calling, as we have shown, was to an appendage ambassadorial office. (1)

Another point worthy of mention: On Sept. 3, 1837, at a Conference of the Church, Joseph Smith was sustained as President of the Church, with Sidney Rigdon and Frederick G. Williams as his counselors, following which procedure we quote:

President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith, for assistant counselors. These last four, together with the first three, are to be considered the HEADS OF THE CHURCH. Carried unanimously.—His. of Church, 2:509.

Since the First Presidency of the Church consists of three presiding High Priests (D. & C., 107:22) the choosing of four extra counselors—the seven to constitute the "heads of the Church" —must be considered in a broader light than merely adding extra help to the appendange office of First Presidency. Joseph would hardly commit the error of going contrary to the revelation given of the Lord to himself, specifically designating the number that was to constitute this Church position. And here again, it must be observed, Joseph is seen in dual capacities. He was not only President of the Church—an appendage office having a delegated authority and with two counselors—but he was also the presiding officer over the group that constituted the Presidency of Priesthood (having other counselors)—the group that governed all matters pertaining to earth.

A similar situation prevailed in the year 1873, at the general conference of the Church held in April, when President Brigham Young, in choosing five other counselors announced that "he had two couselors to aid him as President of the Church; he had the privilege of having seven brethren to assist him in this capacity. (Mill. Star, Vol. 35:292)" Since, as explained above, only three could constitute the First Presidency of the Church, the "privilege of having seven brethren to assist him in this capacity", undoubtedly referred to some other "capacity" than that of the First Presidency. Brigham Young, like Joseph Smith, was occupied in a dual capacity; he not only presided over the Church as its President, but also presided over the Priesthood of God, and the seven counselors were to assist him in this latter office.

Sufficient evidence is here adduced to show the existence of a Priesthood body functioning separate and apart from the Church.

---

(1) Brigham Young explained that no seats would be provided for the TWELVE or the SEVENTIES in the temples. ..Quoting: "What, says one, no seats provided for the Twelve, is not this their home? No, their homes are all over the earth, preaching the gospel, building up the kingdom, regulating the affairs of the kingdom of God upon the earth; and we take them in (the temples), as visitors. Are there places to be provided for the Seventies? No; the temples have seats for the First Presidency and the local authorities and not for the traveling ministry." (TRUTH 5:236, also Des. New, June 6, 1877.)

The above principle was further clarified in the order of laying the cornerstones of the temple in Salt Lake City. The first stone (S. E. corner) was laid by the head of the higher Apostolic order; next (the S. W. corner) was laid by the Presiding Bishopric; the next (N. W. corner) was laid by the High Priests and Elders; and the next (N. E. corner) by the Quorums of Twelve and Seventy. These latter two quorums of Apostles, as indicated in this action, being separate, distinct and inferior to the higher Apostolic order.—See J. of D., 1:135-6).

Speaking of the remarkable incident of the Prophet conferring the keys of the kingdom on his brethren just prior to his death, President Wilford Woodruff, in an address to the M. I. A. Conference, June 2, 1889, stated:

> **We had had our endowments; we had had all the blessings sealed upon our heads that were ever given to the Apostles or Prophets on the face of the earth. On that occasion the Prophet Joseph rose up and said to us, "Brethren, I have desired to live to see this temple built (Nauvoo temple). I shall never live to see it, but you will. I have sealed upon your heads all the keys of the Kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me or sealed upon me. Now, no matter where I may go or what I may do, the Kingdom rests upon you.—Contributor, 10:381-2.**

To become a qualified Apostle of Jesus Christ as before stated, one must know Him personally. In this grand order introduced by the Lord through Joseph Smith, anointings were given which placed the brethren in line to receive their personal anointings from the Master himself. This was evidently achieved. Brigham Young made the remark: **"I am Brigham Young, an Apostle of Joseph Smith, and also of Jesus Christ."** (Dis. of B. Y., p. 216). His selection by Oliver, David and Martin, under the direction of Joseph Smith, (or FOR Jesus Christ through Joseph Smith), rendered him an Apostle of Joseph Smith, and when his higher anointings were received and the hands of the Savior had been laid upon his head, he became unqualifiedly an Apostle OF Jesus Christ just as were Joseph, Oliver, etc.

It was this higher order of Priesthood that Moses held, (D. & C., 84:6, 23) and which was conferred upon Joseph by Peter, James and John. As Brigham Young said:

> **Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver and David Whitmer and Martin Harris; and then they were ordered to select twelve more and ordain them. It was done.—J. of D., 6:29.**

What, then, are the organizations placed on earth by the Lord to bring about the redemption and celestialization thereof? There are three major organizations, set up in the following order:

> **(a) Priesthood; the higher order of which being God's immediate authority, and to which all other organizations, priesthoods and callings are subordinate.**
>
> **(b) The Church; which is the vehicle used by the Priesthood in its spiritual work, both at home and abroad.**
>
> **(c) The Kingdom; having to do with the temporal or civil affairs of the peoples of earth.**

The Church and Kingdom, when in order, will operate in all matters under the direction of Priesthood, which, in turn, is God's voice.

Have these organizations been effected? Yes, they have. When?

The Priesthood, as an organization, was restored to earth by John the Baptist and by Peter, James and John—the latter in June, 1829. Joseph Smith and Oliver Cowdery were the first to be endowed with the fulness of the apostolic order, Joseph being President thereof.

The Church was organized by the Priesthood, as before stated, April 6th, 1830, and its auxiliary organizations were perfected from time to time, under sanction of the Priesthood.

The Kingdom organization sprung out of the Church and was given form during the latter years of Joseph Smith's life, culminating shortly before his death in 1844. Regarding the Church, Elder B. H. Roberts wrote:

> **From the Gospel and the Priesthood comes the Church. The Church is the medium through which the Gospel is promulgated—by which it is made known among the children of men. It is the system of government by which those who accept the gospel are controlled in things religious. It is the government of God on earth pertaining to religious affairs. * * * The authority of the Church comes from the Priesthood, and may be said to be the collected authority of all the quorums of the Priesthood combined—**

the aggregation of God's authority in the earth, in relation to things religious. Such is the Church.—Outlines of Eccle. His., Roberts, pp. 373-4.

"From the Gospel and the Priesthood comes the Church". The Gospel supplies the necessity for the Church while the Priesthood provides the authority for its establishment. The Gospel came through revelation, one phase of which revelation is the Book of Mormon, "Which (B. of M.) contains a record of a fallen people, and the **fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also.**" (D. & C., 20:9).

Enlarging upon the subject, 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 this 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.—See also Disc. of B. Y., 670.

Here, then, are "other organizations" besides the Church—indicating at least two others; which, no doubt, is the Priesthood organization and that of the Kingdom. President John Taylor said:

God has established His Church, and we sometimes say His kingdom. What do we mean by "the kingdom of God?" * * * There is the Church of God and the Kingdom of God. The Church of course, refers more particularly to spiritual things, and the kingdom to temporal rule and government and management and to temporal affairs.—J. of D., 20:166.

The two—the Church of God and the Kingdom of God—may be said to be one very much as Christ Jesus and his Father are one—one in purpose, in principle, but distinct in organization and mission, both the direct instruments of the Priesthood and neither complete without the other. The one, the Kingdom, being God's political government on earth, having within its functions the protection of all people, whether members of the Church of Christ or not. This Kingdom, with Christ the King, is destined to subjugate all other kingdoms and rule the world.

The Church might be termed the spiritual branch or propaganda division of the Priesthood. To its sacred care is entrusted the duty of proclaiming the "gospel of the Kingdom" to mankind—of guarding and administering God's Holy ordinances necessary to the salvation and exaltation of man.

It might be said by way of comparison that the Church and the Kingdom—both appendage organizations—are to the Priesthood what the Sabbath Schools, Mutual Improvement Associations, etc., are to the Church—they are the tools or vehicles used by the Priesthood in accomplishing God's purposes on earth.

The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its jurisdction is restricted to its membership, with judicial powers limited to acts of excommunication.

It is the Kingdom that controls the political destinies of man—or rather, protects man in his political rights—and to which men of all creeds and beliefs may look for protection in the exercise of their inalienable rights as citizens of earth.

Hence the two organizations, in principle, are one—neither of them perfect without the other; as the man is not perfect without the woman, nor the woman without the man in the Lord, neither is the Kingdom perfect without the Church nor the Church without the Kingdom.

That the kingdom of God was established by Joseph Smith, is evident from the following information extracted from the History of the Church, Vol. 7:381-2:

President (Brigham) Young in writing a letter (May 3, 1844) to Reuben Hedlock,

president of the European Mission at the time, said to him: "The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever. * * *

Again in a discourse under date of July 8, 1855, President Young said: "As was observed by Brother Pratt (this morning) that kingdom (i. e., of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning, that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further, though a man may not even believe in any religion it would be perfectly right, when necessary, to give hime the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.

The late President George Q. Cannon while editor of the Juvenile Instructor said:

We are asked, "Is the Church of God and the Kingdom of God the same organization?" and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others. * * *

It will be noted that Brigham Young makes the positive statement that the "Kingdom of God is actually organized."

The main feature of the Kingdom organization with which we are familiar is its legislative "Council of Fifty", a certain proportion of its personnel comprising honorable men of the earth who are not identified with the Church. This legislative body was known in the days of Prophets Joseph Smith and Brigham Young as the "Council of Fifty". (See History of the Church, Vol 7:213, also 379—footnote, quoting Brigham Young as saying: "General Council is the Council of Fifty.") It may well be understood that identified with this legislative body, in the early days, were honest and honorable men, not members of the Church, but rightful citizens of the Kingdom, who, as it was their duty to do, championed the cause of the Church in the dark days of mob violence and drivings.

Coming back to the Priesthood as the present issue. We have shown that Priesthood authority is first, and to which all other organizations are subordinate. The Church can carry on with divine favor only as its policies and actions harmonize with Priesthood. This fact is vital. All revelations to the Church came through the Priesthood. Joseph Smith made this matter clear in the following statement:

*** * * The Melchisedek High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; and the Presidents or Presidency (of this Priesthood) are over the Church; and the revelations of the mind and will of God to the Church, are to come through the PRESIDENCY. This is the order of heaven, and the power and privilege of this Priesthood. (Not necessarily through the Presidency of the Church, but the PRESIDENCY OF THE PRIESTHOOD. At the present time the Presidency of the Church, speaking of the Church in a restricted sense, is not the Presidency of the Melchisedek Priesthood. (His. of Church, 2:477. Brackets ours).**

This in harmony with the teachings of John Taylor, who said:

> **Those under the authorities of the Church of Jesus Christ of Latter-day Saints, have to give an account of their transactions to those who DIRECT THEM in the PRIESTHOOD; hence the Elders give an account to Presidents of Conferences; and Presidents of Conferences to Presidents of Nations, (speaking of conditions in the world). Those Presidents and the Seventies give an account to the Twelve Apostles; the Twelve to the First Presidency; AND THEY TO JOSEPH, FROM WHOM THEY, AND THE TWELVE RECEIVE THEIR PRIESTHOOD.—Government of God, pp.—117.**

"And they to Joseph from whom they, and the Twelve receive their Priesthood!" This must be conclusive as showing that **Priesthood** is first and independent. **The First Presidency and Twelve must report to Joseph** for all their powers are derived through him as President of Priesthood. Without the authority which he represents there could be no Church nor Twelve. Then, to whom does Joseph report or deliver his power?

> **Joseph delivers his authority to Peter, who held the keys before him, and delivered them to him; and Peter to Moses and Elias, who endued him with this authority on the Mount; and they to those from whom they received them. And thus the world's affairs will be regulated and put right, the restitution of all things be accomplished, and the Kingdom of God be ushered in. The earth will be delivered from under the curse, resume its paradisaical glory, and all things pertaining to its restoration be fulfilled.—Ib.**

Brigham Young, touching upon this point, said:

> **I say unto you Latter-day Saints, that the Seventies follow the Twelve Apostles, and the Twelve Apostles follow in the wake of the First Presidency, and the First Presidency follow in the wake of Peter, James and John. * * * THE PRIESTHOOD WHICH PETER, JAMES AND JOHN HELD WHILE IN THE FLESH WAS THE HIGHEST EVER BESTOWED UPON THE CHILDREN OF MEN, AND IT WAS CONFERRED UPON JOSEPH AND OLIVER, AND WITHOUT IT THEY NEVER COULD HAVE BUILT UP THE KINGDOM.—Des. News Weekly, June 6, 1877.**

It will be remembered that while Hyrum Smith was appointed a prophet, seer and revelator unto the Church and to Joseph (D. & C., 124-94) yet he was instructed to work under the direction of Joseph as his subordinate in Priesthood powers. (Ver. 95). Here the powers of the President of Priesthood over those of Church authorities are made clear. Although a prophet, seer and revelator, Hyrum was ever subject to Joseph. Under these conditions, **if the Church under its present leadership is deemed entitled to further revelation, such will necessarily come through the Priesthood to the leaders of the Church, for that is the proper channel.**

These facts are not generally understood nor conceded. The Church has not been fully in order since the days of Brigham Young. He said:

> **I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little, and that must be administered to them with great care. * * * (J. of D., 9:269, 270).**

And again:

> **I sometimes think I would be willing to give anything, yes, almost anything in reason, to see one fully organized Branch of this kingdom—one fully organized Ward. * * * Is there even in this Territory a fully organized Ward? Not one. It may be asked, "Why do you not fully organize the Church?" Because the people are incapable of being organized. I could organize a large Ward which would be subject to that full organization by selecting families (Patriarchal Families) from the different Wards, but at present such (a) Branch of the Church is not in existence. (J. of D., 10:20).**

At a later date President Young again referred to the Church not being in order, saying:

*** * * Now and then one believes that he has a right, when ordained as a Bishop, to officiate and preside over every temporal and spiritual interest in his district by virtue of his Bishopric; * * * the duties and powers of a Bishop cease the very moment he steps over the Aaronic Priesthood, which is to officiate in temporal things; when he passes this he immediately begins to officiate by the authority and power of the Melchisedek Priesthood, though he may not know it.**

*** * * It is chiefly because of the IGNORANCE OF THE PEOPLE that we often concentrate in one man these different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will have its full quota of officers—a Patriarch, President, Bishop, High Council, and all officers that are necessary for the work of the ministry and the edifying of the body of Christ. * * *—Ib. 96-7.**

Here will be noted the Patriarch comes first, followed by a President and a Bishop; and this order applies alike to the Ward, Stake and Church.

In his opening address at the special conference called for the reorganization of the First Presidency (after the death of Lorenzo Snow), Nov. 10, 1901, President Joseph F. Smith said:

We have not always carried out strictly the ORDER OF THE PRIESTHOOD; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course THAT THE LORD HAS MARKED OUT FOR US TO PURSUE, and adhere strictly to the order THAT HE HAS ESTABLISHED. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock County, Illinois, January 19, 1841, (D. & C. 124) which stands AS THE LAW OF THE CHURCH in relation to the presentation of the authorities of the Holy Priesthood as they were established in the Church, and from which I feel WE HAVE NO RIGHT TO DEPART. The Lord says:

"First, I give unto you Hyrum Smith, to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present.—Con. Rep., Nov. 10, 1901, p. 71.

"The order of Priesthood has not been followed", is not now being followed, but this lack of Priesthood order does not change the law. The Patriarch is the Father of the Church, subject, of course, to the President of Priesthood who may or may not be the President of the Church. While Joseph Smith was President of the Church, Brigham Young made this observation:

The first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is the head of the Church of Jesus Christ on earth. Who called Joseph to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the Gospel to him, and not to any man on earth.—Spoken July 29, 1843, His. of Church, 5:521.

And later, he said:

Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived; the people chose to have it so. He always filled that responsible station by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or eternity, but when he was called to preside over the Church (an auxiliary organization), it was by the voice of the people, though he held the keys of the priesthood independent of their voice. (See D. & C., 124:125; also 102:9, J. of D., 1:133.)

That this position is sound must be apparent to all unprejudiced and thinking minds. Certainly, we say again, the power that organizes cannot be subordinate to that which is organized. It does not make sense. The Church may come and go, as it has done since the beginning of time, but the Priesthood—God's authority—never changes; it can no more change than can the other fixed laws of eternity.

As an example of the operations of Priesthood we have frequently mentioned—we recur to it again, by way of emphasis—is this fact: Shortly after the organization of the Church the Lord revealed to Joseph Smith, as the President of Priesthood, the law of Celestial or plural marriage. Later, Joseph was commanded to enter it and establish it, which he did—wholly aside from and independent of the Church. After a lapse of over twenty years (in 1852) the revelation was presented to the Church and by that body accepted. After some thirty-eight years helping to promote the law (Oct. 6, 1890) the Church became weary and gave it up. It was given up voluntarily, and in direct opposition to a revelation to John Taylor (Sept. 26-7, 1886) and to Wilford Woodruff (Nov. 24, 1889). President Lorenzo Snow, speaking on this point stated:

> *** * * I feel it but just to both Mormon and non-Mormons that, in accordance with the Manifesto of the late President Wilford Woodruff, dated Sept. 25, 1890, which was presented and unanimously accepted by our general conference on the 6th day of October, 1890, the CHURCH HAS POSITIVELY ABANDONED THE PRACTICE OF POLYGAMY, or the solemnization of plural marriages, in this and EVERY OTHER state.**

Here, then, is a definite statement by the President of the Church that the Church has "ABANDONED", not merely suspended or postponed, the practice of polygamy. However, nothing was said about the Priesthood (an organization above that of the Church and wholly independent of it) "abandoning" this sacred principle. It is a law of the Priesthood and will, in face of all opposition, be carried on under Priesthood authority.

The question is frequently asked: "Can the Church take the Priesthood away from its members, by an act of excommunication, or otherwise?" This is an important question. If the Church can take the Priesthood away from a man, then it is greater than the Priesthood. Since the Church did not give the Priesthood, it most emphatically cannot take it away. Writing upon this subject, the late President Joseph F. Smith stated:

> **The Lord can take away the power and efficacy of their ordinations, and will do so if they transgress. No endowments or blessings in the House of the Lord, no patriarchal blessings, 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 (within the Church organization), may be and has been done, and the person so silenced still remains a member of the Church, BUT THIS DOES NOT TAKE AWAY FROM HIM ANY PRIESTHOOD THAT HE HELD.—Imp. Era., 11: 466.**

Since it was the Priesthood that organized the Church, and the Church is subordinate to Priesthood, certainly the Church does not now nor can it ever control Priesthood. How, then, can the powers of Priesthood become forfeit? The Lord answers:

> **That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or gratify our pride, our vain ambitions, 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 way—the only way—that men may be deprived of their Priesthood authority.

And here, let us differentiate between this earthly institution called the Church of Jesus Christ of Latter-day

Saints, to which all classes of men become members, and the Church of the Firstborn whose membership comprise only those who obey the Lord in all things. On this point Elder Joseph Fielding Smith wrote one of the brethren as follows:

> **Answering your question in regard to the Church of the Firstborn, I refer you to Section 76, verses 50 to 60, and Section 93, verses 21 and 22. From these passages you will see that the members of the Church of the firstborn are THOSE WHO OVERCOME ALL EVIL BY FAITH; WHO KEEP THE COMMANDMENTS OF THE LORD IN THEIR FULNESS AND HAVE OBTAINED THE ORDINANCES OF THE TEMPLE. THOSE WHO DO NOT ATTAIN TO THIS POWER MAY BE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS BUT THE LORD DOES NOT GIVE INTO THEIR HANDS ALL THINGS.**

This is conclusive. No earthly power can deprive one of membership in the Church of the Firstborn. That function is controlled by principle and law and not by expedience, prejudice or personal pique. "All power is not immediately derived from the same source, but all legitimate right of Government is in the Priesthood of God."—Mill. Star, 14:593.

Another point must be kept in mind:

All men ordained to the higher order of Priesthood and qualifying in such are Prophets. One of our present-day difficulties is, that certain of the Saints are required, under oath, to declare the present President of the Church, his counselors and the members of the Quorum of Twelve, to be prophets, seers and revelators. This many of the Saints hesitate to do. They say the President himself has disclaimed being a prophet, he never having prophesied, never having received a divine communication, nor seen nor heard from heaven. Certainly his counselors do not claim more, and the members of the Quorum are not more divinely informed. The President himself (Heber J. Grant), on more than one occasion, has said: "Oh, if we could only get the word of the Lord upon the subject!" We admire the frankness of the President. We believe him to be truthful in this respect. We deeply deprecate the efforts of his associates to place in his mouth or within the range of his experience that which he says is not true. President John Taylor gives the following information:

> **Seth, Enos, Canaan, Mahalaleel, Jared, Enoch, and Methusalah, all of whom held the High Priesthood, (or more properly speaking the higher order in the Priesthood), and were CONSEQUENTLY prophets of the Lord.—Mediation and Atonement, p. 68.**

This is the test. They all held the "High Priesthood" and were **"consequently" prophets.** It must be remembered that many that have had the Melchisedek Priesthood conferred upon them, having been ordained Elders, Seventies, members of the Quorum of Twelve, etc., have not yet had the fulness of the High Priesthood conferred upon them. On this point, Brigham Young said:

> **Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a PORTION of the Holy Priesthood, and a FEW of its initiating ordinances. * * * Think not that you are legally entitled to even ONE WIFE, while you live on this earth unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father; and a knowledge of the fact has been communicated to you, through the proper source, and not direct to you, in person.—Epistle from 1st Presidency, Des. News, April 16, 1853.**

How shall the President ofthe Church be selected?

> **The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration, by the voice of the Church. * * * and it is his privilege to be assisted by two other Presidents, appointed after the same manner that he himself was appointed. * * *—D. & C., 102:9, 10.**

Here it is shown that the President of the Church is to be chosen by revelation and is to be assisted by two other Presidents (counselors) who are also chosen by revelation.

In another revelation (Ib. 107:22) the Lord said:

> **Of the Melchisedek Priesthood, three Presiding High Priests, chosen by the body (of the Priesthood), appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church.**

What relation does the present leader of the Church (Heber J. Grant) bear to this higher order of Priesthood as has been set forth? It is well known that he was called "to the Apostleship of the Twelve" in 1882 by revelation from the Lord through John Taylor. But is there a revelation calling him into the Presidency of the Church, and were his counselors called by revelation?

Has the present leader received the higher anointings that were conferred on Brigham Young and others, and which Joseph had received before them? If so, has he qualified by having the hands of the Master laid upon his head as Oliver Cowdery, under the direction of Joseph Smith, said was a prerequisite to the fulness of the Apostleship? He has stated to the contrary on numerous occasions. (TRUTH 4: 175).

The present leader (Heber J. Grant), with his counselors and the Twelve are sustained as Prophets, Seers and Revelators, those who refuse to sustain them as such, being "de-churched" for insubordination. A Prophet—the mouthpiece of God—must, as we have shown, be called by revelation, hold the Melchisedek Priesthood and be ordained by God himself. Is this the case with the present leader? He has stated frankly, and we believe honestly, that he has received no revelation; that he has neither heard the voice of the Master nor seen his face.

The higher order of the Priesthood comprehends the authority to perform Celestial or plural marriages. Does the present leader have such authority? He denies having it. On this point he says:

> **But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has a right to perform them.—Conference Pamphlet, April, 1921, p. 202.**

That no plural marriages are authorized by the Church is true, for the Church is officially on record, since the Manifesto of 1890, as prohibiting them within its jurisdiction, but to say that no person on earth has the authority to perform them is an untruth. Such authority is a function of the higher order of Priesthood. In acknowledging that he has no such authority does not the President acknowledge that he does not possess the higher order of Priesthood? What power was it that functioned in performing plural marriages after the Manifesto, if not the power of the Priesthood? The President will not say that no such marriages were performed for we have his written testimony that they were—that the late President Anthony W. Ivins performed them. If the authority to perform such marriages existed in the day of Wilford Woodruff, of Lorenzo Snow and of Joseph F. Smith, when did it cease? It has not ceased, except with the present leader of the Church who acknowledges that he hasn't the power or authority.

Must Priesthood function exclusively within the channels of the Church as some of the leaders aver, and has it always done so since the Church was organized? If so, by what authority did Joseph Smith introduce the practice of plural marriage among a few of his brethren without church knowledge or consent? And why, after the Church voted to suspend the practice, did certain men, under the Priesthood authority, continue to perform such marriages? If men possessed the authority to perform plural marriages by virtue of the Priesthood, acting wholly independent of the Church, after the Church Manifesto, and the present leader does not possess that authority, is he President of Priesthood? How can

he be President of Priesthood and yet not possess the authority to function fully in the Priesthood?

It is acknowledged in a hundred ways that Section 132 in the Doctrine and Covenants, treating on plural marriage, is a law to this people and must be lived. Heber J. Grant has, time and again, held the Doctrine and Covenants up before the Saints telling them that every revelation contained therein (including, of course, Section 132) must be lived. If that be true—and it is—and if the leader, as he states, has no authority to perform plural marriages, how can he profess to hold the Priesthood power by which such marriages are performed? Does the President assume to say that notwithstanding plural marriage as embraced within Sec. 132, must be lived in order to get exaltation, yet it cannot be lived in this day because he hasn't the authority to perform a sealing?

These are pertinent questions and their answers should be understood by the Saints.

This, then, brings us to the problem troubling our correspondent. We have shown that there is a Priesthood organization greater than that of the Church; and that Priesthood always has, can now and will continue to function aside from and independent of the Church. In his sermon from which we have quoted (Contributor, 10:383), President Woodruff speaks of a Priesthood organization as well as a Church organization. The two organizations are distinct, the one being subordinate to the other.

John Taylor, not as President of the Church, but as President of Priesthood, took certain action Sept. 27, 1886. Had that action been taken as President of the Church, to render it legal, the Church would necessarily have had to approve it by vote as it later did the Manifesto of Wilford Woodruff; as "All things must be done by common consent in the Church", (D. & C. 26:2). Acting, however, in purely a Priesthood capacity, as President Taylor did, he was within his rights and the Church was not involved. And again, acting as he did under the command of Jesus Christ and Joseph Smith, only a countermanding order from the same source can nullify or set aside said action. It is for this reason the action of John Taylor could not be revoked by his successor in the Presidency of the Church—the Church having had nothing to do with the action.

It is true, after the death of John Taylor, Wilford Woodruff, being the senior in ordination in the higher order of Priesthood, held a like position with that of his predecessor, but no authority came from Jesus Christ to him to cancel John Taylor's action. For while he issued a Manifesto stopping plural marriage within the Church—**doing so as President of the Church**—yet, in his Priesthood capacity, he appointed men and set them apart—among them Anthony W. Ivins—to perform such marriages, an act clearly within the functions of Priesthood and above the jurisdiction of the Church. In the act referred to (Sept. 27, 1886) President Taylor, under the direction of Joseph Smith, who was present in the room in person, chose five men and set them apart to continue such marriages, **after** the Church should have discontinued them within its jurisdiction: with authority also to set others apart in like capacity as necessity warranted and as their names were revealed by the Lord. To these brethren—or to those not previously possessing it—he gave the Apostleship such as he himself held and which he had received under the hands of the Prophet Joseph Smith. These five men were John W. Woolley, Lorin C. Woolley, George Q. Cannon, Charles H. Wilcken and Samuel Bateman. President Taylor's second counselor, Joseph F. Smith (George Q. Cannon being the first) was at the time in Hawaii performing a mission. He was sent for and received a like commission from John Taylor some weeks before the latter's death. These six,

then, with Wilford Woodruff (who received his anointings under the hands of Joseph the Prophet) formed the Priesthood presidency at that time, with John Taylor the head thereof; such another Priesthood group as had been set up in the days of Joseph himself. And it is within this special group —though its personnel changes from time to time—that the Priesthood keys may always be looked for.

The work of John Taylor will continue on unless and until changed by the Savior himself. Priesthood must ever be first. The Church is subordinate to it. This is fundamental. Priesthood can, has and will continue to function independent of the Church, but the Church cannot function, in harmony with heaven independent of Priesthood. **Priesthood is the life blood of the Church.** Without Priesthood the Church would become non-existent. But no matter what may happen to the Church, Priesthood will ever go on watching over its own and, within the law of agency, keep the Church from going astray. This independence of Priesthood over the Church is reflected in the following statement:

Brigham Young said:

> **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, (independent of the Church) wherever the people will hear them?—His. of Church, 7:235. (Brackets ours)**

Again, speaking of the former Church:

> **Why have they wandered so far from the path of truth and rectitude? 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, (all revelation coming through the Priesthood). 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; TRUTH 4:114.**

After the death of Joseph Smith, Sidney Rigdon applied for the guardianship of the Church, advancing claims based on ordinations he had received in the Church. Meeting this situation, Heber C. Kimball explained:

> *** * * Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has NO AUTHORITY, ONLY WHAT HE RECEIVES FROM THE CHURCH; IF HE WAS ONE WITH US, WHY WAS HE NOT IN OUR COUNCILS? (Councils independent of the Church). He was not in the council pertaining to the High Priesthood until just before he started for Pittsburg. Brother Phelps was the means of bringing him in, but he has not got the SAME AUTHORITY AS OTHERS; there are more than thirty men who have got higher authority than he has.—Times and Seasons, 5:663. (1)**

Here we are told that Elder Rigdon failed to attend the higher Priesthood Councils. Evidently he knew little or nothing of them; he was not one to be trusted, even though a member of the First Presidency. There were many who had greater authority than he had, but he didn't seem to know it, he having only such authority as the Church could give him. In the same statement Elder Kimball explains why those matters were not so well known. He said:

> **There are men here brethren, who have got authority, but we don't want to mention their names, for the enemy will try to kill them.—Ib. 664.**

Here, then, is the reason a degree of secrecy surrounded some of the actions

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(1) A case clearly in point is that of Joseph Smith the Prophet, refusing to longer sustain his first counselor, Sidney Rigdon, as detailed at the trial of the latter (Sept. 8, 1844) after the death of the Prophet (Tmes and Seasons, pp. 663-4). At this trial it was shown by Heber C. Kimball that "Brother Joseph shook him (Sidney) off at the conference a year ago (1843), he said he would carry him no more; if the Church wanted to carry him they might, but he should not. * * * Brother Joseph would not receive him again, but shook him off. The Church voted to try him again, and it was the Church that received him and not Brother Joseph".

It will be recalled that Dr. John A. Widtsoe stated (See Note p. 31): "There can be no holders of the Priesthood who are independent of the Church." And yet in this case Joseph exercised the functions of Priesthood, not only independently of the Church, but in direct opposition to its actions. His action, in effect, defied the Church.

(In the light of the present attitude and performances of the Church one wonders if the Prophet were here today and attempted to exercise similar powers, if the authorities under him wouldn't seek an order of excommunication and attempt to deprive him of his Priesthood).

of the brethren in the early days, a secrecy—by the way—that is still wisely observed in some quarters. Reflecting on this same point, Brigham Young spoke of the freedom of Sidney Rigdon in mingling with the enemies of the people in contrast with the threats and mob drivings of true Latter-day Saints. And to the claim made by Elder Rigdon to the effect that he was following the written word, President Young rejoined:

> **As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.—Times and Seasons, 5:667. (1)**

These incidents all tend to show that behind the scenes—independent of the Church—there was a power little understood then, and perhaps by the masses who depend upon others to do their thinking, no better understood to this day, and which is the governing power of heaven, and from which the Church must receive its life and being—the power of the Holy Priesthood.

A moment's reflection will convince a reasonable mind of the wisdom of this arrangement. Priesthood comes from above. It is theocratic in its operations; all authority and direction coming from God. If a member operating within the functions of Priesthood does so "in any degree of unrighteousness" (D. & C., 121:37) it is "Amen to the Priesthood, or the authority of that man." There can be no unrighteous act done in the name of Priesthood and be made to stand. With the Church it is different. All kinds of fishes are caught in the gospel net.

The Priesthood of God will not lead men astray; not so with the Church. The latter is just what its membership makes it. As its devotees grow negligent and surrender to the ways of Babylon, so the organization correspondingly weakens. This was the case in the days of Moses when the Israelites abandoned the higher order of Priesthood; it was the case following the crucifixion of Christ when the Church became weakened through imbibing paganism. It was true with the Jaredite and the Nephite churches on this continent, and a like situation prevails in the Church today. The one lesson must be learned, that no matter what course the Church may pursue, the Saints must follow the counsels of the Priesthood. Such a situation arose in the days of the Lamanite Prophet, Samuel. He called the Church to repentance. God ignored the church leadership at that time, which had become corrupt, and sent His message forth through His Priesthood, the Prophet Samuel.

Those in the Church who are faithful in ALL things are few, while the great masses of the Church population are, to a greater or less degree, cold toward true religion, indifferent and of little faith. The Church has proclaimed to the world that only about 3% of its adult population accepted the fulness of the Gospel—entered into and sustained the principle of plural marriage before the Manifesto was issued. That leaves 97%, more or less, indifferent. Would it be right for that 97% of pseudo-Saints to control the lives of the 3% of the faithful? If such were true the Church would be but little better than a debating society and would degenerate from a democracy into mobocracy. (2)

In the present day the Church, by reason of its unconverted membership, has gone far stray. Principle after principle it has abandoned; the Church had done it before, and in this day it has ceased to function in the fulness of the

(1) Among these "keys" may be noted the Temple ordinances, not conained in the published revelations, but preserved in solemn secrecy.

(2) Elder Joseph Fielding Smith, member of the Quorum of Twelve and general Church Historian, recently (1948) stated that "less than 20% of the members of the Church were EVEN candidates for the Celestial glory". This report shows an appalling condition with the Saints. Only one-half of the candidates are usually elected, and among those elected are many who do not measure up. In the light of this what percentage of the members of the Church of Jesus Christ of Latter-day Saints are actually members of the Church of the Firstborn?

Gospel. Only the Priesthood has remained firm, for Priesthood is God and He does not yield to error, while those who repudiate Priesthood or act in any way contrary to its mandates, are forsaken by the Priesthood, the principle being one of self-purification.

In closing, let us say, that the work inaugurated under the Priesthood Presidency of John Taylor must go on. Those opposing it will naturally incur the righteous indignation of an offended God. We are assured that no principle revealed in this dispensation will be revoked or withdrawn. Those desiring the blessings of Abraham must do the works of Abraham—live the law which Abraham lived. There is no alternative. The desire for world popularity or the fear of punishment from the enemy does not solve the problem. The Saints must "stand at the rack, hay or no hay", and let the Lord fight such of their battles as they themselves are unequal to.

QUESTIONS ON PRIESTHOOD

Directed to Dr. John A. Widtsoe, Editor of Improvement Era

Dr. John A. Widtsoe, of the Quorum of Twelve, and Editor of the Improvement Era, again challenges the rights of Priesthood (Feb., 1940, p. 97). His contention is that while Priesthood may function in a limited manner where the Church is non-existent, it cannot do so independently when the Church is organized: it must, in that event, operate wholly within the Church channels. In his article Dr. Widtsoe attacks the position taken in TRUTH (5:179, 202) upon this vital subject. He says:

> **At times, when the Church, through the wickedness of men, has not existed on earth, the Lord has nevertheless conferred the Priesthood on righteous men, prophets of old. Under such circumstances, the Priesthood has been obligated to function in a limited manner independently of the Church. However, since the Church represents the Lord on earth, whenever the Church exists, any and every person who holds the Priesthood must exercise his power under the laws and authority of the Church. Then, no Priesthood power is recognized on earth outside of the Church. No matter how much Priesthood a man has received, it is null and void, powerless and unacceptable to the Lord, unless the man has full fellowship in the Church of God.**

This extraordinary position assumed by the eminent Doctor, if true, is not only enlightening but revolutionary in the extreme. Since we have treated this subject at some length, and have pointed out the inherent error in the learned Doctor's deductions, we will rest our case, for the present, by asking a few pertinent questions, and to which we invite an honest and frank answer:

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1. In your expression, "unless the man has full fellowship in the Church of God", do you mean the "Church of the Firstborn" (D. & C. 76:54, 67, 94), or the church organization of which you are an official; and do you recognize a difference between the two organizations? Will you explain the difference?

2. You say, "since the Church represents the Lord on earth", etc. Does the Church actually represent the Lord on earth independently of the Priesthood, or does the Church not function by authority of and through the Priesthood: in which event is it not the Priesthood which represents the Lord on earth; the Church acting only as its voice in spiritual matters, and that only when specially authorized to do so?

3. Which is the greater, the power that organizes or that which is organized? If the organizing power—Priesthood—is greater, by what law of heaven, logic, or precedent may it be subordinated to that which is organized?

4. If and when the Church gets out of order, as it has done in all ages, is the Priesthood to continue to function under Church domination with the inevitable result of itself getting out of order?

5. Do you hold with the Church leaders in their communication of November 13, 1905 (Imp. Era 10:929) to the effect that the Revelation (Section 85) providing for the setting of the "house of God" in order, is obsolete and of no effect; and that the "house of God", which, of course, includes the Church, is now in order and will so remain, hence doing away with the necessity of the "Mighty and Strong" one coming?

6. If the Church, in connection with the "house of God", is out of order, or is so to become, who is the logical one to set it in order; shall it be the authority that organized it, or will the Church set itself in order? If the Priesthood is to set the Church in order, in the process will it (the Priesthood) be forced to function under the direction of the Church, or independently of it, and would not the former act result in the GREATER being ruled by the LESSER?

7. You hold that Priesthood may function independently, only in the absence of a Church organization. Employing this logic—since the Priesthood organized the Church, why may it not disorganize it at will and again function independently?

8. What is your interpretation of President J. Reuben Clark's statement (March, 1936, Imp. Era, p. 134) that **"The Priesthood is essential to the Church, but the Church is not essential to the Priesthood?"** Does not this infer that the Priesthood is the greater of the two and may always function independently, when occasion requires?

9. If, as you claim, the Priesthood cannot function independently of the Church, please explain how and why Joseph Smith, God's Prophet, and the head of this Dispensation, broke the rule in entering into plural marriage and initiating others into the principle, without Church knowledge or sanction. In doing this, was he in error—was he a fallen Prophet, as some of the early leaders of the Church claimed? (The Revelation was given as early as 1831, but was not revealed to the Church, nor accepted by it until 1852.)

10. Since you claim Priesthood cannot function independently of the Church, and since the Manifesto of 1890 was interpreted by the leaders as prohibiting further plural marriages in the Church, by what authority were marriages performed in Mexico, Canada, and other parts of the country by George Q. Cannon, Joseph F. Smith, Anthony W. Ivins, John W. Taylor, Mathias F. Cowley, John Henry Smith, and other members of the Quorum of Twelve, besides others not of that quorum? (That such marriages were performed you, Brother Widtsoe, may not deny for the fact is fully established.)

11. If Priesthood cannot function except by permission of the Church, explain the action of President John Taylor, September 27, 1886, in setting men apart to perform such marriages independent of the Church. Perhaps you will not concede this fact. If not, by what authority were Brigham Young, Jr., Abraham H. Cannon, George Teasdale, John W. Taylor, Abraham O. Woodruff, Mathias F. Cowley, all members of the Quorum of Twelve, with scores of others, as published in the Salt Lake Tribune of October 10, 1910, permitted to receive plural wives after the Manifesto?

12. In connection with Question 11, your attention is called to the fact that President Lorenzo Snow, (Smoot Case 1:176), President Joseph F. Smith, (Conf. Pamph., April, 1904, p. 75) and President Heber J. Grant (Official Statement of June 17, 1933), each denied that any case of plural marriage had been performed with Church sanction since the Manifesto of 1890. If not with Church sanction, then, by what sanction?

13. Is not the law of Celestial or plural marriage a law of the Priesthood, (D. & C. 132:28, 58, 61) and if so

what is to prevent the Priesthood functioning in that law independently, especially since the Church has surrendered it?

14. It must be conceded that Priesthood is God—His power both in heaven and on earth. The Church is a child of the Priesthood, organized by it as a help to it. Since the Church has repeatedly been out of order in the diferent dispensations, is it rational to assume that Priesthood—which is God —must always continue to operate through it—a broken vessel?

15. If you contend that the Church is not out of order, how do you account for its rejection of the basic principles of salvation, the United Order and the Order of Plural Marriage, proclaimed by our former leaders as necessary to the "fulness of the Gospel?"

16. You will concede that the law of plural marriage was by official action, accepted as a tenet of the Church, August, 1852. The Church reports that notwithstanding this is a vital principle by which exaltation in the presence of God is obtained, yet not more than two or three per cent of its members entered the principle. If this be true the Church must, at least in this respect, have wandered from the faith; and do you still contend that under such circumstances, Priesthood—the power of God—must continue to confine its operations within the channels of the Church and under its unreasonable restrictions? Was Moses so restricted when the Saints in his day rejected the fulness of Priesthood, (D. & C. 84:21-23)? Was the Prophet Samuel so restricted when the Saints of his day rejected the Lord; and although he gave them a king as they demanded, did not Samuel go on functioning in the Priesthood independently of them?

17. If the Priesthood cannot function independently of the Church, what did Brigham Young mean (when Sidney Rigdon, Joseph's counselor, tried to kidnap the Church after the Prophet's death) in saying: "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 Priesthood go and build up the kingdom wherever the people will hear them?" (His. of Church, 7:235; TRUTH 5:213). And what did Heber C. Kimball mean in saying: "He (Elder Rigdon) has no authority only what he receives from the Church. If he was one with us why was he not in our councils (Councils of the Priesthood?) * * * He has not got the same authority as others; there are more than thirty men who have got higher authority than he has?" (Times and Seasons, 5: 663; TRUTH, 5:213).

18. Brigham Young said: "This Church is what we are in the habit of calling the Kingdom of God, but **there are other organizations**. The Prophet gave the full and complete organization to this kingdom the spring before he was killed. * * * " (TRUTH, 5:205). What did President Young mean by this statement? If there are other organizations set up by the Priesthood, may it not function in such organizations independently of the Church? And if there were those in a certain Council, as mentioned by President Kimball, possessing higher powers than the Church could give, could not the Priesthood function through them?

Priesthood is a Theocracy—direction coming direct from God, while the Church is in essence a Democracy—all things being done in it by "common consent" of its members (D. & C., 26:2). Will the eminent Doctor contend that the theocracy of heaven is subordinate to the democracy of the Church, and can only move as the Church orders?

If the learned Doctor will answer these questions without equivocation or dodging, which we feel he is in duty bound to do, a useful service will have been performed to the lasting benefit of the Saints.

OH, MAN, HOW SMALL!

Oh, man, how small thy vision is,
How finite is thy reason,
How selfish are thy mote-like thoughts
When comes a trial season.

Once in thy being's infant state
Ye walked with pure desire,
In light, expansive vision clear,
Beside thy Eternal Sire.

Oh, then thy sight undimmed by lust
For ease and pomp and power
Guided thy sure unerring steps
Toward virtue's shining dower.

The glorious prize, Eternal Life,
Glowed like a jewel rare,
And death's sure path so dark and dread
Ye saw so clearly there.

'Twas meet ye walk a time by faith
Nor view thy sure reward
To test the metal of thy soul
By bitter paths, and hard.

Ye came all buoyant to your tests
Earth's trials ye did not fear;
Your faith was sure, your strength sublime
Ye'd walk with glory here.

Alas, how soon hast thou forgot
The prize thy soul did seek!
How faint thy will to right becomes
Thy faith and trust, how weak!

And O, alas, how small thy aim!
Thy microscopic vision
Sees but the comforts of this life,
Rules judgment and decision.

So when at last thy walk is o'er
All soiled by earthly stain,
Ye stand before the gates of home,
Oh, man, how small thy gain.

Could let thy pride and self-love fade
Into the shadows of thy soul
Before the sun of neighbor love,
Thine eyes again behold thy goal.

Then hate, and envy, strife and fear
Would melt as melts the winter snow
When spring breathes life where lay but death
And joy eternal thou would'st know.

—"Aunt" Jennie.

"My days are full of blunders;
O how I have yearned
To live this life for practice—
And another when I have learned."

"The offspring of a single rat", stated the lecturing biology professor at Lock High, "may number several hundred."

"Gee whiz", came the startled expression from the third row, "what would be the offspring of a married rat?"

TRUTH

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.
Some great cause God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever,
Twixt that darkness and that light.

New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still, and onward,
Who would keep abreast of truth.
Lo before us gleam her campfires,
We ourselves must Pilgrims be,
Launch our Mayflower and steer boldly
Through the desperate winter sea;
Nor attempt life's future portal
With the past's blood-rusted key.

—James Russell Lowell.

Out of curiosity, a farmer had grown a crop of flax and had a tablecloth made out of the linen. Some time later he bragged about it to a woman guest at dinner.

"I grew this tablecloth myself", he said.

"Did you really?" she exclaimed. "How did you ever manage it?"

It was plain she had no idea of how tablecloths came into being, so he lowered his voice mysteriously as he replied, "If you promise not to give this secret away, I'll tell you."

The guest promised.

"Well", proceeded the farmer, "I planted a napkin."

An old Negro preacher owned a mule which had an efficient pair of heels and a loud but unmusical voice.

One Sunday morning, while the preacher was delivering his sermon, the mule persisted in putting his head in at the window and braying loudly.

The preacher finally said: "Breddern and sistern, is dere one among you all who knows how to keep dat mule quiet?"

"Pahson", replied a man, "if you will jess tie a stone to dat mule's tail he will keep quiet."

"Breddern and sistern", said the preacher, "Let him who is without sin tie the first stone."

"Miss Jones", said the science professor, "would you care to tell the class what happens when the body is immersed in water?"

"Sure", said Miss Jones. "The telephone rings."

"Did you hear that old man Jones' house burned down last night?"

"No, but I ain't a mite surprised. I was goin' past there in the evenin' when I saw smoke a-comin' out all around under the eaves. I sez to myself, sez I, 'Where there's smoke there must be fire.' And so it was!"

TRUTH

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

VOL. 14. AUGUST, 1948 NO. 3.

Covenants

All Latter-day Saints Make Most Solemn Covenants With the Lord and Each Other—Their Sacred Import—Covenants Begin With Baptism, and Continue Through Life—The New and Everlasting Covenant.

Covenants are promises — agreements. In the present consideration the parties to the agreement are man and his Maker. Covenants thus made are sacred and must be kept. In his journey through life a man of God—woman as well—makes many covenants with his Lord. Some of them we enumerate:

In entering the waters of baptism the penitent impliedly makes a covenant to serve the Lord by keeping his commandments, as they are now or may in the future be revealed.

This covenant is renewed each time the penitent partakes of the sacrament of the Lord's supper; and again in receiving the endowments of the Holy Priesthood, and in entering into the Celestial marriage compact. In receiving the Priesthood the brethren are expected to renew this covenant. It is repeated and re-registered in family and secret prayers; in fact every step taken by man in his upward climb is marked by this covenant.

The wording of this "everlasting covenant"—for such it is—is clearly defined in the sacramental ordinance, thus:

> **O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his spirit to be with them. Amen.**

In the marriage ceremony the contracting parties covenant that they will "Perform all the laws, rights and ordinances, pertaining to this holy order of matrimony in the new and everlasting covenant." And as a reward for faithfully keeping this covenant, the blessings of Abraham, Isaac and Jacob

"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."

are guaranteed them, along with fruitfulness in multiplying and replenishing the earth.

In revelation on the Word of Wisdom which the Lord gave—"not by commandment nor constraint"—he guarded the promised blessings by the following injunction:

> **And all the Saints who remember to keep and do these sayings, (observe the dietary rules set forth in the revelation.—and further) WALKING IN OBEDIENCE TO THE COMMANDMENTS, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C., 89:18).**

Here, as in the sacramental covenant, it is made definitely clear, that in order to **always have the spirit of God to be with us; to have wisdom and great treasures of knowledge, even hidden treasures; and to run and not be weary and walk and not faint,** one **must** be willing to take upon himself the name of Jesus Christ, and "always remember him and keep his commandments which he has given them"; or, in other words, he **must walk "in obedience to the commandments."**

What does it mean to take upon one's self the name of Christ? It means no less than to live His laws and commandments without any reservation or exception. To **"always remember Him"** means the same. For how can one remember the Savior and his atoning sacrifice, and take his name, without keeping his commandments?—or walking "in obedience to the commandments?"

> **Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called in the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father. (D. & C., 18:23-25).**

Since then, it is through the name of Jesus Christ—and that name only—, that men may be saved, and that too by keeping his commandments—not merely a part of them, but ALL of them, it is important to know what the commandments are.

The "Ten Commandments" given to ancient Israel, generalize the statutes of God which are given to control his children. They in turn are couched in the following language:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. ON THESE TWO COMMANDMENTS HANG ALL THE LAWS AND THE PROPHETS." (Matt. 22:37-40).

Growing out of these two commandments and complimentary thereof, are the following which comprehend at least a part of God's commandments unto his children and which MUST be obeyed in order to reap the blessings:

Marriage Covenant:

"For behold! I reveal unto you a new and everlasting covenant; and if you abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory." (D. & C., 132:4).

(The new and everlasting covenant, as referred to above, has reference to the Patriarchal order of marriage, or the order of plural marriage, entered into for time and eternity.)

United Order:

"Verily I say unto you, my friends, I give unto you counsel, and a **commandment,** concerning all the properties which belong to the order which **I commanded** to be organized and established, to be an **United Order,** and an **Everlasting Order** for the benefit of

my Church, and for the salvation of men until I come." (Ib. 104:1).

"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. 17-18).

Tithing:

"Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church of Zion. * * * And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of their interest annually; and this shall be a **standing law** unto them forever, for my holy Priesthood, saith the Lord." (Ib. 119:1, 3-4).

Missionary Work:

"And again I say unto you, my friends, (for from henceforth I shall call you friends), it is expedient that I give unto you this **commandment**, that ye become even as my friends in days when I was with them traveling to preach the gospel in my power, for I suffered them not to have purse or scrip, neither two coats.

"Behold I send you out to prove the world and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb nor joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself.

"Neither take ye thought before hand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

"Therefore, let no man among you (for this **commandment** is unto **all** the faithful who are called of God in the Church unto the ministry) from this hour **take purse or scrip**, that goeth forth to proclaim this gospel of the Kingdom.' (Ib. 84:77-86).

Gathering:

The gospel of Gathering is to be taught to all Saints: "Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about. * * * Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon." (D. & C., 133:9, 12-14). "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18:4:5).

Teaching Children:

"Again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the

sin be upon the heads of the parents." (D. & C., 68:25).

General Commandments Which All L. D. S. Covenant to Obey:

"And again, I say, THOU SHALT NOT KILL, but he that killeth shall die.

THOU SHALT NOT STEAL; and he that stealeth and will not repent, shall be cast out.

"THOU SHALT NOT LIE, he that lieth and will not repent, shall be cast out.

"Thou shalt LOVE THY WIFE with all thy heart, and shall cleave unto her and NONE ELSE.

"Thou shalt not COMMIT ADULTERY, and he that committeth adultery, and repenteth not, shall be cast out.

"Thou shalt not SPEAK EVIL of thy neighbor nor do him any harm.

"And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." (Ib. 42:19-24, 27, 40).

"Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you." (Ib. 88:69).

"Again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto men." (Ib. 49:15).

"And whoso forbiddeth to abstain from meat, that man should not eat the same, is not ordained of God; for behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. But it is not given that one man should possess that which is above another, wherefore the world lieth in sin. And wo be unto that man that sheddeth blood or that wasteth flesh and hath no need." (Ib 18-21; also, Gen. 9:9-11, I. T.)

"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 past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with your own hands!" (Ib. 56:16, 17).

"Cease to be IDLE; cease to be UNCLEAN; cease to FIND FAULT one with another; cease to SLEEP LONGER THAN IS NEEDFUL; RETIRE to thy bed early, that ye may not be weary, ARISE EARLY, that your bodies and your minds may be invigorated; and ABOVE ALL THINGS, clothe yourselves with the BONDS OF CHARITY, as with a mantle, which is the bond of perfectness and peace." (Ib. 88:124-125).

Those of the Saints who do not believe in the necessity of observing any or all of these laws, are definitely out of harmony with heaven. To partake of the sacrament of the Lord's supper, without adherence to His laws, or at least an honest effort to keep them all, is "eating and drinking damnation to one's soul." Any act short of a full observance of the laws of heaven, means falling short of salvation. Jesus said: "Be ye perfect, even as your Father which is in heaven is perfect." Perfection can only come through observance of eternal laws. To become perfect as God is, one must receive and live all the laws that God has lived, and as they are revealed.

It is a grave mistake, and fatal, too, to suppose that any law of God can be ignored, or that the Saints may re-

ceive the blessings promised in the revelation on the Word of Wisdom, or the marriage covenant, or the sacramental ordinance, by merely an outward observance of forms; as for instance with the Word of Wisdom, observing the dietary rules there set forth and ignoring the real germ of the promise—**"Walking in obedience to the commandments"**. It is even claimed by some of the weaklings among the Saints that one may be a Latter-day Saint without accepting Joseph Smith's interpretation of the order of plural marriage. But this cannot be. Every law of heaven as revealed, **must** be accepted and, to the best of human strength, wisdom and understanding, lived, or the blessings predicated on the observance of that law, cannot be attained.

"There is a law irrevocably decreed in heaven before the foundation of this world", says Jesus Christ, "upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated." (Ib. 130:20-21).

"Thus", again said the Savior, "none shall be exempt from the justice of the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness." (Ib. 102:84).

Speaking of irrevocable laws and covenants as they pertain to the order of Celestial or plural marriage, the Lord told His servant John Taylor:

"All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants CANNOT be abrogated nor done away with but they stand forever. * * * I, the Lord, do not change, and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST and SHALL obey my law (of marriage). I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof."

An irrevocable law then is one that cannot be revoked, and as all blessings are predicated upon irrevocable laws, no blessing can be had without observance of such laws. To obtain a Telestial reward one must be true to Telestial laws; likewise the observance of Terrestrial and Celestial laws is necessary in order to attain to either of those glories: one cannot hope to receive a Celestial glory through obedience to Terrestrial law. The language and logic of the Lord are perfect; there is no reason for misunderstanding in these matters.

The testimony of Brigham Young:

"All Latter-day Saints enter the new and everlasting covenant when they enter this Church. They covenant to cease sustaining, upholding and cherishing the kingdom of the devil and the kingdoms of this world. They enter into the new and everlasting covenant to sustain the kingdom of God and no other kingdom. 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, instead of the kingdoms of this world." (J. D., 12:230).

James puts it this wise: "For whosoever shall, save in ONE point, keep the whole law, **he is guilty of all.**" (James 2:10 I. T.) A pretty serious situation for those claiming to receive the gospel, accepting baptism and partaking of the sacrament, then rejecting the law of plural marriage—which is the marriage law of heaven—or any other law of God! Such "eat and drink damnation to themselves."

The Apostle Paul sets forth the law thus:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord **unworthily**, shall be guilty of the **body and blood of the Lord** * * * For he that eateth and drinketh unworthily, eateth and drinketh **damnation to himself**, not discerning the Lord's body. For this cause **many are weak and sickly among you, and many sleep.**" (I Cor. 11:27, 29-30).

Here, then, we have the cause for much of the sickness and untimely deaths among the Saints. Those who partake unworthily place themselves, to a greater or less degree, in the hands of Satan, and invite his presence in their lives. Once invited into their homes, the Prince of darkness loses no time nor pains in bringing distress upon the people. It is a serious thing to be "guilty of the body and blood of the Lord",—in other words, assenting to his death; and it is little wonder so many are "weak and sickly" and have not faith to be healed, nor can they hope to be made well, either through the administrations of the Priesthood or through medical attention, until they repent of their sins and return unto the Lord.

Then, and not until then, may the Saints expect to enjoy the wonderful blessings promised—then they can hope to "receive health in their navel, and marrow to their bones", and to "find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint, and the destroying angel shall pass them by as the children of Israel and not slay them."

Then have the Saints qualified upon the road to Godhood—creators of worlds and authors of salvation; then shall the light of truth guide their actions, rewarding them with Thrones, Principalities, Powers, Dominions and Exaltations and rule in righteousness over their numerous posterity, ever increasing their dominions and ascending higher in wisdom and power throughout the endless ages of eternity; then shall their sceptre be **"an unchanging sceptre of righteousness and truth, and their dominion shall be an everlasting dominion, without compulsory means it shall flow unto them forever and ever"**; then shall their cup of joy be full; **for they will be associated with Michael the Prince, the Archangel—the Ancient of Days—our Father and our God, and, with his Son Jesus Christ, our Lord and Savior and our elder brother; and shall become joint heirs with them to all the treasures of eternity!**

THE ACID TEST OF ALL PROPHECIES

On the morning of November 18, 1839, he (Joseph Smith the Prophet) and Judge Higbee arrived at Washington, and on the following day they went to the White House, the residence of the President of the United States. They were soon shown into an upper apartment, where they met President Van Buren and were introduced into his parlor. There they presented their letters of introduction to him. As soon as he had read one of them, he looked upon Brothers Joseph and Higbee with a kind of half frown, and said, "What can I do? I can do nothing for you! If I do anything I shall come in contact with the whole State of Missouri." But the brethren were not to be thus intimidated; they demanded a hearing and constitutional rights, when the President finally promised to reconsider what he said, and observed that he felt to sympathize with the Saints because of their sufferings. * * *

Van Buren did not make a favorable impression upon Joseph, who describes him as a small man with sandy complexion, ordinary features, a frowning brow and an ill proportioned body; "and to come directly to the

point", he adds, "he is so much a fop or a fool (for he judged our case before he knew it), that we could find no place to put truth into him."

After their interview with the President they visited the members of Congress from Illinois, and delivered the letters of introduction which they had for them. These members were generally disposed to favor Joseph and the Saints, and this was not without cause. The Saints who had moved to Illinois were numerous, and the men and party in whose favor their votes would be cast at an election would be sure to win, as the two great political parties in the State were about equally divided as to number at that time. The members of Congress knew this, and as politicians it was to their interest to do what they could for the Saints. Consequently they met together and decided, after discussing the subject, that a memorial and petition should be drawn up in a concise manner, and that Judge Young, who was senator from Illinois, should present the same to the Senate. It was expected that the matter would be referred to the proper committee with all the accompanying documents, and be printed. But all of Joseph's exertions, as well as the testimonies, affidavits and other documents which they laid before Congress, failed to have any effect. Neither the President, nor the Senate and House of Representatives would do anything to call the State of Missouri to account for the inhuman wrongs which her people had inflicted upon unoffending free-born American citizens. The Church had appealed to governors and judges, and now, through its President, it appealed to the Chief Executive of the nation, and the Congress, in which every State in the Republic was represented—the highest authority in the land. There was no redress to be obtained from them; nothing further could be done, therefore, but to leave them in the hands of the Lord; who, in his own due time, will plead the cause of His people.

It is interesting to read Joseph's views respecting the men he was thrown in contact with at Washington. "For a general thing", he said, "there is but little solidity and honorable deportment among those who are sent to represent the people; but a great deal of pomposity and show. * * * There is such an itching disposition to display their oratory on the most trivial occasions, and so much etiquette, bowing and scraping, twisting and turning to make a display of their witticisms, that it seems to us rather a display of folly and show, more than substance and gravity, such as becomes a great nation like ours. However, there are some exceptions."

In the latter part of January, 1840, Joseph left Philadelphia accompanied by Brothers Rockwell, Higbee and Foster, and again visited Washington. Sidney Rigdon joined Joseph at Philadelphia, but was still sick, and had to be left there. On his second visit to the capitol Joseph had another interview with President Van Buren who treated him very insolently. He listened very reluctantly to what Joseph had to say, and in reply uttered that sentiment which has obtained such a deservedly widespread notoriety among the Latter-day Saints: "Gentlemen, your cause is just but I can do nothing for you; and if I take up for you I shall lose the vote of Missouri."

Respecting this interview, Joseph remarks: "His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our great Republic." Joseph also had an interview with John C. Calhoun, senator from South Carolina; but his treatment of Joseph was such as very ill became his station. While

conversing with him concerning the persecutions of the Saints, this renowned statesman said: "It involves a nice question—the question of States rights; it will not do to agitate it." Henry Clay, another prominent senator, whose assistance Joseph also sought, coldly remarked, in alluding to the Saints: "You had better go to Oregon. * * *"

About four hundred and ninety-one persons held claims against Missouri. These Joseph had presented to Congress. These claims amounted, in all, to $1,381,044.51. But they were not all. There was a multitude of similar bills which were to be presented, and respecting which Joseph said: "If not settled immediately, they will ere long amount to a handsome sum, increasing by compound interest."

Becoming satisfied that there was very little use for him to tarry to press the just claims of the Saints on the attention of the President and Congress, he left Washington in company with Brother O. P. Rockwell and Dr. Foster, and started on the homeward journey February 6, 1840.

Brother Elias Higbee stayed at Washington to have further interviews with the congressional committee, and for several years he labored faithfully, introducing additional testimony concerning the Missouri persecution. The committee reported against Congress doing anything about the business; and that redress could only be had in the Missouri courts and legislature.

Wednesday, March 4, 1840, writes Joseph, "I arrived safely at Nauvoo, after a wearisome journey through alternate snows and mud having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, **by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.** * * *

In speaking about the refusal of the government to grant the Saints redress for the wrongs they had suffered, he says: "Since Congress has decided against us, the Lord has begun to vex the nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery and plunder, as a nation, because they have refused to protect their citizens and to execute justice according to their own Constitution. —Historical Record, pp. 474-477.

REMARKS BY ELDER WILFORD WOODRUFF

April 8, 1857

The Latter-Day Work—Necessity of an Inspired Leader to Stand at the Head of Israel, Etc., and to Dictate in Spiritual and Temporal Affairs

(Journal of Discourses, 4:320-323)

I will say to my brethren and sisters that I count it a blessing and a privilege to occupy a few moments this morning in bearing my testimony and expressing my feelings to you; and I hope what little I may say may be dictated by the Holy Spirit, for I have lived long enough in this world to know that I can neither edify myself nor the children of men without the Holy Spirit.

I have a few thoughts upon my mind, which I wish to present. Since I have attended this conference, I have listened attentively to the teachings, counsels, reproof, corrections, testimonies, and subjects which have been given to us by the servants of God.

It brings to mind the days before I heard "Mormonism". I have spent hours, and days, and nights, among the

rocks and in the forest, praying to Almighty God to enlighten my mind, and lead me in the paths of rectitude and duty, and that he would let me live to behold a people he could own, who did receive the revelations of Jesus Christ, the Gospel, the principles and covenants which the ancients received and enjoyed.

The Lord revealed to me that I should have this privilege, and I have lived to see the Kingdom of God set up: it is before me today, in this tabernacle, and all the blessings of the Priesthood, and all the covenants, and all the power necessary to lead a people into salvation is here today.

I want to say in answer to my feelings, that as I realize the Kingdom of God is here, I realize also that we have a leader to it. We live in a great and important day and generation, we live in the midst of the mighty work of God, in a time when he has stretched out his hand to accomplish that great and mighty work, in fulfillment of the word of God, written in the volume of revelation which points to our day.

Any man who has a particle of the Spirit of God can see that there were great things to transpire in our day. We are in our alphabet: there are but a few of the works of Almighty God that have yet been declared in our ears in comparison to that which is to come. No man is qualified to stand at the head of the house of Israel, to carry out the great purposes of our God, unless he is inspired by the Almighty all the time. We have such men at our head. Joseph Smith was of that class. From his childhood, or from the time the angel rent the veil of eternity and showed him the record of Ephraim, until the day of his death, he was led by the hand of God. No man had any business to say unto him, Why dost thou so? He was a shaft in the hand of the Almighty.

It is not less so now with President Young, who stands at the head of this people; for he does point out the way in which this people should walk. Who is going to take hold of the Ark and steady it for him? No man. President Young has the right to make use of my name or yours before the people, by way of correction. It is not our business to call him to account for it. He has a right to correct, reprove, and guide us, and he has had to do so all the day long; and he has been a father to this people continually. I have been acquainted with him, and traveled with him for many years; and I will say, I have felt many a time to thank God that he has given to us fathers, as leaders and teachers, who have been filled with mercy and compassion, and with the words of eternal life.

I have wondered many a time in my life how I have passed along so smoothly as I have. I have felt that I have been worthy of correction in a good many things; yet I desire to pursue a course whereby I may become justified. I have my weaknesses, errors, and follies, and can see them by the light of the Holy Spirit.

There is nothing I have ever done in my life that was wrong but what I have been sorry for. I know President Young is endowed with the power of God, and so do you know it; and I know he can discover weaknesses in many of us, and he corrects us for our good. The reproofs of a friend are far better than the kisses of an enemy.

With regard to correcting the Twelve, or anybody else, I am glad, when we are corrected, to see the brethren kiss the rod. We have to learn to build up this kingdom before we are prepared, as polished shafts in the hands of the Lord, to stand up and magnify our calling as Apostles of Jesus Christ. There is nothing that President Young brings forth for this people to carry out but we are all interested in, whether we understand it or not.

Should I, or any man in the kingdom of God feel for a moment to object to President Young's handling or controlling gold or wealth for his own benefit, or the rolling of the kingdom? No, we should not. I wish he had his millions, for he has clearly manifested before our eyes, from the beginning until now, his talents and gifts as a financier; and we all know he has been profitable to the Church and kingdom of God, to Zion, and this whole people. It matters not to me whether it is in building a Temple, establishing a Carrying Company, or anything else that is presented for the accomplishment of the purposes of the Lord and the building up of his kingdom, and the gathering of Israel: we are equally interested in it, and should go to with our might, and carry out the work assigned us.

Many things will be made manifest unto us, and our labors will have to extend through many channels, ways, and means, before the way is prepared for the coming of the Son of Man.

I feel thankful to God that his hand is over us. He has guided, controlled, and delivered us from the hands of our enemies.

We may thank the Lord that we have a man among us who has got the Holy Ghost enough to reprove sin, whether among his wives, or his best friends, or worst enemies. What would become of this people, were it not so? We would go to hell. No man can govern his steps, control his life, and correct his errors, if there is not somebody inspired by the power of God to lead in this matter.

There is a just cause many times for reproof and correction; and it is a good sign to me when we are reproved. It shows there are redeeming qualities in this people. When President Young wants anything of us, I care not what, let us respond to his request. We have to build up this kingdom by union and faithfully following those men set to lead us, or else we will be scattered. The blessings of God will be taken from us, if we take any other course.

The Presidency, in their remarks here, have referred to the hatred of the wicked against us. Jesus says, **"I have chosen you out of the world; therefore the world hate you. If you were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hate you."**

Look at the world; they are divided on every point; there is hardly two men or women united in matters of government or religion. Send an Elder of this Church to proclaim to them the Gospel of Jesus Christ, and you will see the devils in hell united with the priests and people of Christendom to oppose him. They know they are wicked and weltering in their own corruptions and abominations. But here comes a man to proclaim to them the word of God. Why do they oppose him? Because he has the testimony of Jesus Christ, and is sent of God. Do the world believe we have a false religion, that we are deceivers, and have not the true faith? No: they are afraid that what we preach is too true; they are afraid of our union in the Valleys of the Mountains. It has more terror in it to the kings of the earth than any other subject that has been revealed to man in this generation. They are afraid God is with this people—that he controls them.

The same feeling exists among the nations now as anciently, when the Jews said, He (Jesus) will take away our place and nation, if he is let alone. This should be a testimony to all the world, when they see the spirit of division increasing upon almost every subject. They cannot unite upon any subject only in opposing the Latter-day Saints.

I feel to say to my brethren and sisters, Let us make up our minds to

do right, and let our union increase, and truly follow the men God has set to lead us. There is where our salvation lies.

Some of us have been in a measure reproved and corrected. Well, what of it? No doubt we deserved all we have got and more. We should not boast over each other because one man is reproved today; you may receive the rod of chastisement tomorrow.

Let us prepare ourselves, so that, in whatsoever we are corrected, we may be passive in the hands of the servants of God, and thank the Lord; for whom the Lord loves he chastens, and scourges every son and daughter he receives.

When I get through, if I can only find myself associated with the Twelve Apostles of the Latter-day Saints and with this people, I will be satisfied. If I can steer my way through this life, and have a place with you, it is all I will ask.

I pray the Lord to bless you and me, and more particularly the Presidency of this Church, and clothe them with the power of God and with salvation, that their hearts may be filled with joy, light, and truth. And may this people rise up and humble themselves before the Lord, and take the counsel that is given to them, that we may be well educated in the things of God, and be obedient children in treasuring up their teachings and carrying them out, that we may be saved in the kingdom of God; which is my prayer in the name of Jesus. Amen.

DEVILS NEEDED

(Brigham Young)

* * * You often hear people desiring more of the knowledge of God, more of the wisdom of God, more of the power of God. They want more revelation, to know more about the kingdom of heaven, in heaven and on the earth and they wish to learn and increase.

There is one principle that I wish the people would understand and lay to heart. **Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the kingdom of heaven—that you are full of confidence in God—that you will never betray a thing that God tells you—that you will never reveal to your neighbor that which ought not to be revealed, as quick as you prepare to be entrusted with the things of God, there is an eternity of them to bestow upon you. Instead of pleading with the Lord to bestow more upon you, plead with yourselves to have confidence in yourselves, to have integrity in yourselves, and know when to speak and what to speak, what to reveal, and how to carry yourselves and walk before the Lord.**

And just as fast as you prove to Him that you will preserve everything secret that ought to be—that you will deal out to your neighbors all which you ought, and no more, and learn how to dispense your knowledge to your families, friends, neighbors, and brethren, the Lord will bestow upon you, and give to you and bestow upon you, until finally he will say to you, **"You shall never fail; 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 backhanded blow I gave to some of the brethren last winter. They were in pain, because they knew something which they could not tell 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 gulf 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 have given into 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 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 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 by and by 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 become an heir to His kingdom. We want to complete the education of a number of such fellows; they are running to the States, to California, and elsewhere, and are trying to reveal this, that, and the other; but I defy any one of them to give any idea of what is taught in their endowments, except a garbled mass of trash.** God takes that knowledge from their minds. 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.

Suppose that we should meet a man at the judgment, and he should say, "Here is my friend Brigham; I was in Great Salt Lake Valley, or in Nauvoo, and I did everything that he told me; but he would not let me go in and obtain my endowments; and it offended me so that I actually did forsake the faith, when I verily believe that if I had the privilege, I would now have been numbered with the Saints; but, instead of that, I am found on the left hand." Shall I give them occasion to make such an accusation? No. I wish to give every one as good a chance for salvation as I have myself: then out of their own mouths they will be judged. If the Lord did not take this plan, we would not.

I will tell you a truth; it is God's truth; it is eternal truth: neither you nor I 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 that 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. Refer to the Book of Mormon, and you will find that Nephi and others taught that we actually need evil, in order to make this a state of probation. We must know the evil in order to know the good. There must needs be an opposition in all things. All facts are demonstrated by their opposites. You will learn this in the Bible, the Book of Mormon, and in the revelations given through Joseph. We must know and understand the opposition that is in all things, in order to discern, choose, and receive that which we do know will exalt us to the presence of God. You cannot know the one without knowing the other. This is a true principle.—J. of D., 4:371-373.

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. AUGUST, 1948 No. 3.

EDITORIAL THOUGHT

EVEN the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments alone, will humble them into this submission.—Orson Hyde, J. of D. 4:258.

THE ONE MIGHTY AND STRONG

Another attempt is being made to get rid of one of the revelations in the Doctrine and Covenants—Section 85.

In the Church section of the Deseret News, June 13, 1948, is an article allegedly clarifying a Priesthood lesson presumably submitted by the "Tropical" Priesthood quorums for further light.

On this point of trying to void a revelation, it is well to state that some fews years ago "Latter-day Revelations" was produced by Dr. James E. Talmage for the Church. This book, it was stated, was to be used by the missionaries in the field, as well as being supplied to their converts as the revelations of the Lord to this dispensation. The missionaries would thus be enabled to avoid the controversial issues, as some regard them, now contained in the Doctrine and Covenants. such as the revelations on Celestial marriage, the United Order, etc.

This book, published by the Church, omitted 93 of the original revelations as published in the Doctrine and Covenants, also 18 parts of remaining revelations, leaving only 25 whole sections out of the original 136 sections.

This book caused such a furor among the Saints at home that its sale by the Deseret Book Company was discontinued and transfered to Great Britain. At the time it was doubtless thought that this would be a good way to avoid many of the sacred revelations of the Lord given to Joseph Smith the Prophet, and by him to the Church; but it didn't work out that way, as has always been the case when the Church has gone contrary to the will and direction of the Lord.

The latest exposition of the one Mighty and Strong quotes from a Church statement published in the Deseret News, Nov. 11, 1905, and in the Improvement Era, October, 1907 (Vol. 12:929). The article states.

There have arisen from time to time men of doubtful intelligence who have laid claim to be the one Mighty and Strong. * * *

One would think in such a matter as this that sufficient native modesty would assert itself to restrain a man from announcing himself as the one on whom such high honors are to be conferred, and who is to exercise such great powers in establishing the Saints in their inheritances.

We fully endorse this sentiment, but feel that the same should have a double application,—that "sufficient native modesty would assert itself to restrain men from seeking to eliminate a revelation of the Lord which has been accepted by the Church, as genuine, and in which the Prophet records:

Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times its maketh my bones to quake while it maketh manifest, saying:

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning. * * *

These things I say not of myself; therefore as the Lord speaketh, He will also fulfill. (D. & C., 85;6, 7, 8, 10).

We are informed that President Wilford Woodruff once expressed the feeling that this revelation was feared by all the Presidents of the Church, following its reception. Each President fearing that it might apply to himself.

The Church statement referred to in this article, was signed by Joseph F. Smith, John R. Winder, and Anthon H. Lund, the First Presidency of the Church. Our respect for these men and confidence in their integrity and the soundness of their faith, are absolute. We believe, however, that the statement, like the Manifesto of Wilford Woodruff of 1890, was one of expediency. We have good reason to believe this from the circumstances existing at the time, and from our personal knowledge of the real feelings of these brethren on the question at issue.

The revelation has two major points:

1st. To set the house of God in order.

2nd. To arrange by lot the inheritances of the Saints.

As we see the situation, the house of God includes the entire structure—the Priesthood, the Temple, Church, and the Kingdom of God in all its branches. Who is there on earth today who can accomplish this herculean task? Elder J. Golden Kimball once said: "It will take God Amighty to set the house of God in order, we cannot do it."

At a conference of the Church held in Provo in the year 1867, President Brigham Young, in the course of a sermon he was delivering to the people, is credibly reported to have made the following prophecy:

"Brethren, this Church will be led onto the very brink of hell by the leaders of this people, then God will raise up the one "Mighty and Strong" to save and redeem this Church."

Is the Priesthood out or order? We should say so long as it is not being conferred, only an office in the Church being given, and so long as the Sanhedrin and the Grand Council are not fully complete in membership, that the Priesthood is out of order.

Is the Church out of order? If changing the ordinances in the Temple, if changing the garments of the Holy Priesthood, if repudiating revelations of the Lord on the marriage question, and turning persecutors of the brethren appointed to keep the Gospel fire alive; if the Church has

gone on a detour as President David O. McKay said was the case—if all these things are evidences of the Church being out of order, then it must be out of order. And if the Church is out of Order by the voluntary efforts of its leaders, can the leaders set it back in order?

Is the Temple out of order? We say yes, so long as part of its ordinances have been discontinued, and so long as the Saints who are qualified to enter its sacred precincts for their blessings are denied that privilege because of their strict adherance to the Gospel plan, the Temple must be out of order.

The statement of the First Presidency, as referred to herein, places emphasis upon William W. Phelps, who was, at the time the revelation was received, the Bishop of the Church stationed at Zion, Jackson County, Missouri. One duty of the Bishop was to award inheritances to the worthy saints, and we understand some inheritances were awarded. How faithful the Bishop was in this duty we know not. But certainly a moment's reflection should convince any Latter-day Saint that a Bishop would not be authorized, under his Bishopric, to set the house of God in order. That would require one holding the Melchisedek Priesthood, not merely the Aaronic Priesthood, under which all Bishops officiate.

Who then, could be the one Mighty and Strong? Who is at the head of the present dispensation into which all former dispensations are gathered, and who holds the keys thereof; and who established the house of God under the direction of Jesus Christ in this dispensation? You say the Prophet Joseph Smith, Jun. Then why shouldn't he, the builder of the house, be the one to set it back in order? Does Joseph Smith answer to the description? Let us see:

1st. He must hold the sceptre of power in his hand: He is, as stated, the head of the dispensation and holds the keys thereof (D. & C. 90:3). Is not this a sceptre of power?

2nd. He must be clothed with light for a covering: Could a resurrected being, one of the Godhead of this planet, be clothed in any other way?

3rd. His mouth shall utter words, eternal words: Could such a being utter any other kind of words?

4th. His bowels shall be a fountain of truth: A natural prerequisite of a glorified, resurrected being, a member of the Godhead.

Could any other kind of a being set the house of God in order, once it is out of order, by the actions of mortals?

Yes, Joseph Smith the Prophet, in our conception, is the man who is doing this great work; and we understand he has already begun his task. We understand, too, when the Church is set in order, which means all the principles of salvation that have been dropped from it by its leaders will be returned, and in consequence of which a great apostasy will take place among its members; but the largest group will remain true to the Prophet Joseph Smith and his teachings.

We say again, it cannot be expected that the leaders, both past and present, who contributed to the "out of order" condition, to put it back in order. The Church leaders have spent nigh onto thirty years in their crusades against the Saints, finally forcing 21 of them into the penitentiaries of the land, with the consequent distress brought upon their wives and children, with great inconvenience, expense and distress to hundreds of others whose lives have been devoted to the living of the principles taught by the former leaders. Under these conditions no sane person will say that the Church is not out of order, for God is a being of order.

The Church statement referred to, after spending twelve pages closely printed, trying to prove that the revelation has been annulled, concludes with this startling statement:

> **If, however, there are those who still insist that the prophecy concerning the coming of "one mighty and strong" is still to be regarded as relating to the future, let the Latter-day Saints know that he will be a future Bishop of the Church, who will be with the Saints in Zion, Jackson County, Missouri, when the Lord shall establish them in that land, and he will be so blessed with the spirit and power of his calling that he will be able to set in order the house of God, pertaining to the department of the work under his jurisdiction; and in righteousness and justice will "arrange by lot the inheritances of the Saints." * * ***
>
> **Certainly the prophecy does not allude in any way to any President of the Church, past, present, or to come. The revelation under consideration does not relate to matters that especially concern the duties of the President of the Church. * * ***

Certainly this prophecy does "allude to the Presidency of the Church, past, present and to come." It does relate to matters that especially concern the duties of the President of the Church.

The theme of the Church statement seems to be: There is no truth whatever in the revelation's potency in this day; but if it does apply to the present time, then such and such a position must necessarily prevail.

The Lord, dwelling upon a very important subject, said:

> **Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness and with feigned words, I have cursed them with a very sore and grievous curse. * * * For I, the Lord, am not to be mocked in these things. (D. & C., 104:4, 6).**

We are anxiously awaiting the day when the one Mighty and Strong shall come and accomplish his work and when the Gospel can again be taught in its purity and fulness; and to this end we fervently pray.

ZION

Much has been written on this all-absorbing subject; poets have sung of Zion, Prophets have expounded the theme, and all the Scriptures are rife with its glories and ultimate perfections.

We read that Zion (or Sion) is "the loftiest Mount of Jerusalem and often used in biblical and other literature to designate the whole city, and metaphorically the kingdom of God on earth and in heaven. Zion rises about 2500 feet above the Mediterranean, and from 200 to 300 feet above the valleys at its base." It was called the "City of David", hence the ancient Hebrew theocracy or the modern Church of Christ—the heavenly Jerusalem; heaven."

The Latter-day Saints speak of the "Zion of Enoch", "and the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:18).

Spiritually, Zion then, is the "pure in heart." (D. & C., 97:21).

Geographically, where is the Zion of Joseph located? The Prophet Joseph Smith says:

> **The city of Zion spoken of by David, in the 102nd Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." (Isaiah 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land.—Joseph Smith's Teachings, p. 17.**

Continuing the subject, the Prophet says:

> **You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it**

should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it.—Doc. Hist. of Church, 318.

The Lord says:

And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence is the center place; and a spot for the temple is lying westward upon a lot which is not far from the courthouse.—D. & C., 56:3.

The testimony of Heber C. Kimball:

This elevated spot (Adam-ondi-Ahman), was probably from 250 feet to 500 feet above the level of Grand river, so that one could look east, west, north and south, as far as the eye could reach: it was one of the most beautiful places I ever beheld.

The Prophet Joseph called upon Brother Brigham, myself and others, saying, "Brethren, come, go along with me and I will show you something." He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood: "There", said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the garden." The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there.—Life of H. C. K., p. 222.

When will Zion be redeemed?

"And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season." (D. & C., 100:13).

"But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me. For she shall not be removed out of her place. I, the Lord, have spoken it. Amen." (Ib. 90:36-7).

"Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—that they may themselves be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands. * * *

"Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. * * *

"But the strength of mine house have not harkened unto my words. But inasmuch as there are those who have harkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me that they shall be brought thus far for a trial of their faith." (Ib. 105:9-10, 13, 17-19).

"Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish; and Israel shall be saved in mine own due time; and by the keys which I have given shall they be led, and no more be confounded at all. Lift up your hearts and be glad, your redemption draweth nigh." (Ib. 35:24-25).

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (Ib. 82:14).

In a communication dated August 16, 1834, to Lyman Wight, et al, instructing the brethren of the advisability of petitioning the Governor and other high officials of the State and nation for a redress of their wrongs, the Prophet, Joseph Smith, continuing, said:

But in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the churches to gather to these regions, and locate themselves, to be in readiness to move into Jackson County in two years from the 11th of September next (which would be in 1836), which is the appointed time for the redemption of Zion. If—verily I say unto you—if the Church

with one united effort, perform their duties—if they will do this, the work shall be complete—if they do not this in all humility, making preparation from this time, forth, like Joseph in Egypt, laying up store against the time of famines, every man having his tent, his horses, his chariots, his armory, his cattle, his family, and his whole substance in readiness against the time when it shall be said: TO YOUR TENTS, O ISRAEL! Let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now, my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house that this thing may be accomplished, behold there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.—D. His. of Church, 2:145-6; Mill Star., 15:140.

That the Church did not "with one united effort, perform their duties", is obvious from D. & C., 105:17-18, and thus was another glorious promise of the Lord frustrated. We feel that Zion might be redeemed now if the Church willed it so and was willing to keep the commandments.

The testimony of Brigham Young in 1864:

Remarks have been made as to our staying here (in the Rockies). I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the center stake of Zion. If we leave here (now), where shall we go to? Has anyone discovered where we can again pitch our tents when we leave this country. In the days of Joseph we sat many hours at a time conversing about this very country. Joseph has often said, "If I were only in the Rocky Mountains with a hundred faithful men, I would then be happy and ask no odds of mobocrats." And neither do I. Who are going to pull up stakes and leave here? If we forsake our God and our religion, then woe to us, for then we shall be all apostates together, and under such circumstances we have no promise of God for our protection; but if we live in the faith of the Son of God, we have the heavens, the power of God and of angels on our side. I can tell you, as truly as Elisha said to his servant, "Fear not; for they that be with us are more than they that be with them" (our enemies). For, "the mountain was full of horses and chariots of fire around about Elisha." * * *

The Lord being my helper, I will never give up the ship; I will never leave it, so long as there is an inch of plank left; and it will live in wider seas than have yet assailed it, and come out unharmed; in short, it will endure forever.—J. of D., 11:16.

And again from Heber C. Kimball:

Again, how does it contrast with Joseph's being sent forth with his brethren to search out a location in Jackson County, where the New Jerusalem will be built, where our Father and our God planted the first garden on this earth, and where the New Jerusalem will come to when it comes down from heaven. * * *

There will not be one soul of you go to build up that holy City in Jackson County, until you learn to keep the commandments of God, and listen to the counsel of Brother Brigham and his counselors, of the Twelve Apostles, of the Bishops, and of every officer in the Church of God, until you are willing to keep what we call the Celestial law.—J. D., 4:165-6.

The strength of Zion:

"And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another.

"And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy." (D. & C., 45:69-71).

"And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen." (Ib. 64:43).

"Let them therefore who are among the Gentiles flee unto Zion. And let

them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. * * *

"Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads. Wherefore prepare for the coming of the Bridegroom; go ye, go ye out to meet him.

"For behold, he shall stand upon the Mount of Olives, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; and it shall be a voice as a voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

"And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

"And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep.

"Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence.

"And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy.

"Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows." (D. & C., 133:12-34).

"But 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; that the kingdoms of this world may be contstrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and His Christ; therefore let us become subject unto her laws." (Ib. 105:31-32).

POLYGAMY AND THE UTAH CONSPIRACY LAW

If the Mormon doctrine of plural marriage is unlawful to be uttered, and because of which the Doctrine and Covenants containing the revelation commanding the doctrine must not be circulated through the mail or otherwise, for fear of the charge of conspiracy under the State Conspiracy laws, then the prohibition should logically extend to the Bible. This book accepted by all Christians as the word of God, emphatically teaches plural marriage, and there is no word of condemnation in either the Old or New Testaments against the principle.

Some Prominent Evidences

Abraham: Sarah gave her maid Hagar, to Abraham to wife, and from this union Ismael was born, and it was promised that he "shall not be numbered for multitude." (Gen. 16).

Jacob: Had four wives to whom was born the Twelve Sons of Israel. Joseph who became the Governor of Egypt, was the first son of the first plural wife, Rachel. (Gen. 29).

Moses: Moses married Zipporah, daughter of Reuel. (Ex. 2).

Moses married an Ethiopian woman, with God's evident approval. (Num. 12).

Gideon: Had three-score and ten sons of his body begotten: for he had many wives. Gideon was especially favored of the Lord. (Judges 8).

King David: Being rebuked by the Prophet Nathan for having his servant Uriah killed and taking his wife to himself, the Prophet stated, "I have given thee thy master's (Saul) house, and thy master's wives into thy bosom * * * and if that had been too little, I would moreover have given unto thee such and such things." (2 Sam. 12:8).

Elkanah: Had two wives, one of whom, Hannah, was barren and prayed to the Lord for seed. She gave birth to Samuel who became God's Prophet, yet he was a polygamous son. (1st Sam. 1).

Laws to Protect Polygamous Wives: "If a man have two wives, one beloved and another hated, and they have borne him children, * * *; and if the firstborn son be hers that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn. (Deut. 21:15-16).

Brethren dwelling together, and one dying without children, the wife of the dead shall not marry without unto a stranger. Her husband's brother shall go in unto her, and take her unto him to wife, and perform the duty of a husband's brother unto her. (Deut. 25:5).

Isaiah: And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the Lord shall be excellent and comely for them that are escaped from Israel. (Is. 4:1, 2).

While the New Testament does not specifically mention the subject it inferentially commands it, and in no sense condemns it. Christ and his Apostles condemns all kinds of sin and excesses, but in no instance is the principle of plural marriage condemned though these men lived among and were followed by many who were living the principle; the Hebrews, springing from Abraham, were a nation of polygamists, at least in belief, and many of their leaders in practice. Speaking to the Jews, Jesus said: "If ye were Abraham's children, ye would do the works of Abraham." What were the works of Abraham? Among them was the law of plural marriage. In him and his seed all the nations of the earth are to be blessed. (John 8: 39).

Paul, talking to the Galatian Saints, said: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29). And in verse 7: "Know ye therefore that they which are of faith, the same are the children of Abraham."

Abraham, a polygamist, was made a pattern of piety for all future generations; and it is the Christian hope to finally "rest in the bosom of Father Abraham" whose life was notorious as a polygamist.

If the Doctrine and Covenants is barred from circulation and teaching in Utah under the Conspiracy laws, then certainly the Bible should be—and where are the "Four Freedoms?"

PURSE AND SCRIP

We read in a recent issue of the Church section of the Deseret News of "Mormon Missionaries — 'Modernized Apostles on Motorbikes'" traveling in the Texas mission "without purse or scrip." This is very laudable work.

As far back as 1895 we had nearly 500 missionaries in the Southern States mission, of which Texas was a part. They all worked without purse or scrip. They had no money and received no regular remittance from home, but relied entirely upon the Lord for their sustenance, as He had previously told them to do, (Doctrine and Covenants, 84:77-91), from which we quote:

And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power; for I suffered them not to have purse or scrip, neither two coats. Behold, I send you out to prove the world, and the laborer is worthy of his hire.

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. AND THEY SHALL NOT GO HUNGRY, NEITHER ATHIRST.

Therefore take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. For consider the lilies of the field, how they grow, they toil not, neither do they spin, and the kingdoms of the world, in all their glory, are not arrayed like one of these.

For your Father, who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore, let no man among you, FOR THIS COMMANDMENT IS UNTO ALL THE FAITHFUL WHO ARE CALLED OF GOD IN THE CHURCH UNTO THE MINISTRY, FROM THIS HOUR, TAKE PURSE OR SCRIP, that goeth forth to proclaim this gospel of the kingdom.

However, from the explanation given by these Texas Elders, they seem to have a new conception of this labor without purse or scrip, and which, in our minds, is entirely foreign to the commandments of the Lord.

"We travel as the Apostles of old, with neither purse nor scrip, dependent upon the Lord to provide our feed and shelter", said Elder Lyman. "We preach any place we can, to any one who will listen, in homes or in churches, to any belief. * * *"

"We pay our own expenses", Elder Dall pointed out. **"We either save money before we go into missionary service, or our folks pay our way.**

"The modern apostles travel in pairs. Theirs is the endless trail, eating and sleeping where they are invited. A bedroll is strapped on the back of each bike."

At the present time, as we are informed, Elders called into the mission field must assure the leaders at home of their financial ability to bear their expenses, amounting to from $25 to $60 per month, or their parents must insure the amount. "We pay our own expenses, either by saving money before going into missionary service, or our folks pay our way", therefore we are working without purse or scrip.

What is the philosophy of this working without purse or scrip? The Lord says:

Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left. and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money. And he who feeds you or clothes you, and gives you money, shall

in no wise lose his reward. And he that doeth not these things is not my disciple; by this you may know my disciples.

Then, how are the Elders to test the people and find the disciples of the Lord, if they do not give them a chance to prove themselves. They ride about now on motor-bikes, and if no entertainment is accorded them they go to hotels and pay their way with the money they have saved or that which their parents provide them with.

Can anyone visualize the Apostles of old or Brigham Young, Heber C. Kimball or Wilford Woodruff working as missionaries as these Elders are doing? The writer's father performed a five-year mission in India and England, leaving his home with 50c and receiving no money from home during his five-year absence.

We are not objecting to Elders paying their way, riding bicycles, in pullmans, playing baseball, or sight-seeing half their time if that is what the Church wants them to do, but we are somewhat chagrined to have them work as they seem to be doing, under the mistaken idea that they are working as the Lord told them to work, without purse or scrip, and that they are giving the people a chance to earn a blessing or prove their unworthiness for a blessing, when they must know they are not doing so. A return to fundamentals in missionary work is very desirable.

THERE MUST BE A BETTER WAY

We are continuously being reminded of laborers' big losses and the consequent disruptions in the economics of the nation caused by the many strikes. Since V-J day it is estimated that the losses to labor amounts to $1,985,000,000, with a total man-day loss in all industries of 193,000,000. These figures are so colossal they dwarf the imagination of man; yet they represent the economics of our own United States. We read:

Strikes are proving less popular in 1948 than they were in 1946-7. The high cost of strikes is influencing both labor leaders and management in many basic industries to seek settlement short of strikes.

Losses of strikes, in wages and production, are enormous for the 33 months since war's end. Recently, fewer strikes have been producing any gains in pay or other benefits to offset strikers' losses.

Workers in meat packing have just lost ten weeks of work with not a single gain, to show for it. In coal, John L. Lewis lost his first 1948 strike. That cost the miners 36 days of work, worth an average of about $500 to each miner, and the union may lose $1,400,000 in a fine.—Special World Report, April 16, 1948.

It would almost appear that labor unions are a failure; that the small financial gains made by employees by their frequent strikes are far from profitable in the long run. Strikers out of work many weeks, with industries tied up are expensive and, like the water that runs under the wheel, it becomes a total and irrecoverable loss to that wheel.

In a strike the men thrown out of employment are not the only ones to suffer. Wives and children are often reduced to want and the rigors of economy far beyond their physical strength to endure; besides irreparable loss to the industrial world and the innocent public.

It may be assumed that union funds are used to alleviate much of the suffering caused to strikers' families, but be that as it may, such funds must first come from the pay checks of the workers; and union officials, agitators and other heavy expenses must first be paid from these accumulations before the strikers can join in the handout. Therefore, his funds are not only providing for himself during the strike, but are helping to keep up expensive organization, often all out of proportion to the services rendered.

This struggle between capital and labor has been going on since the beginning of time, and men are often be-

side themselves to decide "what's the use?" Still there seems a logical reason for unions. Take the one union, that of soft coal, of which the turbulent John L. Lewis is head. The gains of Mr. Lewis are not all reflected in increased salaries for the miners. The United States News and World Report lists them since 1940 as follows:

Hourly pay upped from 85.7 to $1.63.

Travel pay, none in 1940, 1 hour a day now.

Vacation pay, none in 1940, $100.00 a year now.

Lunch-time pay, none in 1940, 85.5c a day now.

Extra night pay, none in 1940, now 4c an hour, 2nd shift; 6c an hour, 3rd shift.

Welfare fund, none in 1940, $50,000,000 a year now

Tools and Equipment supplied by miner in 1940, now by Company.

Safety rules, on State basis in 1940, now under Federal rules enforced by operator-union committee.

State compensation for mine accidents, not mandatory in some states in 1940; now applies to all states.

Pay differential, in 1940, 5.7c lower in southern states, now same rate north and south.

Take-home pay, $30 north, $28 south, 35 hours, now $84.82 for 48 hours.

It would appear that many of these gains are substantial and would not have been awarded but for the demands of the union. No wonder the coal miners are loyal to Mr. Lewis.

But there must be a better way to manage the financial problems of the world. Why cannot labor and capital peacefully sit together and adjust their differences amicably without recourse to industrial war. Why should these industrial upheavals with their consequent paralysis, rancor and madness, be necessary?

Civilization has taken a long step toward peace, but it has far yet to go. There was a time when all differences were settled by resort to the sword, a time when "might was right", and the strong alone survived. But under that system today's strong nation becomes weak to morrow. A constant shifting took place and for no good reason, except as nations became soft through moral degeneracy, they by force were subdued and took their places among the defeated.

Egypt, Babylon, Persia, Syria, Greece and Rome, each ruled then fell to stronger and more virile powers. However the American nation was set up under the inspiration of God to survive, if it would lead a righteous course. This nation has had serious reverses, but it is now looked upon as the leader among the nations. The United States is dominant. The government occupies a unique position. Of all the nations of the earth it should learn to settle its industrial difficulties in peace and equity.

Certainly the United States has the opportunity of survival, but will it embrace that opportunity. Certainly these industrial conflicts must yield to more sane and wholesome settlements. Labor has its rights; capital must not be throttled. Both powers must learn the path of peace and equity. There is a better way, **and that way must reflect the spirit of the great King whose right it is to reign—even our Lord Jesus Christ.**

CRIME

America today is a breeder of crime, in fact this verdict may be pronounced against the civilized world. But we in America, particularly in the United States, feel the heavy "sword of Dam-

ocles'' hanging over us because of lawlessness on every hand.

The report of J. Edgar Hoover, of the FBI, we feel, quite accurately describes the present crime pulse of our country. ''A serious crime occurred every 18.9 seconds in the United States, during 1947, a total of 1,665,110—such offenses as burglary, rape, larceny, auto theft, felonious homicide, robbery and aggravated assault. The bulletin reports that boys and girls under 21 accounted for 16.1 per cent of all arrests during the war.''

The Director comments ''that in all too many instances homes have become merely places of living in contrast to places of learning. * * * Compared with the pre-war averages for 1938 to 1941, murders increased in the nation 15.4 per cent last year. Mr. Hoover points out that the real reduction in the crime rate will not be realized until every adult recognizes his responsibility to youth and his duty as a citizen.'' (Salt Lake Tribune, 4-10-48).

Mr. Hoover has touched a vital spot, one that should call to arms parents, churches, civic organizations and the state's constabularies. All these agencies, it would seem, have declared a ''holiday'' and have turned themselves loose to bask in the lap of pleasure and to forage on one another.

Could Mr. Hoover know the uncaught criminals, such as those guilty of malfeasance in office, misappropriation of funds, sex irregularities, arson, petty thievery, and the like, his report would be overwhelmingly startling.

''All is not gold that glitters''. The churches are not serving the people as they should. There is too much tinsel and folderol and too little of real value in their present theology.

In the Mormon Church, for instance, and we mention this church because we are better prepared with facts concerning it, it is reported that Elder Joseph Fielding Smith of the Quorum of Twelve, **recently stated in a Stake Conference that less than 20% of the membership of the Church today are EVEN candidates for the Celestial glory. This out of a boasted membership of a 1,000,000 shows a weakened situation that is startling. Not all candidates are elected—about 50% only, and of those who are elected many are not taking a course to insure them exaltation.** But if out of 1,000,000 members only 10% cane hope to achieve the Celestial glory, what is that great religion of all religions doing for mankind?

It is our conception that all spirits permitted to take mortal bodies, and who later become Latter-day Saints, pledged themselves to employ their every energy to make the Celestial glory. At the present time, it would seem that at least 90% of them are falling down. Why is this? Is it because something vital has been taken out of our ritual? It must lack the element of cohesion. Something is fundamentally wrong. If less than 20% are even candidates for Celestial glory, it goes without saying that more than 80% are candidates for damnation. And if that is true of the Mormon Church that was founded upon direct revelation from heaven, what about all other so-called Christians? Those who are not even candidates for Celestial glory must be engaged in occupations that make for this great crime wave now festering the land.

The outlook, to say the least, must be terribly disheartening to those who seriously contemplate the work of salvation for a fallen world.

WAS CHRIST A JEW?

The Mormon Church, in the Deseret News (Church Section), July 4, 1948, says Jesus was a Jew and was technically king of the Jews. This answer of the Deseret News has caused much acrimonious controversy among its readers.

Was God, the Father, a Jew? Whatever nationality he claimed so was Jesus, for he is the Son of God, literally. Was Jesus king of the Jews? He is rightfully king of the earth, and will some time take his place.

Who is God the Father of Jesus Christ? He is Adam—Michael. **"The Lord told me", said Heber C. Kimball, "that Jesus Christ was the Son of Adam."** (Michael, Our Father and Our God, p. 23).

Brigham Young said:

> **Things were first created spiritually. The Father actually begot 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 the flesh himself, * * *. When the time came that his Firstborn, 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.—J. of D., 4:217-218.**

Jesus, then, is the Son of his Father Adam or Michael, who is the God of this world, and he is not a Jew.

THE INCOMPARABLE CHRIST

(The Cross and the Flag)

He came from the bosom of the Father to the bosom of a woman.

He put on humanity that we might put on divinity.

He became the Son of Man that we might become the sons of God.

He left the region where the rivers never freeze, winds never blow, frosts never bite, flowers never fade; where no doctors are needed, because no one is ever sick; where graveyards never haunt, death never comes, where no funerals are ever conducted.

He * * * lived in poverty and reared in obscurity; only once did He ever cross the boundaries of His own small country; He had no wealth or influence, training or education, and who's parents knew nothing of the niceities of social tradition.

In infancy He startled a king; in boyhood puzzled the wise; in manhood ruled the course of nature.

He healed the multitudes without medicine, and made no charge for His services.

He never wrote a book, yet all the libraries of the world could not contain all the books that could be written about Him.

He never wrote a song, and yet He has provided the themes for more songs than all earthly writers combined.

He never founded a college, yet all the schools of earth have not had the students that sat at His feet.

He never practiced medicine, yet has healed more broken hearts than the world has ever taken note of.

He never marched an army, never drafted a soldier, or fired a gun, yet no Leader has ever had the volunteers, who under His orders, made rebels stack arms and surrender at His command, never firing a shot.

He is the star of Astronomy, the Rock of Geology, the Lamb and Lion of Zoology, the Harmonizer of all discords, and the Healer of all diseases.

Great men have come and gone; He lives on.

Herod could not kill Him; Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him.

He laid aside His purple robe for a peasant's gown.

He was rich, but for our sake became poor, that we might be rich.

How poor? Ask Mary! Ask the wise men!

He slept in another's manger; he rode another's beast; He was buried in another's tomb.

All others have failed; He never.

The ever perfect One; the Chief among ten thousand; altogether lovely;

THE INCOMPARABLE CHRIST.

QUESTIONS AND ANSWERS

Question: Has the name of the brother of Jared been revealed?

Answer: Yes. The name of the brother of Jared is Mahonri Moriancumer. In a note to an article on the Jaredites, Elder George Reynolds said, concerning the revealing of the name, which is not found in the Book of Mormon:

"While residing in Kirtland, Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door, he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the baby boy the name of Mahonri Moriancumer. When he had finished the blessing, he laid the child on the bed, and turning to Elder Cahoon he said, 'The name I have given your son is the name of the brother of Jared; the Lord has just shown (or revealed) it to me.' Elder William F. Cahoon, who was standing near, heard the Prophet make this statement to his father; and this was the first time the name of the brother of Jared was known in the Church in this dispensation." (Juvenile Instructor, Val. 27, p. 282).

Question: Was the wife of Moses a descendant of Cain?—A. J., Logan, Utah.

Answer: No. She was a descendant of Abraham. (See Genesis 25.) If she had been a descendant of Cain her children could not have held the priesthood, and yet the sons of Moses and of Aaron were given the priesthood. This alone should be sufficient evidence that the mother of these children, the wife of Moses, was not a descendant of Cain. (See D. & C., 84:6)

TANDEM POLYGAMY

New York, May 1 (INS)—Arline Judge, divorced last week from Bob Topping, who married Lana Turner, said Saturday she will take as her sixth husband George Ross, Jr., New York insurance executive, next Wednesday. This is the fourth marriage for both Lana Turner and Bob Topping.

The marital farce that is running wild in this so-called Christian nation, is slowly but surely damning our civilization. Men change wives and wives change husbands, almost as freely as a housewife exchanges items of clothing the day after Christmas. Many of these people blow themselves green at thought of two women seeking motherhood, choosing the same man as their husband, yet they unblushingly go on living a sexual polygamy that is no less than adultery in the most brazen form.

Such men and women, under ancient divine laws, would be termed whoremongers and prostitutes, yet in this day they stand high in society, in their churches and in their civic organizations.

Selective polygamy, such as Latter-day Saints believe in, is infinitely pure and more honorable; yet under our church inspired laws (the laws were recently changed and made more rigid by advice and counsel of leaders of the Mormon Church) to associate with more than one woman, the mothers of your children, now subjects one to a five year term in the state penitentiary. "Consistency, thou art a jewel."

A BRITISHER ON POLYGAMY

Goeffrey Carr writes in the Sunday Pictorial, Londan (2-10-46), quoting Goeffrey Pardoe: "There are plenty of households in the land which can maintain two wives. * * * There is not a negligible number of first wives but who would welcome a second one, if it were made respectable, and so not

shameful to her; and there are unmarried women who would accept the slight differentiation of status." * * * Mr. Pardoe sums the whole grand idea up like this: "There should be encouragement for all surplus women to become mothers, either in or out of some kind of marriage."

We naturally differ from Mr. Pardoe's suggestion of surplus women becoming mothers either in or out of some kind of marriage, holding that every normal woman has the right to motherhood by the husband of her choice, whether it involves monogamy or polygamy. If two women choose the same husband and the arrangement is satisfactory to all concerned, there is no room for an objection of a third party.

STRENGTH FOR THE DAY

By EARLY L. DOUGLASS, D. D.

Prison Bars Unavailing

In this day of religious freedom, it appears unthinkable that men should ever have been cast into prison for their religious convictions. Yet the centuries have been stained with dishonor.

John Bunyan was cast into Bedford jail, and if one goes to Bedford, England today he sees the lock which secured the door against this glorious man of God. For twelve years he lay in jail. He might have been forgiven if he had sunk into bitterness. He might even have lost his faith. Certainly the best one could have hoped was that he would come forth, his health unimpaired, with some good faith and cheer left to sustain him.

But while he was in Bedford jail, John Bunyan wrote The Pilgrim's Progress. For pure, unadulterated literary skill, the piece stands almost without parallel in the language. It is English prose at its best. But its literary value is insignificant compared with the spiritual power it has infused into the hearts of people through long generations.

The only real prisoners are the people who make themselves prisoners. Man cannot incarcerate his fellows in prison. Men behind prison walls can still be free if their hearts are free, and those who are in truth prisoners are the ones whose sins and weaknesses have made them so.

WAR AND DIVORCES

The aftermath of war is always painful. England is now experiencing a great social upheaval which will not be corrected until the little Island experiences a spiritual awakening and accepts the truth as manifested in the revelations of the Lord to His Prophet, Joseph Smith. The following press dispatch is as the "writing on the wall" and is in no wise reassuring:

London, May 10 (CTPS)—Britain's divorce mills churned out 54,768 decrees during the year from May 1, 1947, through last April 30, it was revealed.

The courts are busier than at any time in history handling matrimonial problems, and there is no sign of a let-up. Because of congestion in court calendars, 16 special commissioners were set up in London and the provinces to help out with divorce suits.

The number of divorces in 1938 was 10,000. In 1932 they numbered 4000, and in 1887 only 350.

THE CALF PATH

One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then 200 years have fled,
And, I infer, the calf is dead.
But still he left behind his trail,
And hereby hangs a mortal tale.
The trail was taken up next day
By a lone dog that passed that way,
And then a wise bell wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out,
And dodged, and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migration of that calf,
And through this winding woodway stalked
Because he wobbled when he walked.
This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun
And traveled some three miles in one,
And thus a century and a half
They trod the footsteps of that calf.
The years passed on in swiftness fleet,
The road became a village street,
And this, before men were aware,
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis.
And men two centuries and a half
Trod in the footsteps of that calf;
Each day a hundred thousand rout
Followed the zigzag calf about;
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.

—Fact and Fiction.

TRY THIS

If you can't be a pine on the top of the hill
Be a scrub in the valley—but be
The best little scrub by the side of the hill:
Be a bush if you can't be a tree.
If you can't be a bush be a bit of the grass
And some highway some happier make;
If you can't be a muskie, then just be a bass
But the liveliest bass in the lake.
We can't all be captains, we've got to be crew,
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.
If you can't be a highway, then just be a trail,
If you can't be the sun, be a star;
It isn't by size that you win or you fail—
BE THE BEST OF WHATEVER YOU ARE

A lady and a little boy boarded a street car, paid one fare, and started down the aisle.

"Just a minute", called the motorman, "you'll have to pay a fare for the boy, too."

"But he's only three years old", she protested.

"He looks like six to me."

"I'll have you nnderstand that I've been married only four years."

"Look, lady, I'm only asking for a fare, not a confession!"

Noah, after the flood subsided, opened the doors of the Ark, and released the animals. All living things rushed to freedom, except two snakes who lingered in a corner. "Why don't you go forth and multiply?" asked Noah in a stern voice.

"We can't", moaned one. "We're adders!"

GRADATIM

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And we mount to its summit round by round.

I count this thing to be grandly true;
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and, ere the night
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men—
We may borrow the wings to find the way—
We may hope and resolve and aspire and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls,
And the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies.
And we mount to its summit round by round.

—Dr. J. G. Holland.

The landlord was making one more attempt to collect rent from his tenant, a poet.

After the tirade the poet spoke up: "Why, sir, you ought to pay me for living here. In a few years' time people will be looking up at this miserable attic and saying: "That's where Miller, the poet used to live."

"Well, they needn't wait all that time", answered the landlord, "If you don't pay me by 11 o'clock they can say it tomorrow."

Wife: 'You can't make a silk purse out of a sow's ear."

Husband: "No, but a woman can get a mink coat out of an old goat."

During a grammar lesson one day the teacher wrote on the blackboard: "I didn't have no fun at the seaside."

Then she turned to her pupils and said to one: "Roland, how should I correct that?"

"Get a boy friend", he answered.

TRUTH

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

VOL. 14. SEPTEMBER, 1948 NO. 4.

PRIESTHOOD

Remarks Made by
PRESIDENT BRIGHAM YOUNG
Mill Creek Ward, May 7, 1861

The Office of a Bishop; Its Functions; the Highest Order of Priesthood Explained

IN order to come to a proper understanding—to see eye to eye—it is necessary that we be instructed, that we may be workmen that need not be ashamed before God and his holy angels. I pray for you continually, that the wisdom of God may rest upon you and upon all his Saints. I am happy for the privilege of meeting with you, and can say according to the best of my knowledge, that there is a great improvement in the midst of the Saints: they are increasing in understanding. The little apparent difficulty you seem to have here is no difficulty at all. In the rise of this Church, and for years afterwards, if four men had been appointed to live in the capacity of a neighborhood, there would have been more real difficulty in one month than there has been in this Ward since Brother Miller has been its Bishop. This proves that the people are learning to let things alone that they do not know to be right, and wait until they know what right is. This is a great lesson to learn. It is also a precious gift, that some people seem to be possessed of, to have knowledge enough not to talk until they can say something to advantage and benefit to themselves, or others, or both.

The instructions some of you need here I presume would be good for all. It is not always an easy matter for persons to understand the true position they really hold before God and before their brethren. People do not seem to understand fully their position and the duties they are called upon to perform; but when a person comes to understanding, he will not go amiss. There are so many traits in the lives of the people possessing the Priesthood, that, touch it where you will, you cannot touch it amiss; and if you know and understand it, it is to you a source of great satisfaction, while those who do not understand are still left in the dark.

When Brother Miller was at the Seventies' meeting in the city, a week ago last Saturday, I made some remarks on the items of doctrine before us, and

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is CONDEMNATION BEFORE INVESTIGATION."

the clerk wrote down a few of them. I took, I think, the purport of these remarks, and published them in the last week's News. **I then and there stated that a Bishop, in his Bishopric, cannot try any individual for error in doctrine. In reflecting upon this, let me ask, how do we understand doctrine? By revelation. What are the privileges of a Bishop? Has he the privilege of the administration of angels? Yes; this belongs to the lesser Priesthood. Has he the privilege of using the Urim and Thummim? Yes. The breastplate of Aaron that you read of in the Scriptures was a Urim and Thummim, fixed in bows similar to the one Joseph Smith found. Aaron wore this Urim and Thummim on his breast, and looked into it like looking on a mirror, and the information he needed was there obtained. This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person, by looking into it, can know things past, present, and to come; though none but celestialized beings can enjoy this privilage.** They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror.

The office of a Bishop belongs to the lesser Priesthood. He is the highest officer in the Aaronic Priesthood, and has the privilege of using the Urim and Thummim—has the administration of angels, if he has faith, and lives so that he can receive and enjoy all the blessings Aaron enjoyed. At the same time, could Aaron rise up and say, "I have as much power and authority as you, Moses?" No; for Moses held the keys and authority above all the rest upon the earth. He holds the keys of the Priesthood of Melchisedek, which is the Priesthood of the Son of God, which holds the keys of all these Priesthoods, dispensing the blessings and privileges of both Priesthoods to the people, as he did in the days of the children of Israel when he led them out of Egypt.

This Priesthood has been on the earth at various times. Adam had it, Seth had it, Enoch had it, Noah had it, Abraham and Lot had it and it was handed down to the days of the Prophets, long after the days of the ancients. But the people would not receive the Prophets, but persecuted them, stoned them and thrust them out of their cities, and they had to wander in the wilderness and make dens and caves their homes.

The children of Israel never received the Melchisedek Priesthood; they went into bondage to enjoy it in part but all its privileges and blessings they never would receive in full, until Jesus came, and then but a few of them would receive it. This High Priesthood rules, directs, governs, and controls all the Priesthoods because it is the highest of all.

What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key every power, every authority, communication, benefit, blessing, glory and kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ. In the last week's News I published a portion of a revelation, showing the authority of the First Presidency of the Church, composed at first of Joseph Smith, Sidney Rigdon, and Frederick G. Williams. When this revelation was given, the two last-named brethren were Joseph Smith's counselors, and this First Presidency possessed the power and authority of building up the kingdom of God upon all the earth, and of setting the Church in order in its perfection. You read in the revelation alluded to that when the Twelve were called and ordained, they possessed the same power and authority as the three First Presidents; and in reading further you find that there must needs be appendages and helps growing out of this Priesthood.

The Seventies possess the same power and authority; they hold the keys of establishing, building up, regulating, ordaining, and setting in order the kingdom of God in all its perfections upon the earth. We have a Quorum of High Priests, and there are a great many of them. They are a local body—they tarry at home; but the Seventies travel and preach; so also do the High Priests, when they are called upon. They possess precisely the same Priesthood that the Seventies and the Twelve and the First Presidency possess; but are they ordained to officiate in all the authority, powers, and keys of this Priesthood? No, they are not. **Still they are High Priests of God; and if they magnify their Priesthood, they will receive at some time all the authority and power that it is possible for man to receive.**

Suppose that Sidney Rigdon and Frederick G. Williams had been taken away or had apostatized, as one of them did soon after the revelation I have referred to was given, and there had been only Joseph Smith left of the First Presidency, would he alone have had authority to set in order the kingdom of God on the earth? Yes. Again: Suppose that eleven of the Twelve had been taken away by the power of the Adversary, that one Apostle has the same power that Joseph had, and could preach, baptize, and set in order the whole kingdom of God upon the earth, as much so as the Twelve, were they all together. Again: If in the providence of God he should permit the Enemy to destroy these two first Quorums, and then destroy the Quorum of Seventy, all but one man, what is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now.

Can we go any further? Yes; and I think you will see the reason of it and how easy it is to be understood, and see the propriety of it. I really believe, and it is my doctrine, that if I speak to the brethren by the power of the Spirit of my calling, the evidences are commended to those who hear, and the reasons they see in the spirit of the remarks I make. Suppose the Enemy had power to destroy all but one of the High Priests from the face of the earth, what would that one possess in the power of his Priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. **Cou'd he do this without revelation? No. Could the Seventies? No. Could the Twelve? No. And we ask, Could Joseph Smith or the First Presidency do th's without revelation? No; not one of them could do such a work without revelation direct from God. I can go still further.** Whoever is ordained to the office of an Elder to a certain degree possesses the keys of the Melchisedek Priesthood; and suppose only one Elder should be left on the earth, could he go and set in order the kingdom of God? **Yes, by revelation.**

How came these Apostles, these Seventies, these High Priests, and all this organization we now enjoy? It came by revelation. Father Cahoon, who lately died in your neighborhood, was one of the first men ordained to the office of High Priest in this kingdom. In the year 1831 the Prophet Joseph went to Ohio. He left the State of New York on the last of April, if my memory serves me, and arrived in Kirtland some time in May. **They held a General Conference, which was the first General Conference ever called or held in Ohio. Joseph then received a revelation, and ordained High Priests.**

You read in the Book of Doctrine and Covenants how he received the Priesthood in the first place. It is there stated how Joseph received the Aaronic Priesthood. John the Baptist came to Joseph Smith and Oliver Cowdery. **When a person passes behind the veil, he can only officiate in the spirit world,**

but when he is resurrected he officiates as a resurrected being, and not as a mortal being.

You read in the revelation that Joseph was ordained, as it is written. When he received the Melchisedek Priesthood, he had another revelation. Peter, James, and John came to him. You can read the revelation at your leisure. When he received this revelation in Kirtland, the Lord revealed to him that he should begin and ordain High Priests; and he then ordained quite a number, all whose names I do not now recollect; but Lyman Wight was one; Fathers Cahoon and Morley, John Murdock, Sidney Rigdon, and others were also then ordained. These were the first that were ordained to this office in the Church. I relate this to show you how Joseph proceeded step by step in organizing the Church. At that time there were no Seventies nor Twelve Apostles.

Twenty-seven years ago, on the 5th of this month, in the year 1834, a company started from Kirtland to redeem the land of Zion. Brother Heber C. Kimball and my brother Joseph were in that camp. There had not then been ordained any Twelve Apostles, nor any Seventies, although there was a revelation pertaining to the Apostles and Seventies. There were High Priests, but no High Priests' Quorum. I am relating this as a little matter of history that will no doubt be interesting to those who were not there.

After we returned from Missouri, my brother Joseph Young and myself had been singing after preaching in a meeting; and when the meeting was dismissed, Brother Joseph Smith said, "Come, go down to my house with me." We went and sung to him a long time, and talked with him. He then opened the subject of the Twelve and Seventies for the first time I ever thought of it. He said, **"Brethren, I am going to call out Twelve Apostles. I think we will get together by and by and select Twelve Apostles, and select a Quorum of Seventies from those who have been up to Zion, out of the camp boys."**

In 1835, the last of January or in February, or about that time, we held our meetings from day to day, and Brother Joseph called out Twelve Apostles at that time. **He had a revelation when we were singing to him. Those who were acquainted with him knew when the Spirit of revelation was upon him, for his countenance wore an expression peculiar to himself while under that influence.** He preached by the Spirit of revelation, and taught in his council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face. He followed up that revelation until he organized the Church, and so along until the baptism of the dead was revealed.

I relate these circumstances to show you that a person who is ordained to the office of an Elder in this kingdom has the same Priesthood that the High Priests, that the Twelve Apostles, that the Seventies, and that the First Presidency hold; but all are not called to be one of the Twelve Apostles, nor are all called to be one of the First Presidency, nor to be one of the First Presidents of all the Seventies, nor to be one of the Presidents of a Quorum of Seventies, nor to preside over the High Priests' Quorum; but every man in his order and place, possessing a portion of the same Priesthood, according to the gifts and callings to each. Does not this clear up the subject? (Voices: "It does.") This will explain it to you so that you can understand it. When we find where our callings and positions are in the midst of the people of God, and every person willing to act in the discharge of his duty, there is enough for us all to do. All persons can have all they desire to do to promote the kingdom of God

on the earth; they can exercise themselves in all that God has granted to them to prove themselves worthy before God and the people.

I will again refer to the office of a Bishop. If you will look over the revelations and search the Scriptures, you will find that the office of Bishop was bestowed upon Aaron, Moses' half-brother, for certain services he had performed, which Priesthood was to continue with Aaron's posterity. **We have not the literal descendants of Aaron in the Church to fill the Bishopric, but the Church is mostly composed of the literal descendants of Abraham, Isaac, and Jacob, who are entitled to the Melchisedek Priesthood, that holds the keys of all the Priesthoods ever delivered to the children of men.** But we want Bishops in the Church. Here are brethren settling in different neighborhoods, and we learn that the office of a Bishop is to attend to the temporal affairs of the Church—to see that the poor are taken care of—to see that the brethren judiciously and wisely conduct themselves in the capacity of a community.

The President of the Church cannot attend to these temporal affairs in all the different settlements, and the Twelve Apostles are away preaching, and the Seventies are away preaching, and the High Priests are scattered here and there in their local capacity; and we want men who are literal descendants of Aaron to act in the Aaronic Priesthood, to which pertains the Bishopric; but we have not got them.

Under these circumstances, we take a High Priest and ordain him to the office of a Bishop, to which he is not entitled by lineage; but in his calling he possesses the keys and power of the holy Priesthood of the Son of God on the earth, and this qualifies him to officiate in all the lesser offices. We take this man and set him apart to be a Bishop. "What! ordain a High Priest to the lesser Priesthood?" No; we call it ordaining a Bishop; and though we say, "We ordain you to be a Bishop, with our hands upon your head", it really and virtually means, **"We set you apart to officiate as a Bishop in the midst of the people of God, by virtue of your holy Priesthood, which is after the order of Melchisedek, which is after the order of the Son of God. We set you apart to officiate in this office of the Aaronic Priesthood, blessing you with all the keys and authority of the same."** This Bishop can call two men to be his Counselors, but it would not be so if we had a literal descendant of Aaron.

When we find such a man, and he is ordained to act or is set apart to act in his lineal Priesthood, he is to all intents and purposes a Bishop, and needs no Counselors. This seems to be a great curiosity. A man who is a Priest, and cannot hold any higher office, can preside as a Bishop over a community of people where he is appointed to preside, and dictate the temporal affairs of the people of God, and that too without a Counselor from among his brethren; but a High Priest cannot act in this office without two Counselors. Is not this a novel thing—a strange peculiarity? It requires three High Priests to perform the duties, fill the office, and attend to the callings of a literal descendant of Aaron, who cannot hold a higher Priesthood. That is the order, and what Joseph did is according to the revelation he received.

When we take a High Priest and set him apart to officiate in the office of a Priest as a priest, or as a Bishop, while he is acting in this calling do we expect him to officiate as a High Priest? **When Bishop Miller finds that the Seventies in his Ward are teaching doctrine that he does not believe in, he has nothing to do with the matter while acting in the capacity of a Bishop. He would say, "I stand here as your Bishop, and I have nothing to do with the doctrines you teach. I cannot control the**

higher Priesthood, while in my present calling. I cannot officiate here as an Apostle, as a Revelator, as one who has authority to say 'Thus saith the Lord' to the people concerning spiritual things.'' The Doctrine and Covenants teaches us whom they are to be decided by.

Though Brother Miller, as a Bishop, should say nothing on controverted points of doctrine, yet he can meet with his brethren of the High Priesthood who may be in his neighborhood. **Three High Priests form a Quorum; five form a Quorum; seven form a Quorum; twelve form a Quorum. Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give a revelation concerning that doctrine, and they have a right to receive it.**

If you cannot get the information in any other way, suppose you were upon the islands of the sea, far away from the main body of the Church, you are entitled to the administration of angels **who administer in the terrestrial kingdom;** and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine.

In the capacity of a Bishop, has any person a right to direct the spiritual affairs of the kingdom of God? No. In that capacity his right is restricted to affairs in a temporal and moral point of view. He has a right to deal with the transgressor. I do not care what office a transgressor bears in the Church and kingdom of God, if he should be one of the Twelve Apostles, and come into a Bishop's neighborhood, and purloin his neighbor's goods, defile his neighbor's bed, or commit ony breach of the moral law, the Bishop has a right to take that man before himself and his council, and there hold him to answer for the crime he has been guilty of, and deal with him for his membership in the Church, and cut him off from the Church to all intents and purposes, to all time and eternity, if he will not make restitution and sincerely repent. ''What! one of the Seventies?'' Yes. ''One of the High Priests?'' Yes. ''One of the Twelve Apostles?'' Yes, anybody that happens to come into his neighborhood and transgresses the moral law.

On the other hand, can the Seventies try a Bishop? No. **Can the High Priests try him? No, unless they call twelve High Priests in the capacity of a High Council; and then you must have the Presidency of the Melchisedek Priesthood to preside over the council, and there you can try a Bishop. How curiously it is all woven together to make the fabric so strong that no one man or set of men can rend it asunder!** The Lord has so effectively woven it for the salvation of the people, that it takes tremendous power to destroy it from the earth.

All this is designed to guard against evil. A Bishop can try a man for a breach of moral conduct, but he cannot sit in judgment on controverted points of doctrine, for they are to be referred to those who hold the keys of the higher Priesthood, and their decision is the end of all strife.

In trying all matters of doctrine, to make a decision valid, it is necessary to obtain a unanimous voice, faith, and decison. In the capacty of a Quorum, **the three First Presidents must be one in their voice—the Twelve Apostles must be unanimous in their voice, to obtain a righteous decision upon any matter that may come before them, as you may read in the Doctrine and Covenants. The Seventies may decide upon the same principle. Whenever you see these Quorums unanimous in their declaration, you may set it down**

as true. Let the Elders get together, being faithful and true; and when they agree upon any point, you may know that is is true.

I will now say a few words upon the callings of men in a neighborhood or Ward capacity. Some of the High Priests may be ordained to officiate in callings pertaining to the Church in Ward capacities. Now I will ask the Bishop of this Ward if he has a right to neglect this Ward to meet with the High Priests' Quorum in their meetings. He has no such right—he has no right to neglect this Ward one minute for the sake of such meeting. That is not his right and calling when his services are required here as Bishop.

There is a poor widow, a sick family, business is going at random here and there, and he has no right to believe that he has the privilege of leaving all his Ward to look out for themselves, and say, "If you do well, it is well; and if you do ill, I cannot help it, I am going to my Quorum meeting." It is his duty to devote his time, from New Year's morning to New Year's morning again, for the benefit of his ward. He is placed to preside over it, and he will dictate all in his Ward. If he sees a Seventy or a High Priest squandering his property, or if he sees any getting drunk, gambling, or loafing about, wasting their time, he has a perfect right to call them to account.

We have **mass** Quorums of Seventies in most of the settlements in the Territory; and I have frequently thought, if the brethren did not improve pretty fast, the title would have to be altered a little; but as they have improved, we do not see any necessity for making the application and calling them **muss** Quorums. Joseph Smith never would permit the Seventies to get together and believe themselves a separate body from the rest of the Church. I never cared much about this, for I was not a particle afraid that they would get any power that truly does not belong to them; for, if they did, I was always satisfied that it would be blown to the four winds.

I want to inform the Seventies living in Bishop Miller's Ward (and what I now say applies to all the other Wards and Bishops), if he calls on them to act as Teachers, it is their imperative duty to act as Teachers, seeking to benefit and bless the people by enlarging their understandings, that they may prove themselves before God and one another. There is a world of intelligence to impart, and the Priesthood (in its various callings, appointments, helps, and governments), is the means, through its ministers of imparting it to the people. It is not the duty of a Seventy or High Priest, who is appointed a Teacher or a Bishop, to neglect the duties of those callings to attend a Seventies' or High Priests' meeting. Attend to the wishes of your Bishop, and never ask who has the most power. The man who has the most power with God will wield it, and earth and hell cannot hinder it.

Talk about power, and "I want you to give me influence!" There are but few things that offend me more than to have men come to me and say, "Brother Brigham, give me influence, for I am a great man in this kingdom." And what would he do with it? He would take himself and all who would follow him to the Devil. Every man who has true influence has obtained it before God through faithfulness, and in all such cases there is not the least danger but what he will have it before the Saints. It is the man who converses with the heavens, who delights in doing so, and knows for himself that this is the kingdom of God, who has true influence.

As I said last Sabbath, the greatest proof and the least to prove that this is the kingdom of God, consists in its embracing every truth and rejecting every error, and that embraces God and heaven and all holy beings. Who,

then, has the greatest power? Those who best do the will of God.

When a Bishop calls upon a man to officiate as an assistant to him, he does not call upon him as a Seventy or as a High Priest, but as one of his own family—as a member of his Ward. You know what the Spirit of the Lord teaches me, to see that the widows go not hungry, that the orphans are clothed, and every able-bodied man is judiciously and profitably employed, and that every man is doing his duty—to see that the cattle and wagons are got together when they are wanted; and it is as much the duty of the Seventies to look after these matters as it is the duty of any of their brethren. When the Bishops say, "Go and drive that team, do this, or do that", "Oh, yes" says a Seventy "with all my heart. Bishop, we thought we would meet once a week as Seventies or High Priests; can we have your permission?" "Yes; go to the school-house and sound life eternal to the people."

Told by their President to have a **muss** Quorum meeting here! No; no such power is vested in the Seventies anywhere. No man gets power from God to raise disturbance in any Branch of the Church. Such power is obtained from an evil source.

Now, High Priests and Apostles, go to with your might and assist your Bishops in providing for the widows and fatherless.

If Bishop Miller is not responsible for this Ward, to dictate all this Ward, who is? He is the man that is appointed here to preside, and as a High Priest he has a right to meet with his brethren of that Quorum, and to baptize, confirm, bless children, administer to the sick, and perform all other duties pertaining to the office and calling of a High Priest. His being a Bishop does not take away any of his Priesthood or power.

May God bless you! Amen.

Journal of Discourses, 9:86-93.

TO WHOM SHALL THE SAINTS PAY TITHES?

We are frequently accosted with the inquiry, **"Since the Church is out of order are we under obligation to pay tithing, and if so, to whom shall we pay it?"**

Tithing is an eternal law. It was doubtless announced in the day of Father Adam. We know that Abraham paid tithes to Melchisedek who was a Great High Priest, therefore Abraham paid tithes to the Priesthood in his day.

In answer to the Prophet Joseph Smith's inquiry, "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing", the Lord told him:

> **Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion, for the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church.**
>
> **And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, FOR MY HOLY PRIESTHOOD, SAITH THE LORD.—D. & C., 119:1-4.**

And again:

> **It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to this law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God. —Ib. 85:3.**

And again:

> **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.—Ib. 64:23.**

This is the law of tithing. In our view, it is just as incumbent on the Saints to observe this law today as it has ever been, and it will remain so throughout life.

Now, to whom shall it be paid?

President Heber J. Grant, at the April Conference of the Church held in 1931, made the following statement, which the Church accepted by vote, and which is still the rule of the Church:

DECRIES PROPAGANDA

I desire to bring to the attention of the members of the Church some very regrettable and most annoying circumstances. I have taken occasion in times past to denounce the conduct of persons both within and without the Church who have palpably sought to bring disgrace upon the Church and reproach to its leaders in the circulation of propaganda for and the unlawful practice of pretended "plural marriage". Notwithstanding the positive, unequivocal declarations which I have made from time to time on this subject, and in spite of the vigorous and unvarying prosecution within the courts of the Church, from the tribunals of the bishops to the Council of the Twelve Apostles, of cases arising out of violations of the law of the Church borbidding absolutely the practice of plural marriage—notwithstanding all these efforts on the part of the authorities of the Church to suppress the unlawful practices and propaganda of these people, we find that there are still a number, relatively small, we hope, who persist in teaching the doctrine and maligning the leaders of the Church.

PUNISHED WHEN FOUND

Wherever the Authorities of the Church have been able to locate such persons and secure sufficient definite evidence to warrant their conviction, they have, without fear or favor, been dealt with and excommunicated from the Church. This procedure is the limit of Church jurisdiction. **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 toward this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person.

TO PROTECT THE UNWARY

There are always to be found in any large group of people some who are uninformed, credulous, and easily susceptible to the persuasions of more forceful personalities. Such persons are often well-meaning and at heart very devoted to the Church. It is a matter of sorrow and deep regret to us that some such members of the Church have been inveigled by designing men and fanatics into the support and practice of unlawful relations. It is largely for the protection of such class of people within the Church and similarly minded converts to the Church that we feel the necessity of stressing this unpleasant subject so much.

The machinations of the proponents of unlawful marriages are, of course, carried on largely in secret. The Church has no adequate way of thwarting their endeavors before much harm is often done, although the officers of the Church, from the highest to the least, are definitely instructed to be constantly on the watch for such teaching and propagandists. We have hesitated somewhat to make public statements or denials to charges and false assertions published in literature sent out by these enemies of the Church and its administration, because we have felt that added publicity to their pernicious statements would be gratifying to them and probably useless in stemming their activity. There is scarcely a man among the leading authorities who has not been defamed by them, both in print and speech.

WIDELY CIRCULATED

They have circulated their literature as widely as possible with their available means, even sending defamatory pamphlets to the missionaries of the Church in their fields of labor, extending to Europe. We suppose that in some instances this material may fall into the hands of investigators, weak members of the Church, and others who already, by reason of misrepresentation, are prejudiced against us. There are some, undoubtedly, among these who give credence to that which they read, although, of course, we should be able to expect and we do expect that no missionary of the Church would credit such false assertions. * * *

ABSOLUTELY FORBIDDEN

Now, in conclusion, let me state again, as I have done many times before—and my statement is meant for every member of the Church of Jesus Christ of Latter-day Saints, for our neighbors and friends who dwell in the communities where we live, and for the whole world—that the Church does not countenance, aid, abet, tolerate or sanction in any way, shape or form the contracting of so-called "plural marriages", but that

on the contrary it absolutely forbids the members of the Church from entering into any such unlawful relations or teaching or encouraging such practices, and that it will continue in the future as it has done in the past to deal with and punish to the extent of its authority any persons who violate these injunctions. I do not know how to make it plainer or more forceful. If I did I would do so. * * *

THE POSITION OF THE CHURCH

I want the officers of our Church, our missionaries, all who in any manner represent us, to know beyond any doubt whatsoever that this is the straightforward, honest, unequivocal position of the Church, and I want them all to know that any person or persons who question this assertion cast reflection upon the honor and integrity of the men who stand at the head of the Church as its General Authorities, for this statement sets forth not only my own views and purposes, but it is sustained in every detail, in letter and in spirit, by each and every member of the First Presidency, the Council of the Twelve Apostles, the Presiding Patriarch, the First Council of Seventy, and the Presiding Bishopric, to whom it has been submitted and by whom it has been unanimously approved.

And I wish to say that I want it understood THAT SO FAR AS GOD GIVES ME POWER to give His word to the people, it is the word of the Lord. * * *

STATEMENT SUSTAINED

I would like all those in this congregation who feel to sustain this statement that I have read to you to manifest it as the Apostles and all of the General Authorities have done, by raising their right hands.

(The congregation responded by raising their hands).

I have never seen such a lot of hands held so high in my life.

All those who are opposed to this statement will please raise their hands.

(No hands were raised).

Our enemies do not seem to be here.

Since the Church is under a pledge to use its endeavors to assist the civil authorities in the prosecution of those living the Celestial law, and since its means are also pledged to this end, and since its means are the accumulated tithes of the people, the question naturally arises, **"Should we contribute to the Church our tithes which are being used to persecute our brethren and sisters; shall we help to place our kith and kin in prison, separating husbands from wives, children and friends, forcing wives and children upon public charity and breaking their hearts with grief?"**

Since this resolution was adopted, with the aid of the Church leaders there have been some fifty arrests of men and women involved in living or teaching the law of plural marriage, which they were induced to do under instructions from the Prophets Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, and by the direct revelations of the Lord, which instructions they feel still stand.

Out of these arrests, all of whom spent time in the County Jail awaiting appearance bonds, one, a lady, spent 30 days there and was fined $500.00; fifteen of them have spent from seven to thirty-one months in the Utah penitentiary, one being fined $500.00, two in the State penitentiary at Florence, Arizona, six others are now doing time in the Federal penitentiary at Tucson, Arizona, and eighteen others are under sentence of one year in the County jail, their case being appealed.

The expense of these defendants in procuring bonds, in defending themselves in the courts, in court fines, and in appeals of their cases, has been enormous. Besides the printing of numerous briefs, their Attorneys have made a trip to Wichita, Kansas, six trips to Washington, D. C., and two trips to Denver, Colorado. This expense, amounting to thousands of dollars has been raised by the Priesthood Council at a considerable sacrifice and a very great effort.

Now, to whom do you think you should pay your tithes—to the Church which is responsible for all this calam-

ity, or to the Priesthood to whom Abraham paid his tithes?

Follow your own impressions, but pay your tithing as the Lord has commanded.

THE CONSTITUTION IS AS FIRM AS THE ROCK OF AGES

By ORSON PRATT

From a Discourse Delivered in the Tabernacle, October 26, 1879

What is an ensign? It is not only something unto which the people will gather, but it is something of divine appointment, something that the Lord organizes, something that will be a pattern to all peoples, nations and governments erected in the mountains, and He calls upon all the inhabitants of the earth to see it. In another place the Prophet Isaiah says: "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Can you hinder it? Can you oppose the almighty hand of Jehovah that he shall not accomplish His purposes? It cannot be done. You may afflict, you may pass laws, you may call upon distant nations to help you, you may shut down the emigration against the Latter-day Saints, you may drive them, you may burn their houses —you may do all this, but they will continue to live and to stretch forth in spite of all the powers beneath the heavens, and become a great people under the Constitution of this great land.

We never want to be freed from the Constitution of our Country. It is built upon heavenly principles. It is established as firm as the rock of ages, and when those that abuse it shall moulder in corruption under the surface of the earth; the American Constitution will stand and no people can destroy it, because God raised it by our ancient fathers, and inspired them to frame that sacred instrument.

The Constitution is one thing; corrupt politicians are another thing. One may be bright as the sun at noonday, the other as corrupt as hell itself; that is the difference. Because we have a good Constitution that is no sign that the strong arm of the law, founded upon that Constitution, will protect the minority as well as the majority. The politicians may suffer the majority to trample upon the rights guaranteed by that Constitution to the minority. They have done it before, and perchance they will continue to do it until they are wasted away. Then will be fulfilled another saying in this same chapter which I have read—"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

Now, there are a great many cities in the United States that will not be totally destroyed when the inhabitants are swept off the surface of the earth. Their houses, their desolate cities will still remain unoccupied until Zion in glory and strength shall enlarge the place of her tents, and stretch forth the curtains of her habitations. That is the destiny of this nation, and the destiny of the Latter-day Saints. Amen.—Journal of Discourses, Vol. 24, pp. 31-2.

ADAM-GOD

Brigham H. Roberts vs. John A. Widtsoe, et al.

John Widtsoe, Joseph Fielding Smith and other leading lights now publicly deny that Brigham Young ever taught that Adam is our Father and our God, the only God with whom we have to do, the literal and spiritual Father of Jesus Christ, our Redeemer.

With this teaching Mormonism has been charged for decades, which teaching, along with others, were considered by the Presbytery of Utah with being sufficient reason that Christians might not fellowship the Mormon people. These Presbyterian objections—ten in

number—were printed in the Deseret News, July 8, 1921, and B. H. Roberts on July 10, 1921, undertook to answer these in the Tabernacle; his answer was printed in the News, July 23, 1921, and the objections and answers have several times been printed in pamphlet form, once by the Home Missions Council and Council of Women for Home Missions, 156 Fifth Avenue, New York, under the title: TEN REASONS WHY CHRISTIANS CANNOT FELLOWSHIP THE MORMON CHURCH.

The sixth reason and B. H. Roberts' answer follow:

The Mormon Church teaches that Adam is God, the Supreme God, the Creator of this world, our God, and the only God with whom we will have to do; and that Jesus is his son by natural generation.

As a matter of fact the "MORMON" CHURCH does not teach that doctrine. A FEW MEN IN THE "MORMON" CHURCH HAVE HELD SUCH VIEWS, AND SEVERAL OF THEM QUITE PROMINENT IN THE COUNCILS OF THE CHURCH, but the Church has made announcement of no such doctrine, nor has the Church propounded it to the world or accepted it by any article of its faith. Here I invoke the principles laid down in the early part of my remarks, viz., that the Church may only rightly be charged with those doctrines which may be adduced from the official documents she herself sets forth as the sources of her doctrine, the very revelations of God that she has officially accepted; and from these sources the above may not be proven. Brigham Young and others may have taught that doctrine, but it has never been accepted by the Church as her doctrine, and she is not in any way responsible for it.

It will be noticed that Elder Roberts admits Brigham Young and others taught the Adam God Doctrine, and he had a clear and fine opportunity to declare the doctrine false; instead he points out that it is not a **Church** doctrine. Now, Plural Marriage was not a **Church** doctrine for more than 20 years after it was first revealed in 1831; this is also true of several other Mormon doctrines, as, for instance, that the Saints preach to the spirits in prison, and that God yet progresses spiritually himself!

How now, Dr. Widtsoe?

—M. Zvi Udley.

TESTIMONIAL FOR WILLARD RICHARDS

Brother Willard Richards I have known from before he became a member of the Church of Jesus Christ of Latter-day Saints. He lived at my house many years—boarded with me. From our first acquaintance to his death, in the gospel and out of it, as far as I knew him, in his integrity and friendship, he was as true and unwavering in his course as the sun is to the earth, or as the earth is in revolving upon its axis. There was not a shade of deviation upon his mind, or wavering in his actions, in his feelings, or n his faith from the principles of righteousness. He was true to his God, to his religion, and to his brethren, and in administering blessings to all, to whom he had power to administer. He was careful not to injure any person, and lived and died a Latter-day Saint. He is gone to rest, and is prepared to receive his body again in the resurrection, and then he will be prepared to take his seat in the celestial kingdom of God. All that can be said of Brother Willard's whole life is summed up in these few remarks.—President Brigham Young.

WHO'S SIDE ARE WE ON?

During the rebellion a General asked President Lincoln, "Mr. President, do you think that God is on our side?" The President answered, "General, your question indicates your ignorance of the Bible. The question is not, 'Is God on our side, but are we on God's side.'"

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR. IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. SEPTEMBER, 1948 No. 4.

EDITORIAL THOUGHT

BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; and it shall be as with the people, so with the priest; * * * The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefor the inhabitants of the earth are burned, and few men left.—Isaiah, 24:1-6.

THE INALIENABLE RIGHTS OF WOMAN

Discussions are now going on throughout the so-called Christian world upon the marriage question. These discussions are often acrimonious in their nature and much feeling is aroused in families, among church members, in sewing circles and, worst of all, among professed friends. The question at issue is the Monogamic standard of marriage, or the system of so-called Christians, against the Patriarchal principle of marriage which has come down in the world through great antiquity, of which Abraham, the father of the faithful, is the prototype.

However, the real question at issue is the right of woman to wifehood and motherhood, by the husband of her choice, even if, in cases, it involves plural marriage.

Curious as it may seem, when man or woman advances the principle of Patriarchal marriage he or she is at once branded as a sex pervert, and denounced as such; whereas plural marriage as taught and practiced by Abraham and the Latter-day Saints, is the very essence of purity and propriety, bringing the physical body in perfect alignment with the spiritual.

There are those who do not like plural marriage; there are those who do not like celibacy, and there are those who do not like bread and milk, but that should be no reason why others should not eat bread and milk if they prefer it.

Why does not the race of so-called Christians like plural marriage? They are supposed to believe in the Bible, and the Bible not only sanctions but teaches plural marriage and, in instances, enjoins it. What is there about plural marriage that is so obnoxious? With some socialites having babies is obnoxious, but is that any reason why

a married woman among the Mormons should not have babies if the Lord sees fit to bless her with them? Some people are beef eaters, others like fish and still others garlic. Is the human family prepared to designate what man shall and what he shall not eat?

Is marriage in itself immoral? If not, how can it be immoral to have two wives in place of one—all parties concerned being agreeable? The children of the second wife grow up, attend church, go to school, often qualifying as statesmen, or other great men. Is there any sin in raising such men and women?

What is there in the words "plural marriage" that causes some to gasp for breath, foam at the mouth, or become paralytic? They are not asked to accept the principle. Everybody cannot enter into the pact. The woman must make the decision. If she does not want the system what man in America can force it upon her? If a woman decides not to marry at all, whose business is that? If a man chooses to become a celibate who has any right to complain and seek his anihilation?

There was a time when a man, if he didn't attend church, or if he whistled or kissed his wife on Sunday, or sang a song outside of the church, he was placed in the stocks or otherwise severely punished. Now in the United States such penalties are voided and men and women are left free to follow their individual desires. Why shouldn't that be true in marriage? As well try to have a law passed restricting a woman to one child, to declare that the farmers must plant their crops in the snows of January and reap in February. Where is there a law of God or nature that prohibits a man having two wives?

All normal women have the inalienable right to wifehood and motherhood, or at least to try for motherhood. There can be no just law against it. Suppose she decides her only way of getting offspring will be by giving a Hagar to her husband. Whose business is that? If Hagar brings forth an Ismael, and Sara, the first wife, for her sacrifice, brings forth an Isaac, whose business is that?

If Rachael the plural wife of Jacob, brings forth a Joseph, who takes a course to save Israel's family from starvation, is that an awful calamity? If Joseph, under the blessings of the Lord, becomes the Patriarchal head of his father's family and becomes the inheritor of the American continent, who is there that can say, nay—who should want to say, nay? Suppose the Lord should decide, as He has done, to honor the twelve sons by four wives of Jacob, three of them plural, by promising to place their names on the twelve gates leading into the New Jerusalem, whose business is that and why should men take conniption fits over it? Was Joseph, the tenth son of Jacob, and the first son of his plural wife, Rachael, deformed by reason of his being a son of a plural wife, or did he make good?

Oh, well, you may say, that was 4000 years ago, we have become civilized since then. Not so fast: Wasn't Frank J. Cannon, Reed Smoot, William H. King and other U. S. Congressmen from Utah the sons of plural wives? Have not our Governors and other leading men and women generally been of such stock? And have they not made good records?

Why should anyone object to the work of Joseph Smith, though they may not like the church he established? How about the work of Brigham Young? He was our first Governor and had a number of wives. Is his monument in the mouth of Emigration canyon merely a $300,000 hoax or do the people really think well of him? Did the Mormon officials who first entered this valley—Brigham Young, Orson Pratt, Wilford Woodruff, Orson Hyde, etc., did they poison the ground because of their plural marriage, or

were they not a blessing to this desert country? What accusation can you bring against these men or their wives?

Why then should the Church, the State and the Nation conspire to imprison the descendants of these people for following in the religious wake of their progenitors? Plural marriage ought not hurt a monogamist or a celibate. If civilization is afraid that plural marriage will send its devotees to hell, why not let them have their way and go to hell? The Mormons claim that celibacy and monogamy, under conditions, will do the same, but they do not seek to send them there by physical force.

NOW, TO THE MORMON CHURCH:

A leading Journal published an alleged letter from Junius B. Smith, claiming him to be a great-nephew of the Prophet Joseph Smith, as follows:

POLYGAMY DEAD AMONG THE MORMONS

Polygamy as an institution is dead among us. There may be some still who practice it, but there are those who practice it elsewhere, of various or no religious belief. Only a few of our old-timers preach polygamy and they are promptly squelched when they get too obstreperous. The younger generation would not countenance such a thing for an instant, and it is the younger generation that has charge of the future destiny of Utah.

If polygamy is actually dead among the Mormons why trouble about the few "obstreperous" persons who persist in its practice? A few hundred Communists will not wreck the Government of the United States, neither can a few polygamists do it. If they can it will be because the Government is not fit to survive. Why can't the people be sensible and leave others alone with their religious notions? Is the Mormon Church that taught the principle of plural marriage as absolutely essential to the highest exaltation in the kingdom of God, getting anywhere by now denouncing the principle? Yes, you say you do not denounce it, you have just suspended its practice. Well, in suspending the practice is that justification for imprisoning men who insist upon living it? Do you put men in prison for drinking tea or coffee, or getting up late in the mornings when the Lord tells them to rise early? (D. & C., 88:124).

Do you think you are doing God's service by persecuting men for their religious faith and throwing their families upon relief? How do you justify keeping six men in the Federal prison at Tucson, Arizona, after, under the law and the rules of the institution, they are entitled to be released on parole? You know you are doing this thing; that Mark E. Peterson, of the Quorum of Twelve, like Judge James B. McKean who harrassed the Mormons in the early days, believing he was divinely appointed to do it, also claims divinity in his work, feeling that he has been set apart to persecute those teachng plural marriage, separate the men from their wives and children, forcing the latter upon relief, just to satisfy a wicked and corrupt nature. What is being gained by this wave of persecution? You claim to be men of God, while in fact, in doing these things, you are serving the Adversary.

Quit this infernal foolishness; repent of your crimes and devote yourselves to your religious faith, or prepare to go to hell where your present actions are leading you. You are sending missionaries to all parts of the world to proselyte the people to Mormonism, why don't you let some of these missionaries work among these so-called degenerate polygamists and try and convert them to a better life? They are sons and daughters of pioneer stock of Utah. Aren't they worth saving? Why send missionaries 8000 miles across land and sea, to work among a lifeless people while such good soil for missionary work is going to waste at home?

As a boy we saw a cartoon showing the so-called Christians of the United States going wild over reports of insurrections and persecutions against protestant missionaries in China, viewing the scene through spy-glasses, when in their own back yards Mormon missionaries were being mobbed, tarred and feathered and murdered for preaching the Gospel of the Son of God, and nothing was done about the latter. Where is the sense in this?

We parade before the public the much boasted Article of Faith, "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

The leaders of the Mormon Church permit free worship, reserving the right, however, to send men to prison, under laws which they themselves have legislated, if they fail to worship as the Church wants them to do. Joseph Smith was honest in promulgating this Article but the leaders today are not honest in their interpretation of it.

You say you are not helping to put and keep people in prison for teaching and living Celestial marriage. In this you must know you are falsifying, for the court records testify differently. This man, your lackey, Mark E. Peterson's letter explaining that the Church is behind the court proceedings is in the records of the Third Judicial District Court, and the record stands to damn you if you do not repent and leave these men alone. A just God will not be mocked. You must put an end to this persecution and right yourselves before these men and their God.

You, President George Albert Smith, J. Reuben Clark, Jr., and David O. McKay, with your minions the Twelve and the Seventy, cannot longer justify your actions on the ground that your former leader, Heber J. Grant, inaugurated the unholy crusade. You each will answer personally for your present attitude. **How must those noble characters — Joseph Smith, Hyrum Smith, "Uncle" John Smith, George A. Smith and Joseph F. Smith—feel to see their successors to the high offices of the Church take the course they are now pursuing in this blighting crusade? We hope for your sakes and for their sakes, you will quit it at once!**

(To be continued)

REVELATION

Can the Church live without continued revelation from heaven? Time and experience have proven that it cannot. In all dispensations the Church, when it existed, was founded upon revelation, which continued during the faithfulness of its members.

In the Apostolic era, when the Church was being driven into the wilderness, as the Saints died or "fell away", the Church lost the spirit of revelation and all kinds of errors and excesses crept into the worship until in the days of the Reformation in the 15th and 16th centuries a real conflict arose between the Christians, and deadly crusades were carried on among them. Many of the early reformers were burned at the stake and thousands of the dissenters were murdered by one side or the other. In the 15th century the Inquisitor General, Torquemada, is estimated to have condemned 114,000 persons in 18 years, of whom 10,220 were burned at the stake as heretics. (Life, 6-14-48, p. 90). The Mother Church, the Catholics, became so corrupt, even the Pope authorized the sale of Indulgences, which licensed people, for a price, to commit all kinds of crime and for which they were forgiven beforehand.

This was one of the main things which brought about the condemnation of the church by Martin Luther. However, the church had so lost its Priest-

hood that it became necessary to re-establish it by divine revelation.

When the boy, Joseph Smith, asked the Savior which church he should join, the reply came to join "none of them, for they were ALL wrong; all their creeds were an abomination in His sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

Consequently Joseph was given the Melchisedek Priesthood by Peter, James and John, and was instructed to organize the church. Every detail, ordinance and sacrament was revealed to the Prophet. The Church was literally established upon the rock of revelation. Without revelation he could not have done anything. Think of a human being building a temple to the God of heaven, in which the ordinances of the Gospel should be bestowed, without revelation from heaven! Such a feat would be inconceivable.

On the subject of revelation, Joseph Smith said:

Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.—Teachings of the Prophet J. S. p. 160.

And again, the Prophet said:

The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or the various professors of religion who do not believe in revelation and the oracles of God as continued in His Church in all ages of the world, when He has a people on earth? I will tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so, they cannot escape the damnation of hell.—Ib. p. 272.

Brigham Young said:

Without revelation direct from heaven, it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living oracles must be in the Church, in order that the kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the spirit of revelation must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God.—Disc. of B. Y., p. 58.

He said 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.

And Jesus answered and said unto him, Blessed are thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—Matt. 16:17.

What is one of the prerogatives of the Holy Ghost?

Paul said: Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.—I Cor. 12:3.

How important, then, it is to have revelation, for no man can know Jesus Christ except by revelation.

Who is qualified to receive revelation? President Joseph F. Smith said:

Christ is the head of his Church and no man, and the connection can only be maintained upon the principle of direct and continuous revelation. It is not a hereditary principle, it cannot be handed down from father to son, nor from generation to generation, but is a living, vital principle to be enjoyed on certain conditions only, namely —through absolute faith in God and obedience to His laws and commandments.

And this is vitally true:

The moment this principle is cut off, that moment the Church is adrift, being severed from its ever-living head. In this condition it cannot continue, but must cease to be the Church of God and, like the ship at

sea without captain, compass or rudder, is afloat at the mercy of the storms and the waves of the ever contending human passions, and worldly interests, pride and folly, finally to be wrecked upon the strand of priestcraft and superstition.—Gospel Doctrines, 128.

While it is true that the Church of Jesus Christ of Latter-day Saints was founded upon revelation, and has not been rejected by the Savior, as we conceive it, no revelation has been given it of the Lord since its rejection of the principle of Celestial marriage by the Manifesto of 1890 and resultant actions.

Through whom do revelations come in this dispensation? Through Joseph Smith, who is the head of the dispensation, and holds the keys thereof. God's work is a work of order and the elements of order are in all His actions pertaining to this planet. President Wilford Woodruff once said, "**Joseph Smith continued visiting myself and others up to a certain time, and then IT STOPPED!**" (Vision, by Lundwall, p. 102). It is our view that those visits stopped at the signing of the Manifesto, which had the effect of nullifying laws that Joseph and others gave their lives to establish.

The Lord said:

Abraham received all things, whatsoever he received by revelation and commandment, and by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.—D. & C., 132:29.

But, the Lord, on another occasion, said:

Remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and SETS AT NAUGHT THE COUNSELS OF GOD, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.—Ib. 3:3-4.

Brigham Young said at the dedication of the St. George Temple:

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

In issuing the Manifesto and by subsequent actions, the Church vacated these two principles. Why should the Lord give further revelations to the Church until it becomes wise and loyal enough to keep the commandments already given. The word of the Lord isn't to be trifled with and the Saints cannot hope to receive further specific directions until they learn to accept in their lives that which the Lord, in His mercy, has already given.

Brigham Young said: "**If the people**" **give up these two principles, "this Church cannot advance as God wishes it to advance.**" What is the situation of the Church today? A large portion of its membership have adopted world customs in their dress and habits. Joseph Fielding Smith, in a recent stake conference, is reported as saying, "Not 20% of the membership of the Church are **even** candidates for the Celestial kingdom." We think Elder Smith exceedingly modest in his percentage. Probably not one-tenth of one per cent will prepare for Celestial glory, at least until they have been buffeted, tried and tested as gold in a furnace.

Since coming to the mountains the Lord has given four revelations to His leaders on the important subject of plural marriage; two to John Taylor, 1882 and 1886; and two to Wilford Woodruff, 1880 and 1889. He told these leaders the necessity of observing the law, and if they were faithful He would fight their battles for them and bring them off triumphant. To Presi-

dent Taylor He said, "**It is not meet that men who will not abide my law (of plural marriage) shall preside over my priesthood. * * * All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I, the Lord, am everlasting and my everlasting covenants cannot be abrogated nor done away with, BUT THEY STAND FOREVER. * * * All THOSE who would enter into my glory, must and shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof.**"

And to President Wilford Woodruff:

"**And I say again, woe unto that nation, or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, which leadeth to Celestial glory, which has been revealed unto my Staints 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 unto me void. * * * Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. * * * Place not yourselves in jeopardy to your enemies by promise. * * * I cannot deny my word, neither in blessing nor judgments. Therefore let mine anointed gird up their loins, watch and be sober and keep my commandments. * * * Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without ANY FURTHER PLEDGES FROM THE PRIESTHOOD. I, the Lord, will hold the courts, with the officers of government and the nation responsible for their acts toward the inhabitants of Zion. * * ***"

The Church ignored these four revelations. We ask again, "**Why then, should the Church expect further revelations?**" But", says one, isn't the Church carrying on a stupendous basis its missionary work; isn't our finances greater than ever before, and aren't we being talked about more favorably than ever before?" True, but do we stop to realize what the Prophet Samuel taught: "**To obey is better than sacrifice, and to harken than the fat of rams.**"

Jesus said:

> **Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, for you shall have great joy and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**

We do not expect further revelation to come to the Church, as badly as the Church needs Divine direction, until it accepts all former revelations and is willing to be guided thereby; at least the Church must stop its persecutions of members who insist on teaching the divine law, and make amends for its derelictions of the past.

Meantime, is continuous revelation essential to the Church? Most positively yes! For without revelation the Church will continue to retrograde to the level of all other churches, having "A form of godliness but denying the power thereof."

MULTIPLY AND REPLENISH—AND SUBDUE

A correspondent submits the following from a press clipping of recent date:

> **Editor—I had been intending to refrain from the obvious comment on the Harvey case (the Florida couple who gave away their seven children), but the letter from Laura Bell makes its impossible. It is not "we" in general who are "uncivilized". Consider: Here is a woman with acute heart disease,**

suffering from chronic arthritis—and she has had seven children in eight years! I deplore the necessity for the Harveys to give away their children, but what kind of civilization prompts such a situation as this? Only fanaticism could deny that this marriage, for the children's sake as well as for the mother's, should have been childless.

MIRIAM deFORD SHIPLEY.

The writer, Miriam deFord Shipley, is obviously advocating birth control; and in the circumstances, without deep reflection, one might agree with her as to the case at point.

But let us dig deeper. God says in His first law to the human family, "Be Fruitful, Multiply and Replenish the Earth and Subdue it." This mother, while greatly overtaxed, was obviously engaged in "multiplying and replenishing" the earth. And doubtless she enjoyed better health and lived longer than would have been the case had she aborted nature and destroyed the fountain of life. We have known women whose health was poor—poor, frail, aching humanity, until they were blessed with motherhood, when they blossomed out and lived long and contented lives. We contend that no normal woman can be vested with the sweets of life outside of motherhood, or at least a deep desire and effort toward it.

Motherhood is the natural concomitant of life, and to rob her of that glory is tantamount to divesting her of life. But we have another thought: The law is not only to be fruitful and multiply and replenish the earth, but also to **subdue** it, and this law was given to both male and female.

What does subdue mean? It must mean to control, to obtain dominion over, subjugate, to beat, break, bridle, conquer, master, suppress and repress. How can one subdue the earth without subduing himself? Man is of the earth and is naturally expected to subdue himself before he can hope to subdue the elements.

Under the Celestial law of marriage (which, of course, includes plural marriage), parents are taught to control themselves and not overburden their bodies; have children not oftener as a rule, than 18 to 24 months apart, using the interum to recoup their strength. Women should not be forced into motherhood too frequently, for it robs her of the deliciousness of the fruit, and oftentimes impairs her health.

In the family circle both man and woman should learn to practice self-control, and, of course, should not take a course to abort nature or to bring about birth control by any method except the method of self-control.

We share in sympathy with the good lady's question: "What kind of a civilization prompts such a situation as this?" There is no civilization in the matter of at all. Under our capitalistic system, with men rolling in wealth that they do not earn, and others, while willing to work, groveling in want and distress, there is no legitimate justification for the situation. The Lord says:

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. And it is my purpose to provide for my Saints, for all things are mine.

But it must be done in mine own way; and behold, this (the United Order) is the way that I, the Lord, have decreed to provide for my Saints, that the poor shall be exalted, and that the rich are made low.

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked lift up his eyes in hell, being in torment.—D. & C., 104:14-18.

This is a utopia that should give all people courage.

We naturally regret that a mother of seven chidren felt the necessity of surrendering them to others' care, but she is entitled to the consciousness

of having done her part, as best she knew how, or as best she could, toward observing the great commandment to multiply and replenish the earth; and may she find a good measure of joy and comfort in life.

A tattling tongue is a curse, and, as the Apostle James expressed it, "is set on fire of hell".—President George A. Smith.

THE HORSEMAN'S PHILOSOPHY OF LIFE

A lone horse and rider were breaking trail in the high reaches of the Tatoosh range. A chasm stretched out below them. Snow was piled deep, but spring thaws had loosened it from the precipitous mountainsides.

Suddenly a portion of the precarious footing gave way under the horse. Deftly the horseman swung out of the saddle, secured footing, and held to the bridle to keep his horse from slipping. But the weight was too great. The reins pulled through his hands, and the horse slipped over the ledge and to its death hundreds of feet below.

In recounting the incident some time later this intrepid horseman voiced something of his philosophy of life in the face of death. He wanted to die, whenever and however death came, as a man—couragously and unafraid.

He sought to fortify his own soul so that alone and unafraid he could meet life and death with unbowed head. In the final analysis his creed was **self-reliance.** The "safe place" to which he would retreat in the storms of life was none other than the strength of his own soul.

In one form or another this is essentially the religion of many people. It serves the atheist, and it is the creed of the average man who knows little of revealed truth concerning God. Perhaps it is your creed.

There is something tremendously appealing about it. We all admire self-reliance as seen in strong men and courageous women. But it is altogether inadequate to meet the deep needs of the soul.

A recent survey shows that one in four avowed atheists involuntarily prays to God in times of great danger. The past great war witnessed many self-reliant and brave men reduced to abject fear by the horrors of imminent death.

In the great moral crises as well as in the daily routine of striving to live the good life, the "I-am-the-captain-of-my-soul" philosophy breaks down. Millions find that they are unable to stop their downward course and to turn their steps from the path of sin.

One drink and no more—one pleasurable indulgence but no further are the self-reliant boasts which have proved untrue and inadequate against the undertow of the sin in defiance of which they were made.

The Scriptures declare that the self upon which we would rely is a **sinful** self, unable to cope with many of the tests and trials in life. "Out of the heart", Jesus said, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man" (Matthew 15:19, 20). So then, "he that trusteth in his own heart is a fool" (Proverbs 28:26).

There are those among the self-reliant who recognize the fact of sin, but even here they prefer to rely on self rather than on the Savior. They will live by the Golden Rule; their good deeds will outweigh their evil ones; they will stand on their own feet before God. But in the eyes of God "all our righteousness are as filthy rags", and forgiveness is granted only in and through Jesus Christ, the Savior.

We have witnessed the barren hopelessness of many who had no one else

but self to run to in the face of bereavement. There was no hope of reunion—no balm for sorrow. Many self-reliant souls take to drink to fortify themselves when faced with sorrow.

Self-reliance in this false religious sense is based essentially on pride, and it fosters the strutting egotism which sent the Nazi Supermen out to crush all lesser mortals.

How much more amiable and virtuous the character whose life-center is not a glorified Ego but the indwelling, sustaining presence of the living Son of God. Christian character springs from His presence. The Christian graces of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance are not fruits of our own planting, not expressions of self-reliant self; they are the fruit of the Spirit, the manifested presence of the indwelling Christ.

With Him the believer may overcome temptation, span the rivers of sorrow and ride triumphant through the gates of death.

The self-reliant, whose creed is courage and the head unbowed, shall experience the collapse of both creed and courage in hell. God will humble the pride of man. Every knee shall bow and every tongue confess that Jesus Christ is Lord. There will be no bravado in hell. "There will be weeping and gnashing of teeth" (Matthew 8:12).

We repeat: "He that trusteth in his own heart is a fool", and add with Jeremiah of old, "Blessed is the man that trusteth in the Lord" (Jeremiah 17:7).

We beseech you to flee from the puny citadel of self-reliance and repair to Christ as your Savior and Refuge. He is the only—the **adequate**, answer to the great needs of your soul. In Him there is forgiveness, life, character, hope and eternal salvation. He saves **from** hell **to** heaven. Trust Him as your Savior.—Dr. Willard M. Aldrich.

PRISON REFORM

The subject of prison reform—the rehabilitating of the so-called criminal is of vital importance.

What is a criminal? As we view him today, a criminal is one who is **caught** breaking the law. There are many who break the laws but who are never caught; but as present-day society views it, and it has been the same all down the line, such are not criminals; they have not been arrested, given the "Third degree", haled into court in hand-cuffs, tried and found guilty.

The writer recals, several years ago, having gone to the state penitentiary as a missionary, to speak to the prisoners in their Sabbath gathering. I remember telling them not to feel too downhearted or discouraged, when their supposed debt to society was discharged they would be free again and washed free of crime, for another start in life; that there were more criminals on the outside in the various trades and professions than those who had been apprehended and were now on the inside. A prison is merely a deterrent—a means of giving citizens a taste of punishment for having broken certain laws. Some are punished far in excess of their desserts, while others get off far too easy; but all are human beings and are more or less susceptible of reform.

Pursuing these thoughts, for a long time we have felt that criminal attorneys, judges and prison keepers, should serve a few months—say six months—in prison educationally and as a cap-stone to their official qualifications. Were this standard applied we are sure that a more humane treatment would be afforded other inmates. Not that hardened criminals are looking for or inviting more humane treatment. Generally they are not; but as-

suming that the prison is maintained as a sort of reformatory, can anything touch a calloused heart quicker than an honest gentleness and a manly and straightforward course?

The writer, an ex-convict of the Utah State penitentiary, has in mind some much-needed reforms at the institution and in prisons generally. He and fourteen other members of his group, spent from seven to thirty-one months behind the walls, under a sentence of five years—not for stealing, lying, assault, murder, or any other moral delinquency, but for the fathering of sound, robust, healthy, God-fearing children, outside the specific social ethics prescribed, but in accordance with their religious beliefs.

These men have no complaint of their treatment while incarcerated. The food was adequate as prison fare, beds clean and sufficient, visiting hours liberal. The Warden with his guards were as kind and considerate as they were permitted to be under the laws, rules and regulations governing the institution; but there are changes for the better that should be made.

We believe that there is inherent good in almost all men. Circumstances of a nature that weak men seem unable to resist, often send them to prison. Perhaps 90% of prison inmates could be reclaimed to useful manhood and citizenship, with some degree of tolerance and understanding.

Many prisoners could be taught trades and professions, while to others a common school education would prove a boon; and there is ample talent behind the walls to educate all the inmates. The writer's seven months behind the big wall brought him in contact with many men—men little different from those with whom he had mingled on the outside, and men, if taken away from prison confinement, would not wear the stamp of "criminal" in their behavior.

Our group of men greatly more than earned their 25c per week, including their board and lodgings, in the work they did on the farm, in the cannery, in looking after the plumbing, in the kitchen, the shoe shop, laundry, barber shop, hospital and various other duties. "You men are not criminals", was thrown at us by many of the officials, yet we were confined in a criminal institution under guards whose salaries we helped pay with our taxes.

We are of the opinion that had the judge who passed sentence upon us, spent six months training period behind the bars, treated as a criminal, his judgment would have been different. A like observation, more or less, can be made of many of the other prisoners. Men who have had no prison experience just have no conception of what their victims are to undergo when they reach the institution; neither are we unmindful of the humane treatment received from the Warden and guards —as humane as the laws and prison regulations will permit.

However, men who are kept idle are doubly punished for their crimes against society. It is said, "An idle brain is the devil's workshop." The more a healthy man's brain is idle, the greater the pressure the devil can bring to bear upon him.

Mr. Keith Wilson, Assistant Chief Probation Officer and Secretary of the State Board of Corrections, has made a forward recommendation in suggesting "Foster homes" for prison parolees, a place where these unfortunate men can live and avoid their old environments, taking a useful step toward good citizenship. After a man has paid his debt to society behind the bars he should be given an opportunity to readjust himself and make an honest living. Too often such a man is blacklisted and all but forced to revert to the course that started him on a criminal career in the first place.

We are told that Henry Ford was not averse to hiring ex-convicts in his great establishment. He would place them in positions where their energies could be used honorably. If his first trial was unsuccessful he readjusted them to other positions until he found their groove and they began their upward climb.

Some state officials may complain of the expense of special treatment of criminals, but such a complaint is the essence of littleness. A reformed criminal is always a greater asset than a liability. The Prophet Joseph Smith advocated turning the prisons into establishments of learning. There are within the walls of the Utah penitentiary, and we believe in all other penal institutions, men of unusual ability in mechanics, doctors, lawyers, scientists, farmers livestock men, merchants, tailors, barbers, printers, workers in metal, etc. There possibly is not a capable man in there who would refuse professional services to the inmates. A little planning and without any great expense, the institution on the hill can be changed from a "bull pen" to an academy of learning. Men placed in there as raw material can be turned out the polished product.

(To be continued)

THOSE MORMONS

(Reprint from TRUTH, Vol. 3, pg. 147)

Frequently important facts, and oftentimes interesting ones, may be gleaned from old and forgotten records. From them important source information is revealed; and the course of progress, or lack of the same, is brought to light.

One of our readers has submitted a news clipping from the Chicago Herald-Examiner of April 1, 1932, revealing conditions as they existed in that city a hundred years previous. Chicago now boasts of nearly three and one-half million people, while, at the same time noted, its population consisted of about 200, mainly soldiers. It was then Fort Dearborn.

Trustees of the First Presbyterian Church had unearthed an old trunk in a loop bank vault, that had served as a depository of church records for a century. From a note book, yellowed with age, the trustees read minutes of meetings of former trustees and of the Presbytery dating from 1833 to 1842, carefully recorded in ink.

One item under date of May 30, 1833, is as follows: "About thirty professing Christians in the garrison brought from Sault Ste. Marie to this place (Fort Dearborn, now Chicago) landed on the 13th of May (1833) with the Rev. Jeremiah Porter, Pastor."

The record then tells of an "organization meeting in the fort carpenter shop, June 26, 1833, with a membership of twenty-six persons." Then follows the frequent hearings of the church sessions concerning the misdeeds of members, as follows:

"December 30, 1833: William Cole, having used intoxicating drink several times during the last year, so as to be sensibly affected to the wounding of his own peace and the cause of Christ, was called before the session this evening, and made full confession, promising to reform."

Following other hearings involving the case of William Cole, is this entry:

"December 13, 1834: The Church committee visited Mrs. Boyer and her daughter and learned that both of them attended a party where dancing had been introduced. Both confessed their error."

The news account continues:

"Other church members during the period covered by this early book were questioned by the church session and reprimanded or excluded from the church for attending public balls, for quarreling, for hitting a man when called a liar, for fraud in a real estate

deal, for immorality, for ATTENDING MORMON MEETINGS, and for the libation of ardent spirits."

Our correspondent is struck with the humor of members of the Presbyterian church being "cut off" for attending "Mormon meetings". It will be recalled that the Mormon Church had been organized about three years when this action occurred. Doubtless some good Presbyterians were led to the "Mormon" shrine out of curiosity, while others may have been actuated by a genuine desire to learn the truths in Joseph Smith's message to the world. To attend a Mormon meeting, at that early date, seems an unpardonable sin, subjecting the offender to summary excommunication.

"Harsh as that action may seem to the present age of reason and progress", observes our correspondent, "the dominant church in Utah seems to have gone the Presbyterians one point better. **That church disciplined its members for attending Mormon meetings, while today the Mormon Church is excommunicating its members for believing in Mormonism.**"

This bit of biting irony indulged by our correspondent, is doubtless provoked by the actions of our Church leaders, during the past two years, in attempting to excommunicate scores of Latter-day Saints for believing in the doctrines announced by Joseph Smith; and preferring the Prophet's interpretation of God's laws as revealed through him, to that of the present leadership of the Church. Today, as has been shown in the columns of TRUTH, members are actually being disciplined for believing in "Mormonism" as established by Joseph Smith, and for teaching it to others.

The comment of our correspondent, paradoxical as it appears, is impressive and should point a moral to all concerned.

VISITATIONS FROM THE PROPHETS

Excerpts From a Discourse of Wilford Woodruff, in Weber Stake Conference, Ogden, October 18, 1896. Reported by Arthur Winter and Published in Deseret News of October 19, 1896.

One of the Apostles said to me years ago, "Brother Woodruff, I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I have never had my prayers answered." I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. * * *

One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had had a visitation in the night previous from Joseph Smith. I asked him what he said to him. **He replied that Joseph had told him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth.**

Now I will give you a little of my experience in this line. Joseph Smith visited me a great deal after his death, and taught me many important principles. The first time he visited me was while I was in a storm at sea. I was going on my last mission to preside in England. (About 1845). My companions were Brother Leonard W. Hardy, Brother Milton Holmes, Brother Dan Jones, and another brother, and my wife and two other women. We had been traveling three days and nights in a heavy gale, and were being driven backwards. Finally I asked my companions to come into the cabin

with me. and I told them to pray that the Lord would change the wind. I had no fears of being lost, but I did not like the idea of being driven back to New York, I wanted to go on my journey. We all offered the same prayer, both men and women, and when we got through we stepped onto the deck and in less than a minute it was as though a man had taken a sword and cut the gale through, and you might have thrown a muslin handkerchief out and it would not have moved it.

The night following this, Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God; that all of us needed it. He also told me what the Twelve Apostles would be called to go through on the earth before the coming of the Son of Man, and what the reward of their labors would be; but all that was taken from me, for some reason. Nevertheless I know it was most glorious, although much would be required at our hands.

Joseph Smith continued visiting myself and others up to a certain date, and then it stopped. The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came and spoke to me. He said he could not stop to talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met half a dozen brethren who had held high positions on earth, and none of them could stop to talk with me because they were in a hurry. I was much astonished. By and by I saw the Prophet again, and I got the privilege to ask him a question. "Now", said I, "I want to know why you are in a hurry. I have been in a hurry all through my life; but I expected my hurry would be over when I got into the kingdom of heaven, if I ever did." Joseph said: "I will tell you, Brother Woodruff. Every dispensation that has had the Priesthood on the earth and has gone into the celestial kingdom, has had a certain amount of work to do to prepare to go to the earth with the Savior when he goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation, and so much work has to be done, and we need to be in a hurry in order to accomplish it." Of course that was satisfactory to me, but it was new doctrine to me.

Brigham Young also visited me after his death. On one occasion he and Brother Heber C. Kimball came in a splendid chariot, with fine white horses, and accompanied me to a conference that I was going to attend. When I got there I asked Brother Brigham if he would take charge of the conference. "No", said he, "I have done my work here. I have come to see what you are doing, and what you are teaching the people." **"And he told me that Joseph Smith had taught him in Winter Quarters, to teach the people to get the Spirit of God. He said, "'I want you to teach the people to get the Spirit of God. You cannot build up the kingdom of God without that."**

That is what I want to say to the brethren and sisters here today. Every man and woman in this Church should labor to get that Spirit. We are surrounded by these evil spirits that are at war against God and against everything looking to the building up of the kingdom of God; and we need this Holy Spirit to enable us to overcome these influences.

* * * * *

In the time of the apostasy in Kirtland, Joseph Smith hardly knew when he met a man, unless the Spirit of God revealed it to him, whether he was friend or foe. Most of the leading men were fighting him. Right in the midst of that darkness the Spirit of God said to me, "You choose a partner and go straight to Fox Islands." Well, I knew no more what was on

Fox Islands than what was on Kolob. But the Lord told me to go, and I went.

I chose Jonathan H. Hale, and he went with me. We cast out some devils there, preached the Gospel and performed some miracles. I crossed Lake Ontario and went into Connecticut, where my father lived. I had not seen one of my relatives from the time I embraced the Gospel. I preached the Gospel there, and baptized my father, my stepmother and sister, and uncles and aunts, and organized a branch there. Every member of that branch was a relative of mine, excepting one, and he was a Methodist class leader who boarded at my father's home. This was all promised to me by old Father Smith when he blessed me. I got to Fox Islands, and did a good work there. Through the blessings of God I brought nearly a hundred from there up to Zion, at the time the Saints were driven out of Missouri into Illinois.

So it has been all through my life. If I have undertaken to do anything, and the Lord has wanted me to do something else, He has had to tell me. When we were sent to England, we were sent by revelation. * * * I went into the town of Hanley one night, and attended meeting in a large hall, which was filled to overflowing. The Spirit of the Lord came upon me and said that was the last meeting I should hold with that people for many days. I told the people that that was the last meeting I should be with them. After the meeting, they asked me where I was going. I told them I did not know. In the morning I asked the Lord what He wanted of me. He merely said, "Go to the south." I got into the stage and rode eighty miles. The first man's house I stopped at was John Benbow's in Herefordshire. In half an hour after I had entered the house I knew exactly why the Lord had sent me. There was a people there who had been praying for the ancient order of things. They were waiting for the gospel as it was taught by Christ and his Apostles. The consequence was, the first thirty days after I got there I baptized six hundred of those people. In eight months' labor in that country I brought eighteen hundred into the Church.

A FAULTLESS CREED OF A GOOD MAN

GEORGE ALBERT SMITH

I would be a friend to the friendless and find joy in ministering to the needs of the poor.

I would visit the sick and afflicted and inspire in them a desire for faith to be healed.

I would teach the truth to the understanding and blessing of all mankind.

I would seek out the erring one and try to win him back to a righteous and a happy life.

I would not seek to force people to live up to my ideals, but rather love them into doing the thing that is right.

I would live with the masses and help to solve their problems that their earth life may be happy.

I would avoid the publicity of high positions and discourage flattery of thoughtless friends.

I would not knowingly wound the feelings of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

I would overcome the tendency to selfishness and jealousy and rejoice in the successes of all the children of my Heavenly Father.

I would not be an enemy to any living soul.

Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us happy here and hereafter, I feel it not only a duty, but also a

blessed privilege to disseminate the truth.

("Hours With Our Leaders", Bryant S. Hinckley).

I THANK THEE FOR THIS BLESSING
By J. J. Bistline

My Father who art in Heaven,
Who has placed me here below,
I thank thee for this blessing;
Thou hast privileged me to know
That I came here from thy presence
Not an outcast thou didst spurn
But as my child leaves my hearthside
For school that I might learn.

I thank thee for the knowledge
That if I here obey
The laws that made thee mighty
I'll return to thee some day.
And reawakened memory
Will count the hours anew
When I in primal infancy
For guidance looked to you.

I thank thee that life's meaning
To me thou hast made plain
By the books of sacred writings
And the words of holy men,
I came, as thou before me came
On some much older sphere
To learn faith's mighty power
Joyous smile and bitter tear.

To conquer evil passions
To do thy will sublime
And become a Co-Creator
In the realms of endless time.

A member of the legislature was making a a speech, and in conclusion said, "In the words of Daniel Webster, who wrote the dictionary—'Give me liberty, or give me death!'"

One of his colleagues pulled at his coat and whispered, "Daniel Webster didn't write the dictionary—it was Noah."

"Noah nothing", replied the speaker, "I guess I know a little Scripture. Noah built the ark!"

Carpenter: "I'd like to work on this job, but there's no handy place to park my car."

Foreman: "Humpf. I guess you won't do. The rest of the boys all have chauffeurs."

The criminal was an old "toughy". The law had shot him numerous times without serious injury. He'd been captured, had escaped, and been recaptured. Finally, with obvious bravado, he walked to the electric chair. He didn't flinch, but after he'd been strapped into the chair by a bunch of huskies, he seemed to sag and grow a little pale. Suddenly he barked: "Well, turn on the juice!"

"Turn on the juice?" the electrician blurted. "Why, it's been on for five minutes."

LOOK AT THE BRIGHTEST SIDE

Where'er your lot is cast
In the family of man,
Whether esteemed the first or last,
Do the best you can.
Though most obscure and poor
Maintain an honest pride,
And, laboring to increase your store
Look at the brightest side.

Strive, strive with might and soul,
To win the good you crave,
And, if you cannot win the goal,
Show your spirit brave,
Far better aim too high
And fail, if fail you must,
Than to remain as life goes by
Groveling in the dust.

If friends should recreant prove
When most their aid you need,
Trust in heaven—poor, humble love
Is but a feeble reed.
But pause before you take
Revenge for wounded pride—
Perchance there may be some mistake,
Look at the brightest side.

When midnight gloom enshrouds
The valley and the hill,
Far up beyond the envious clouds
The stars are shining still;
The present trouble may
A smiling future hide—
Waiting till they pass away,
Look at the brightest side.

Judge not another's sin
Till you have scanned your own,
And when your heart is pure within
Cast at him a stone.
Perhaps your reckless tracks
Did his feet misguide—
Then if you disapprove his acts,
Look at the brightest side.

—Author Unknown.

Diner: Two eggs, please. Use butter instead of margarine in the pan. See that the yolks are not broken. Don't turn them over, and don't fry them a second after the whites are cooked. Just a small pinch of salt on each. No pepper. Be careful not to get a white film over the yolks and leave no melted butter on the plate. Well, what are you waiting for?

Waitress: The hen that lays these eggs is named Betty. Is that all right, sir?

Bride—"What's the best way to protect a wedding ring?"

Mother—"Dip it in dish water three times a day."

"Remorse of conscience is like an old wound. The pain abates his vigor and takes up too much of his attention."

TRUTH

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

VOL. 14. OCTOBER, 1948 NO. 5.

Discourse by— Elder Orson Pratt

JOURNAL OF DISCOURSES
VOL. 17:214-229

God's Ancient People Polygamists—Marriage Relations Are to Continue Forever—No Power Binding in Marriage but That of the Priesthood Possessed by the Latter-day Saints

A discourse by Orson Pratt, under the heading, "The Lord's Marriage System", was published, in part, in TRUTH, August, 1943. It was one of many sermons of an outstanding nature delivered upon the subject of plural marrage as practiced by ancient Israel and as restored to be observed as a Celestial law in the present dispensation. The issue of TRUTH in which this sermon was published has long since been unavailable, and we have many requests that the sermon be republished. We are now publishing it in full for the benefit of our many readers.—Editor.

I have been requested, this afternoon, to preach upon the subject of marriage. It is a subject which has been often laid before the Latter-day Saints, and it is certainly one of great importance to the Saints as well as to the inhabitants of the earth, for I presume that no person, who believes in divine revelation, will pretend to say that marriage is not a divine institution; and if this be the case, it is one which effects all the human family.

I will select a passage of scripture in relation to this divine institution as it existed in the days of Moses. In selecting, however, this passage, I do not wish the congregation to suppose that we are under the law of Moses particularly. There are many great principles inculcated in that law which the Lord never did intend to come to an end or be done away — eternal principles, moral principles, then there are others that were done away at the coming of our Savior, he having fulfilled the law.

Because we find certain declarations, contained in the law given to Moses, that does not prove that the Latter-day Saints are under that law; that same God that gave the law of Moses—the being that we worship—is just as capable of giving laws in our day as in Moses' day; and if he sees proper to alter the code given to Moses, and to give something varying from it, we

"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."

have no right to say that he shall not do so. Therefore, in selecting the passage which I am about to read, it is merely to show what God did in ancient times, and that he may do something similar in modern times.

In the 21st chapter of Exodus, speaking of a man who already had one wife, Moses, says—"If he take him another wife, her food, her raiment and her duty of marriage shall he not diminish." It will be recollected that this law was given to a polygamic nation. When I speak of a polygamic nation, I mean a nation that practiced both plural and single marriage, and believed one form to be just as sacred as the other. Their progenitors or ancestors were polygamists; and they were considered patterns for all future generations. Their piety, holiness, purity of heart, their great faith in God, their communion with him, the great blessings to which they attained, the visions that were made manifest to them, the conversation that God himself, as well as his angels, had with them, entitled them to be called the friends of God, not only in their day, but they were considered by all future generations to be his friends. They were not only examples to the Jewish nation, but in their seed, the seed of these polygamists, all the nations and kingdoms of the earth were to be blessed.

I hope that pious Christians in this congregation will not find fault this afternoon with their Bible, and with the Prophets and inspired men who wrote it. I hope that they will not find fault with God for selecting polygamists to be his friends. I hope that they will not find fault with Jesus because he said, some two thousand years or upwards after the days of these polygamists, that they were in the kingdom of God, and were not condemned because of polygamy. Jesus says, speaking of Abraham, Isaac and Jacob —"Many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God."

Do not find fault with Jesus, you Christians, because he has these polygamists in his kingdom, and because he has said that the Gentiles will be blessed through the seed of these polygamists; neither find fault with him because he has taken these polygamists into his kingdom, and that many will come from the four quarters of the earth and have the privilege of sitting down with them therein.

Jacob married four wives, and may be considered the founder of that great nation of polygamists. He set the example before them. His twelve sons, who were the progenitors of the twelve tribes of Israel, were the children of the four wives of the prophet or patriarch Jacob. So sacred did the Lord hold these polygamists that he said, many hundred years after their death—"I am the God of Abraham, the God of Isaac and the God of Jacob, and this shall be my memorial unto all generations." Now, Christians, do not find fault if God chose these polygamists and, at the same time, wished to make them a sample, a memorial to all generations, Christians as well as Jews.

Several hundred years after God raised up these, his friends, and founded or began to found the twelve tribes of Israel, he saw proper to raise up a mighty man called Moses to deliver the children of Israel from the bondage in which they had been oppressed and afflicted by the Egyptian nation. So great had this affliction become that the King of Egypt issued a decree commanding the Israelitish midwives to put to death all the male children, born among the Israelites. This murderous law was carried out. This was about eighty years before Moses was sent down from the land of Midian to

deliver the children of Israel from this cruel bondage. How long this great affliction of putting to death the male children existed, is not given in the Bible; but it seems to have waxed worse and worse during the following eighty years, after which Moses was sent to deliver them. We may reasonably suppose that the oppressive hand of Pharoah was not altogether eased up, but continued on for scores of years, destroying many of the male children, making a great surplus of females in that nation. A great multitude of females over and above that of males, will account for the peculiar passage of Scripture to which I will now refer you. It will be found in the 3rd chapter of Numbers. I have not time to turn to it and read it, but I will quote you the substance thereof.

Moses and Aaron were commanded to number all the males in Israel from a month old and upward that were called the firstborn among the various tribes. Now the firstborn does not mean the oldest male child of the first wife. for sometimes the first wife has no children, but it means the first born son that is born to the father whether by the first wife, or second, or third, or any number of wives that he may have; the term firstborn pertains to the first male child that is born to the father. So it was accounted to Jacob's family of twelve sons. Reuben only was called the firstborn of Israel until he lost his birthright, through transgression, which, we are told in the 5th chapter of first Chronicles, was taken from him and given to one of the sons of Joseph. But so far as age or birth was concerned, Reuben was the firstborn; and had it not been for his trangression, he would have inherited a double portion of his father's substance, for that was the law in ancient times.

Now how many of the firstborn could be found in the midst of Israel? We are told that there were twenty-two thousand two hundred and seventy-three firstborn males among the eleven tribes: the tribe of Levi was not reckoned at that time, but all the male members of the tribe of Levi, from a month old and upwards was twenty-two thousand souls. Now if the tribe of Levi numbered in proportion to the other eleven tribes, the number of firstborn males in all the twelve tribes would probably amount to between twenty-four and twenty-five thousand souls, it could not have run over that.

There might have been some of the firstborn who were dead, which would make a few more families: then there might have been other families who never had any male children, which would increase the families still more. Supposing, then, in order to give all the advantages possible, and to make as many families as we possibly can consistently, that we say, instead of twenty-five thousand firstborn in the midst of all Israel, that there were thirty thousand; that is allowing for all these contingencies I have named, where families have no males, and those families that have male children under a month old which were not reckoned, and those families which might have had firstborn male children who died and the number might possibly be increased to four or five thousand more, making the total number of families about thirty thousand.

Thus we see that the number of firstborn males from a month old or upwards give us a clue to the number of families; we may not be able to determine the number exactly, but these data will enable us to approximate very closely. It is generally admitted, that Israel, at that time, numbered twenty-five hundred thousand souls. There might have been a variation from this of a few thousand souls, but according to the Scriptural and all other evidences that can be gleaned, the number above referred to is about the number of souls that existed in Israel

at that time. Among that twenty-five hundred thousand souls then, there were thirty thousand families. How many were there in a family? All that you have to do to tell how many there were in a family, is to divide twenty-five hundred thousand by thirty thousand and you will find that the quotient is eighty-three, showing that number of souls on an average in each family. Now if these families were all monogamistic, how many children must have been born to each wife? Eighty-one.

This argument is founded on Scripture, and it shows plainly, even if you should double the number of families or of the firstborn, that they could not be all monogamic families, for if we suppose there were sixty thousand families, it would make every married woman the mother of forty odd children, and if such a supposition could be entertained it would go to show that women in those days were more fruitful than they are now.

These declarations are given in your Bible, which is also my Bible; that is. in King James' translation. We all believe, or profess to be Bible believers or Christians. Do not be startled, my hearers, at these declarations of your Bible. No wonder then that this passage which I have taken for my text was given to that people, because they were a people who needed to be guided in relation to their duty. "If a man take another wife", that is, after he has got one, if he take another one, "her food"—whose food?—the food of the first wife;—"her raiment", that is the raiment of the first wife, "her duty of marriage, he shall not diminish".

Now this is plain, pointed and positive language in regard to polygamy as it existed among the house of Israel in ancient times. Why did not the Lord say, if polygamy were a crime or a sin—"If a man take another wife let all the congregation take him without the camp and stone him and put him to death?" Or if that was too severe let them incarcerate him in a prison or dungeon for several years? If it be a crime why did he not say so? It is just as easy to say that, as to give directions as to what course a man shall pursue with regard to his first wife, if he take another one.

This is Bible doctrine as it existed in those days. I know that it has been argued that the first woman, here spoken of, was merely a betrothed woman, and not married. But if this be so, what a curious saying this in our text —that her duty of marriage shall he not diminish if he take another wife. This and other expressions show clearly that they were both wives, and that there was a certain duty to be attended to by the husband, besides providing them with food and raiment.

It was argued here in this tabernacle before some eight or ten thousand people, on a certain occasion, that the Hebrew word translated "duty of marriage", ought to have been translated "dwelling"—"Her food, her raiment and her dwelling he shall not diminish." I recollect asking the learned gentleman, Rev. Dr. Newman, why he translated it dwelling, instead of translating it as all other Hebraists have done? I askd him to produce one passage in all the Bible where that word translated "duty of marriage", meant a "dwelling", but he could not do it. The Hebrew word for "dwelling", and the Hebrew word for "duty of marriage", are two entirely distinct words. I referred him to the learned professors in Yale College, and to many others who have translated this Hebrew word "duty of marriage".

These professors and other learned translators, have referred to this special passage, and have translated it in two ways—one is "duty of marriage", and the other is cohabitation. Now, if this latter be correct—her food, her raiment and her cohabitation, shall

not be diminished. I asked him why he varied in his translation of the Hebrew, from all these translators and lexicographers? His only answer was that he found a certain Jew in Washington who told him that it meant "dwelling", or rather that its original root referred to a "dwelling". I thought that was a very poor argument against all the translators of the Christian world, who are mostly monogamists. But we will pass on. I do not intend to dwell too long on these subjects.

So far as the law of Moses is concerned, to prove that the house of Israel kept up their polygamous institution from generation to generation, let me refer you to another law to show that they were compelled to do this, or else to come out in open rebellion against the law of Moses.

In the 25th chapter of Deuteronomy, we read something like this: "When brethren dwell together, and one of them die, the living brother shall take the widow of the deceased brother, and it shall come to pass that the firstborn that is raised up shall succeed in the name of his brother." This was a positive command given to all Israel. Now was this command confined to young men who were unmarried, or was it an unlimited command so far as living brothers were in existence? This is a question to be decided.

There is nothing in all the Scriptures that makes any distinction between a married brother who survives and an unmarried brother; the law was just as binding upon a living brother, if he had already a wife living, as it was upon a living brother if he had no wife, it being a universal law, with no limits in its application, so far as the house was concerned. This law, then, compelled the children of Israel to be polygamists; for in many instances the living brother might be a married man, and in many instances there might be two or three brothers who would take wives and die without leaving seed, and in that case it would devolve upon the surviving brother to take all the widows. This law was not given for that generation alone, but for all future generations.

Some may say, that when Jesus came, he came to do away that law. I doubt it. He came to do away the law of sacrifices and of burnt offerings, and many of those ordinances and institutions, rites and ceremonies which pertained to their tabernacle and temple, because they all pointed forward to him as the great and last sacrifice. But did he come to do away all these laws that were given in the five books of Moses? No. There are many of these laws that were retained under the Christian dispensation.

One of the laws thus retained was repentance. The children of Israel were commanded to repent, and no person will pretend to say that Jesus came to do away the law of repentance. Another was the law of honesty, upright dealing between man and man; no one will pretend to say that that law ceased when Jesus came. The laws concerning families and the regulation of the domestic institutions were not intended to cease when Jesus came, and they did not cease only as they were disregarded through the wickedness of the children of men.

The laws concerning monogamy, and the laws concerning polygamy were just as binding after Jesus had come, as they were before he came. There were some laws which Ezekiel says were not good. Jesus denounced them, and said they were given because of the hardness of the hearts of the children of Israel. Ezekiel says that God gave them statutes and judgments by which they should not live. Why did he do it? Because of their wickedness and hardness of heart.

I will tell you how this law became done away and ceased to exist among

the children of Israel—it was in consequence of their rejection of the Messiah. In consequence of this their city was overthrown, and their nation destroyed, except a miserable remnant, which were scattered abroad among the Gentile nations, where they could not keep the law in regard to their brothers' widows. When John the Baptist was raised up to that nation, he must have found thousands on thousands of polygamists, who were made so, and obliged to be so, by the law which I have just quoted.

Some of you may enquire—"Had not a surviving brother the right to reject that law of God?" He had, if he was willing to place himself under its penalty. I will quote you the penalty, and then you can see whether he could get away from polygamy or not.

One penalty was that he should be brought before the Elders and that the widow whom he refused to marry, according to the law of God, should pluck his shoe from off his foot, and should then spit in his face, and from that time forth the house of that man should be denounced as the house of him that hath his shoe loosed, a reproach among all Israel. Instead of being a man of God, and a man to be favored by the people of God; instead of being a man such as the Christian world would now extol to the heavens because he rejected polygamy, he was a man to be scorned by all Israel. That was the penalty. Was that the only penalty? I think not. Read along a little further, and it says—"Cursed be he that continues not in all things written in this book of the law."

Oh, what a dreadful penalty that was, compared with being reproached by the whole people! Oh, what a fearful curse upon a man that refused to become a polygamist, and would not attend to the law of God! A curse pronounced by the Almighty upon him, also the anathemas of all the people as well as from God! The word of the Lord was that all the people shoud say amen to this curse. Now, if I had lived in those days, I should not have considered it very desirable to bring myself under the curse of heaven, and then have the curse of all the twelve tribes of Israel upon my head. I should not have liked it at all. I would rather have gone into polygamy according to the command, even if it had subjected me to a term of five years in a penitentiary.

We find many other passages, touching upon this subject. I will quote one, which will be found in the 21st chapter of Deuteronomy. It reads as follows: "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that was hated, then it shall be when he makes his sons to inherit that which he hath, that he may not make the son of the beloved, firstborn before the son of the hated, which is indeed the firstborn."

Now this applies to two classes of polygamists. First, to those who may have two wives living at the same time, and then to those who may have married two wives in succession. It applies to both classes, for both classes existed in those days, and the Lord gave this, not to condemn polygamy, not to do away with it, but to show that the individual who had two wives should be impartial in regard to his children. Did he approbate this man that might have two wives in his hatred of one, and in loving the other? No, he did not, but inasmuch as man is weak and may sin against God, and suffer himself to be overcome with prejudice and hatred to one person, and feel in his heart to love and respect another, the Lord gave laws in case any such crime should exist among them as a husband's hating one wife and loving another; he gave laws to regulate it, not that he approbated the hating part.

As I have already proved to you that there were great and vast numbers of polygamic families in Israel, and that there were thousands of firstborn from these plural wives, these firstborn persons, whatever might be the conduct of their mothers, were entitled to their inheritance, namely a double portion of all that the father had to bestow. That was the law in ancient times. We might close here so far as the law of Moses is concerned, but I wish to call your attention to a peculiar saying in this law.

This law has got to be restored again. Says one—"You astonish me beyond measure, I thought it was done away for ever." Well, listen to what the Lord said to Israel in the closing of this book of Deuteronomy. When the children of Israel shall be scattered in consequence of their iniquities to the uttermost parts of the earth among all the nations, and their plagues shall be of long continuance, and they shall be cursed in their basket and in their store, and with numerous curses which he mentioned should come upon them; after these things had been of long continuance, the Lord says—"After they shall return unto me and hearken unto all the words contained in this book of the law, then I, the Lord God, will gather them out from all the nations whither they are scattered, and will bring them back into their own land." Oh, indeed! Then when they do absolutely return and hearken to all the words of the book of this law God has promised to gather them again; that is, they must enter into polygamy, they must believe when their brother dies and leaves no seed, that the surviving brother, though he has one, two, or a half a dozen wives living, shall take that widow. That is part of the law, and they must fulfill all the words of this law, and then God has promised to gather them again. Says one, "When that is fulfilled it will be in the days of Christianity." We can't help it; polygamy belongs to Christianity, as well as to the law of Moses.

Says one, "The children of Israel have been scattered now some 1800 years among all the nations and kindred of the earth, in fulfillment of this curse, but if we believe that saying which you have just quoted, we are obliged to believe that the children of Israel are yet to return to attend to all these institutions, and that, too, while the Christian religion is in vogue, and that they are to regulate their households according to the law of God, whether those families are monogamic or polygamic." What will the good Christians think when that is fulfilled? They cannot help themselves, for God will not gather Israel until they do return with all their hearts unto him, and hearken to and obey all the words of this law, written in this book.

This is the word of the Lord, and how can you help yourselves? Says one, "We will pass laws against them." That will not hinder, when God sets his hand to carry out his purposes, laws that may be passed by England, Denmark, Norway or any other Christian community will not hinder the Israelites from attending to all the words contained in the book of his law; for they will want to get back again to their own land.

Inasmuch then as the Lord has promised to restore all things spoken of by the mouth of all the holy Prophets since the world began, supposing that he should begin this great work of restoration in our day, how are we going to help ourselves? I can't help it. Brigham Young, our President, can't help it; Joseph Smith could not help it. If God sees proper to accomplish this great work of restoration—the restitution of all things, it will include what the Prophet Moses has said, and it will bring back with it a plurality of wives.

The 4th chapter of Isaiah could never be fulfilled without this restoration.

The passage to which I refer is familiar to all the Latter-day Saints—"In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely; and in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."

Now will this prophecy ever be fulfilled, unless this great restoration or restitution shall take place? It cannot. If this great restitution does not take place, Jesus will never come, for it is written in the New Testament, in the 3rd chapter of the Acts of the Apostles, that "the heavens must receive Jesus Christ, until the times of the restitution of all things which God has spoken by the mouths of his holy Prophets, since the world began." Jesus will have to stay a long time in the heavens providing that monogamist principles are the only principles that will be introduced, in fact he never can come, for the Scriptures say the heavens must retain him until all things are restored.

God has said that seven women shall take hold of one man for the purpose of having their reproach taken away, that they may be called by his name, not cast off as harlots or prostitutes; not to take away the name of the father from the children, and cast them into the streets, as the Christian nations have been doing for many long centuries that are past. But these seven women will be desirous of having the name of their husband for themselves and their children. Isaiah says it shall be so, and it will have to be under the Christian dispensation.

How are the Christians going to get rid of this? Can you devise any way? Is there any possible way or means that you can think of that will put a stop to the Lord's fulfilling his word? I will tell you one way—if you will all turn infidels and burn up the Bible, and then begin to persecute, the devil will tell you that you can successfully overcome, and that God will never fulfill and accompish his word; but if you profess to believe the Bible, by the Bible you shall be judged, for, saith the Lord, "My words shall judge you at the last day." The books will be opened, God's word will be the standard by which the nations will be judged; hence if you wish a righteous judgment I would say—Forbear, do not destroy the Bible because it advocates polygamy; but remember that every word of God is pure, so it is declared; and he has nowhere in this book, condemned plural marriage, even in one instance.

I know that it has been argued that there is a law against polygamy; but in order to make the law the Scripture had to be altered. It is in that famous passage which has become a byword in the mouth of every schoolboy in our streets, Leviticus xviii, ch. 18 v. Now let us examine for a few moments that passage and see what it says.

You will find that the forepart of this chapter forbids marriage between certain blood relations. Prior to this time it had been lawful for a man to marry two sisters. Jacob for instance, married Rachel and Leah, and there was no law against it prior to this time. It had also been lawful for a man to marry his own sister, as in the days of Adam, for you know there were no other ladies on the face of the earth for the sons of Adam except their own sisters, and they were obliged to marry them or to live bachelors. But the Lord saw proper when he brought the children of Israel out of Egypt into the wilderness, to regulate the law of marriage, so far as certain blood relations were concerned, called the law of consanguinity, which speaks of a great many relationships, and finally comes to a wife and her sister.

This law was given to regulate the marriage relations of the children of Israel in the wilderness. It was not to regulate those who lived before that day who had married sisters; not to regulate those who might live in the latter days, but to regulate the children of Israel in that day. It reads thus: "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness besides the other in her lifetime."

This passage has been altered by certain monogamists in order to sustain their ideas of marriage, and we find in some large Bibles what are called marginal readings that these monogamists have put in, and instead of taking this in connection with all other blood relationships, they have altered it—Neither shalt thou take one wife to another. The men who translated King James' Bible were monogamists, yet they had sense enough to know that the original Hebrew would not bear that construction which has been given by later monogamists. The original Hebrew, when translated word for word, makes it just as King James' translators have made it. The Hebrew words are—Ve-ishaw elahotah-lo-takkah. These are the original Hebrew words, and if they are translated literally, word for word, the translation stands just as it is in the text. But this is not saying but what the words, Elahotah, under certain circumstances, are translated in another form, namely "one to another" "one sister to another" and I am willing that it should be translated that way. Then it would read—"Thou shalt not take one sister to another to vex her in her life time." So you may take it either way, and it bears out King James' translation, or the meaning given by him.

I do not profess to be a Hebraist to any very great extent, although I studied it sufficiently many years ago, to understand its grammatical construction, and to translate any passage in the Bible; but then, having lacked practice for many years, of course a person may become a little rusty in regard to these matters. But I have searched out all the passages that can be found in the Old Testament, either singular or plural, masculine or feminine, pertaining to the words contained in this text, and I find a far greater number rendered according to the words that are here given, literally, in this text than what are translated —"one sister to another". But I am willing that this translation should be allowed.

Now, if we thought the congregation would like to hear the translation of all this, and the reasons why, we could give it; but I presume that there are but few Hebrew scholars present, and if the translation were given, the great majority of the congregation would not understand whether it was translated correctly or not, and for that reason I shall not take up your time by referring to these technicalities. But I will make the broad statement, that there is not a Hebrew scholar living on this earth who can translate that passage from the words contained in the original Hebrew, without adding words of his own, not contained in the original text, if he translates it, as Dr. Newman did,—"one wife to another". If the first word—ve ishaw—means one, as he would try to have us understand, it does not mean wife also: but if it means wife, it cannot be translated as he has it, and therefore it cannot bear out that construction. But I see that I am dwelling too long on the subject of the law of Moses.

Now I wish to come directly to the point in regard to polygamy as it exists at the present time among the Latter-day Saints. I stated in the beginning of my remarks, that polygamy, or any other institution that was given at one age, might not be binding upon another, without a fresh revelation from God. I made that statement when I was discussing that subject in this house. I still say, that we are

not under the necessity of practicing polygamy because God gave laws and commandments for its observance and regulation in ancient times. Why then do the Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God who gave revelations to Moses approbating polygamy, has given revelations to the Latter-day Saints, not only approbating it, but commanding it, as he commanded Israel in ancient times.

Now let us reason on this point. If God did do such things in former ages of the world, why not the same Being, if he sees proper, perform the same or similar things in another age of the world? Can any one answer this? If God saw proper to give certain laws in ancient times, and then to revoke them; or if he saw proper to give laws that were not revoked, but done away by the transgressions of the children of men, has he not a right, and is it not just as consistent for that same Divine Being to give laws, for instance, in the 19th century, concerning our domestic relations, as it was for him to do it in the days of Moses? And if he has that right, as we Latter-day Saints believe that he has, are not the people's consciences just as sacred in regard to such laws in these days, as the consciences of ancient Israel? Or must there be some power to regulate our religious consciences? Here is a grand question. Shall our religious consciences be regulated by civil government or civil laws, or shall we have the privilege of regulating them according to the divine law of the Bible, or any divine law that may be given in accordance with the ancient Bible?

I answered that, when I was a boy, I thought I lived in a country in which I could believe in anything that agreed with, or that could be proved by the Bible, whether it was in the law of Moses or in the doctrines of the New Testament. I really thought the Jews had a right to reject Christ, or, in other words, if they had not the right to do it morally, they had the right, so far as civil law is concerned, to reject this Messiah, and to believe in and practice the law of Moses in our land; but I am told, that such liberty of conscience is not to be tolerated in our Republican government.

If the Jews should collect in any great numbers, and should say one to another—"Come, brethren, we are the descendants of Abraham, let us now begin to practice according to the laws that were given to our ancient fathers, and if a brother dies and leaves a widow, but no children, let his living brother, though a married man, marry the widow, according to our law" it is doubtful whether they would be permitted to associate together and practice those laws now, if they were so disposed. Why? Because the prejudice of the people is so great that they are not willing others should believe in the whole Bible, but only in such portions as agree with their ideas.

If we were instituting a practice that the Lord God never approbated, but for the punishment of which he had prescribed penalties, or if we were introducing something foreign and contrary to the Bible, then there would be some excuse for the people in saying that such a thing should not be practiced in the name of religion. But when we take the Bible as a standard in relation to crime, it is altogether another thing; and I do think that every American citizen who professes to believe in any part or portion of that sacred record, on which all the laws of Christendom pretend to be founded, has the right to do so, and to practice it, and that, too, without being molested.

Now, after having said so much in relation to the reason why we practice polygamy, I want to say a few words in regard to the revelation on polygamy.

God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then (I am very glad to say that only a few such instances have come under my notice), a brother or a sister say, "I am a Latter-day Saint, but I do not believe in polygamy". Oh, what an absurd expression! what an absurd idea! A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is just as consistent as the other. Or a person might as well say, "I believe in Mormonism, and in the revelations given through Joseph Smith, but I am not a polygamist, and do not believe in polygamy." What an absurdity!

If one portion of the doctrines of the Church is true, the whole of them are true. If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine—from God—and part of them to be from the devil; that is foolishness in the extreme; it is an absurdity that exists because of the ignorance of some people. ..I have been astonished at it. I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy.

The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a Church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practice it, because God has spoken from the heavens."

Now I want to prophesy a little. It is not very often that I Prophesy, though I was commanded to do so, when I was a boy. I want to prophesy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent. That is just as true as it is that all the nations and kingdoms of the earth, when they hear this Gospel which God has restored in these last days, will be damned if they do not receive it; for the Lord has said so. One is just as true as the other.

I will quote this latter saying, as recorded in the Book of Covenants. The Lord said to the Elders of this Church, in the very commencement as it were, "Go ye forth and preach the Gospel to every creature, and as I said unto mine ancient Apostles, even so I say unto you, that every soul who believes in your words, and will repent of his sins and be baptized in water shall receive a remission of his sins, and shall be filled with the Holy Ghost; and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world", as fast as they hear it. That is what the Lord has said. Just so, in regard to polygamy, or any other great principle which the Lord our God reveals to the inhabitants of the earth.

Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands or husbands you begin to say before your wives, "I do not believe in the principle of polygamy, and I intend to instruct my children against it." Oppose it in this way, and teach your children to do the same, and if you do not become as dark as midnight there is no truth in Mormonism. I am taking up too much time. I would like to dwell on another more pleasing part of this subject, if there were time. (President G. A. Smith—"There is plenty of time, Brother Pratt.")

I will go on and tell the people why polygamy was instituted in this dispensation. So far as a future state is concerned, God has revealed to us that marriage as instituted by him, is to benefit the people, not in this world only, but to all eternity. That is what the Lord has revealed. Do not misunderstand me; do not suppose that I mean, that marriage and giving in marriage are to be performed after the resurrection; I have not stated any such thing, and there will be no such thing after the resurrection.

Marriage is an ordinance pertaining to this mortal life—to this world—this probation, just the same as baptism and the laying on of hands; it reaches forth into eternity, and has a bearing upon our future state; so does baptism; so does the ordinance of the laying on of hands; so does every ordinance which the Lord our God has revealed to us. If we attend to these things here in this life, they secure something beyond this life—for eternity. They neither baptize, nor receive baptism, after the reseurrection. Why? Because neither was intended to be administered after the resurrection. After the resurrection they neither marry nor are given in marriage. Why? Because this is the world where these ceremonies are to be attended to. That which is secured here, will be secured hereafter, if it be secured upon the principles of law which God has revealed. Marriage, then for eternity, is the great principle of marriage with the Latter-day Saints; and yet, I am sorry to say, that there are some of our young people who will suffer themselves to be married by the civil law; not for eternity, but just like the old Gentile custom—the way our forefathers were married. A justice of the peace, a judge, or some one having the right by the civil laws, will pronounce them husband and wife for a short space, called time; perhaps to last only about three-score years, and then it is all over with the marriage contract; it is run out; they are husband and wife until death shall separate them, and then they are fully divorced. We do not believe in any such nonsense; it is one of the ideas of the Gentile world in regard to marriage.

The first great marriage celebrated in this world of ours—that of our first parents—is a sample of marriage that should be introduced and practiced by and among all generations and nations, so far as the eternity of its duration is concerned. Our first parents were immortal beings; they knew nothing about death; it was a word that had never been spoken in their ears. The forbidden fruit had never been laid before them; no law in respect to that was yet given. But Eve was brought to our father Adam as an immortal woman, whose body could not die to all ages of eternity; she was given to an immortal husband, whose body could not die to all future periods of duration, unless they brought death upon themselves.

Sin entered into the world, and death by sin; death is one of the consequences of sin; and they brought it upon themselves. But before that, they were married—the immortal Adam had the immortal Eve given to him.

Now if it had been possible for them to have resisted that temptation,

they would have been living now, just as fresh, and as full of vigor, life and animation, after six thousand years, as they were on the morning in which this ceremony of marriage took place; and if you should reflect upon millions and millions of ages in the future, they would still be considered husband and wife, while eternity should last. You could not set a time—you could not point your finger at a moment or hour, when they would be separated, and the union be dissolved.

That is the kind of marriage that we Latter-day Saints believe in; and yet some of our young people, professing to be members of the Church, and who say they wish to keep the commandments of God, go and get married by a justice of the peace, or some person authorized to perform that ceremony by the civil law. Ask parties who are guilty of such folly, why they were married by these officers of the law until death should part them, and they will say, "We did it inconsiderately, and without reflection", or perhaps they will say that their parents did not teach them on that point.

Do you not know that such marriages are not sealed by him that is appointed by divine authority?—that they are not of God and are illegal in his sight, and your children are illegitimate in the sight of God? If you expect to have any benefits in eternity arising from your children, they must be yours legally, according to divine appointment, under a divine marriage. "What God has joined together let not man put asunder." But what has God to do with it, when a magistrate, who, perhaps, is an infidel, and does not believe in a God at all says to a man and woman, "Join your hands together", and then, when they have done so, he says, "I pronounce you husband and wife?" What has God to do with such a marriage as that? Has God joined them together? No, a civil magistrate has done it; and it is legal so far as the laws of the country are concerned, and the children are legal and heirs to their parents' property so far as the civil law is concerned, but what has God to do with it? Has he joined them together? No, and the marriage is illegal, and, in the sight of heaven, the children springing from such a marriage are bastards.

How are we going to legalize these matters? There are many who are very sorry for the Latter-day Saints; so sorry that they would favor the passing of a law which would legalize all the children who have been born in polygamy, and thus prevent them from being what they consider bastards. Now we are just as anxious, on the other hand, to get all our fathers and mothers, who have been married by these Gentile institutions, joined together by divine authority, in order that they may become legal in the sight of God. We do not want their children to be bastardized; and hence, we get them adopted or we shall do so when the Temple is built; I mean all those who have been born of parents that have never been joined together of the Lord or by his authority.

All such children, as well as men and women, married only by the civil law, have got to have ordinances performed for them in the Temple. The men ond women will have to be legally married there; and the children born before their parents were thus legally married, will have to pass through ordinances in order that they may become the legal sons and daughters of their parents; they will have to be adopted according to the laws of God.

You young men and women, who are married in a manner that the Lord does not authorize or own, put yourselves to a great deal of trouble, because you will have a great deal of work to do hereafter in temples in or-

der to get things legalized. How much better it would be for you to come to those whom God has appointed, and have your marriages solemnized as immortal beings, who have to live to all eternity.

It is true that we have all to die by and by, and we shall be separated for a little season; but this separation is a good deal like a man's leaving his family to go on a mission: he returns after a while to his wives and children, and he has not lost the one nor has he been divorced from the other, because they have been separated. And if death separates, for a little season, those who are married according to God's law, they expect to return to each other's embraces by virtue of their former union; for it is as eternal as God himself.

"Do you mean to say", says one, "that people in the immortal state, will be united in the capacity of husbands and wives, with their children around them?" Yes, we do believe that all persons who have these blessings sealed upon them here, by the authority of the Most High, will find that they reach forward into the eternal world, and they can hold fast to that which God has placed upon them.

"Whatsoever you seal on earth", said the Lord to the ancient Apostles, "shall be sealed in the heavens". What could be of more importance than the relationships of families—the solemn and sacred relationship of marriage? Nothing that we can conceive of. It affects us here and it affects us hereafter in the eternal world; therefore, if we can have these blessings pronounced upon us by divine authority and we, when we wake up in the morning of the first reseurrection, find that we are under the necessity of either marrying or giving in marriage, having attended to our duty beforehand, how happy we shall be to gather our wives and our children around us. How happy old Jacob will be, for instance, when in the resurrection, if he has not already been raised—a great many Saints were raised when Jesus arose and appeared to many—if Jacob did not rise then, and his four wives, and his children, how happy he will be, when he does come forth from the grave, to embrace his family, and to rejoice with them in a fulness of joy, knowing that, by virtue of that which was sealed upon him here in time, he will reign upon the earth! Will it not be a glorious thing, when that polygamist, by virtue of promises made to him here, comes forth to reign as king and priest over his seed upon the earth?

I think that in those days polygamy will not be hated as it is now. I think that all things that have been prophesied by the ancient prophets will be fulfilled, and that Jacob will get his wives, by virtue of the covenant of marriage; and that he will have them here on the earth, and he will dwell with them here a thousand years, in spite of all the laws that may be passed to the contrary. And they will be immortal personages, full of glory and happiness. And Jesus will also be here, and the Twelve Apostles will also sit on the twelve thrones here on the earth, judging the twelve tribes of Israel; and during a whole thousand years, they will eat and drink at the table of the Lord, according to the promise that was made to them.

Old Father Abraham will come up with his several wives, namely Sarah, Hagar and Keturah and some others mentioned in Genesis; and besides these all the holy prophets will be here on the earth. I do not think there will be any legislation against polygamy.

By and by they will build a polygamous city, and it will have twelve gates, and in order to place as much honor upon these gates as possible, they will name them after the twelve polygamous children that were born to

the four polygamous wives of Jacob; and these good old polygamists will be assembled together in this beautiful city, the most beautiful that ever had place on the earth.

By and by some Christian will come along, and he will look at these gates and admire their beauty, for each gate is to be constructed of one immense splendid pearl. The gates are closed fast and very high, and while admiring their beauty he observes the inscription upon them. Being a Christian he of course expects to enter, but looking at the gates, he finds the name of Reuben inscribed on one of them. Says he—"Reuben was a polygamous child; I will go on to the next, and see if there is the name of a monogamous child anywhere." He accordingly visits all the twelve gates, three on each side of the city, and finds inscribed on each gate the name of a polygamous child, and this because it is the greatest honor that could be conferred on their father Jacob, who is in their midst, for he is to sit down with all the honest and upright in heart who come from all nations to partake of the blessings of that kingdom.

"But", says this Christian, "I really do not like this; I see this is a polygamous city. I wonder if there is not some other place for me! I do not like the company of polygamists. They were hated very badly back yonder. Congress hated them, the President hated them, the cabinet hated them, the Priests hated them, and everybody hated them, and I engendered the same hatred, and I have not got rid of it yet. I wonder if there is not some other place for me?" Oh, yes, there is another place for you. Without the gates of the city there are dogs, sorcerers, whoremongers, adulterers and whosoever loveth and maketh a lie. Now take your choice. Amen.

PRISON REFORM

(Continued)

We approve Mr. Keith Wilson's recommendations that "Foster homes" be provided for parolees. Mr. Wilson points out that at least 50% of the prison parolees are without desirable homes to return to for rehabilitation. "A majority of the prisoners in the state penitentiary", he says, "come from broken homes and many on being paroled must return to lives of instability."

"Under Mr. Wilson's proposal", the press report continues, "foster parents of parolees would have full access to the records. They would provide home life, entertainment, duties and companionship for their charges and fit them into the routine of home life."

We regard Mr. Wilson's recommendations of paramount importance. Men are not inherently bad. Many are on the "hill" for their first mistake and for being caught in it. Treated with half the consideration they deserve they will overcome that mistake and remain clean.

Environment is the crying need. When a man has paid his debt to society he should be treated not as a criminal but as a regular citizen. To blacklist a man who has been behind the bars is serving notice upon him that he is never again to be trusted, and society invites him to become intrenched deeper in crime. Wipe the slate clean. He has paid the debt. Remember it against him no more. Society should not forget that every prisoner is somebody's son and perhaps somebody's brother, husband and father. When cleansed and given a chance many of these men will become good citizens and in all respects justify such a rating. Suppose one does "fall off the wagon" occasionally, there may be ten or twenty-five who do make good, and that should be counted a mighty good investment.

Utah has had a Department of Adult Probation and Parole since July, 1937. The biennial report of this department for the fiscal years 1945-1946 shows a per capita cost of prison care and probation for one year to be approximately $588.00, with $73.00 for probation. Speaking of the efforts of the Department toward its charges, the report reads:

"We make a thorough-going social study of the personality and background" of each individual and, in cooperation with other agencies, we plan his employment and recreational program, assist him to gain some insight into his difficulties, and through close supervision aid in his readjustment to society."

In theory this policy is good, and we are of the opinion that our present probation officers are doing a good job. The report shows that during the biennium this Department handled 787 cases, with only 11.9 of the parolee cases and 10.5 of the probation cases under supervision being declared violators. The period of supervision averages two years.

This, we think, a very creditable showing. The reclamation of one man is an achievement to be proud of. One example is given which points a trend, as follows:

"In August of 1942, Mr. C., a salesman, age 60, married, no children, was referred to the Department following his plea of guilty for the embezzlement of $2500. As his income dwindled Mr. C. and his wife had not altered their standard of living. The burden of blame, however, lay with the husband as he had not kept his wife fully informed as to his diminishing income. When the illegal transactions came to light Mrs. C. was crushed with shame and Mr. C. was fearful lest his wife would have nothing to do with him. The probation officer contacted all the injured parties and they agreed to accept small restitution payments over a long period of time. The wife's confidence in her husband was restored, and although she had never worked outside the home, she volunteered to go to work to help her husband carry the added burden of restitution payments and living costs. Both agreed to a lower, but decent, living standard. After a two-year period only a part of the restitution had been made, but both husband and wife had accepted this responsibility with conviction and it was felt by both the court, and the Probation Department that further supervision was unnecessary. Payments are still continuing and their bank account (provision was also made for savings) at last report was $600."

This, it occurs to us, is a real reclamation of manhood, and an infinitely better plan than to place the man behind the bars for years, and no one being benefited by it.

We frequently find men "behind the wall", for small embezzlements, with whom, we are sure, the prosecution and courts could work out a settlement between the parties involved that would enable restitution and save the guilty parties the embarrassment of being branded ex-convicts with ruined lives.

The public, as we view it, are in duty bound to accept the obligation of assisting the various departments of justice in their efforts to reclaim men to a sane and honest outlook on life.

(To be continued)

"A man's character would often be unable to recognize his reputation if they were to meet."

Bible Thought:

Many men make their own hell, but no one can sink so low that eternal law does not prevail.—Ps. 139:8: If I make my bed in hell, behold thou art there.

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. OCTOBER, 1948 No. 5.

EDITORIAL THOUGHT

IF you oppose what is called the "Spiritual wife doctrine", the Patriarchal order, which is of God, that course will corrode you with a spirit of apostasy, and you will go overboard; still a great many do so, and strive to justify themselves in it, but they are not justified of God. When you take that course you put a knife to Brother Brigham's breast, and to the breasts of his associates; * * * The principle of plurality of wives never will be done away, although some sisters have had revelations that, when the time passes away and they go through the veil, every woman will have a husband to herself.—Heber C. Kimball.

THE MORMON CRUSADE AND THE PUBLIC

Our friends will be interested to read of the wide-spread reaction to the crusade which the leaders of the Mormon Church has inaugurated against those termed "Fundamentalists", which is developing throughout the country. Publicity is going its rounds in the national magazines and in the press of the country. Discussions have spanned the ocean into Great Britain and other sections and the sentiments being expressed are not all antagonistic to the principle of plural marriage involved.

The powerful Mark E. Petersen, member of the Quorum of Twelve, may boast of his intention to throttle this principle of life and salvation which the Prophet Joseph Smith gave his life to establish, but he has another guess coming, for the Lord is not with him.

Two of the leading Law Schools of the United States, we are informed, are now studying the various pleadings, briefs, and decisions in the five cases brought before the courts of Utah by these crusaders.

In November, 1946, our files in the Mann Act and Lindbergh Kidnaping cases, involving nine men and a woman, were called for by the Yale University Law School, where they were used in courses on Appellate Jurisprudence and Practice. And now the Columbia University of New York has asked for our files in the Conspiracy case in which 28 defendants (17 men and 11 women) were convicted in the Third Judicial District Court, for attending religious meetings wherein plural marriage was occasionally mentioned. The Supreme Court of Utah reduced the number of convictions to 17 men and one woman. The Supreme

Court of the United States vacated the entire judgment and remanded the case back to the Utah court for another interpretation of the law under which the defendants were convicted, the High court considering it unconstitutional. These files are to be used in the Law division of the University in Appellate procedure on questions involving freedom of speech, press and assembly.

This we consider very complimentary to our legal staff and an indication of the broad publicity being given this noted crusade case, wherein the Mormon Church is seeking to discipline those of its members who are remaining true to the teachings of the former leaders of the Church, including the Prophet Joseph Smith.

Now comes the article of Samuel W. Taylor, son of the late Apostle John W. Taylor, explaining with gusto, "My father had six wives and exactly three dozen children", published in HOLIDAY for September, in which Utah is saluted in a very creditable manner. This article does great credit to the level-headed and loyal son of a very remarkable father. Red-blooded Americans will find it difficult to read this article without being profoundly impressed with the good sense and social propriety of the principle of plural marriage.

We think we can note a change for the better in the sentiment of the country toward this sacred principle. The inalienable right of woman to wifehood and motherhood to and by the husband of her choice, is here depicted clearly and logically. These six wives of John W. Taylor, and the mothers of his children, could never have been reconciled to any other man. This truth is amply evidenced in the fact that while, at least, some of these wives, were comparatively young when their husband died, they rejected all matrimonial offers, preferring to remain steadfast to their first love which shall be perpetuated during the eternities.

We know of no better example of the operation of this great principle of plural marriage under the celestial law, than that of John W. Taylor's as depicted by the talented author of his brief HOLIDAY Biography. Certainly all the old bugaboo tales regarding the immoralities and the heartbreaks attributed to the practice are effectively dissolved and blown into limbo by this exhibition of a real patriarchal family. It is little wonder that the thinking men and women of our age are more and more accepting the principle as a social corrective in the affairs of civilization.

In the narratve of the author, he relates how the fourth wife was discovered by the wife Nettie. This incident is so characteristic of happenings in this principle, we quote it:

> **Nettie, for her part, had a dream soon after she and John W. were married. In this dream Nettie saw a beautiful girl dressed in a white shirtwaist and straw sailor. And a voice said, "This is John's fourth wife."**
>
> **For ten years she kept looking for the girl of the dream. Meanwhile the Church had issued the Manifesto of 1890, officially abolishing the practice of plural marriage (in the church). Having three wives, John W. seemed satisfied that he had discharged his obligation to the principle. His large family was enough load for one man to carry. But all this time, through her travels on the underground and as the wife of an Apostle, Nettie kept looking for John's fourth wife.**
>
> **One Sunday afternoon in Farmington, on returning with John from meeting, Nettie walked through the gate to see a strange girl tending the children. The lady who had agreed to take care of the youngsters had sent her daughter, who was just home from school vacation. The girl was chasing after the baby, Lillian. She caught the child in the shrubbery and turned, smiling—the girl of the dream, even to the white shirtwaist and straw sailor. Nettie went faint. To John's concerned question she murmured something about the heat. It was ordained. It would come to pass. This was John's fourth wife.**
>
> **What fortitude it took, watching the romance develop, knowing it was inevitable—**

this is something locked in the heart of every woman who made her sacrifice for the Principle. It was the New and Everlasting Covenant. It was ordained by God. But the flesh was not always as strong as the spirit.

It will be noted that three of these six wives were taken after the Manifesto of Wilford Woodruff, ending the practice of plural marriage by church sanction, and it is evident that he took them, beside Divine approval, with the approval of his brethren in the Priesthood, whose right it was to perpetuate the practice. TRUTH has frequently stated this position; that the law of plural marriage is a law of the Priesthood (D. & C. 132:28, 58, 61, 64), pure and simple and not a law of or to the Church except as the Church accepted it. And when the Manifesto was adopted by the Church, the Priesthood simply carried on in its proper and natural functions.

President Woodruff, in issuing the Manifesto, acted solely as President of the Church, which is a minor organization, in which "all things must be done by common consent", (D. & C., Sec. 26), while as President of Priesthood he sanctioned the continuance of the law. He could do no less than this, and remain true to his Priesthood covenants.

WHAT IS THE FULNESS OF CELESTIAL MARRIAGE?

In the Church Section of the Deseret News (August 8, 1948), the Editor puts forth an erroneous idea on the doctrine of Celestial marriage. He quotes from the late President Heber J. Grant as follows:

Celestial marriage—that is marriage for time and eternity—and polygamous or plural marriage are not synonymous terms. Monogamous marriages for time and eternity solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are celestial marriages.

The article quotes four separate items from President Joseph F. Smith which, isolated from their context, tends faintly to support President Grant's view; which latter view was adopted by the Church from Elder James E. Talmage in the following statement:

The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited proportion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of the Church is not true. What the Latter-day Saints call Celestial marriage is characteristic of the Church, and is in very general practice; but of Celestial marriage, plurality of wives was an incident, never an essential.—The Story of Mormonism.—Talmage, p. 86.

What President Smith actually said upon the subject we have pleasure in giving, as follows:

"There is a great deal said about our plural marriages by the outside world, and sometimes it is referred to by the Latter-day Saints at home. I fancy sometimes that not only is the world without knowledge in relation to this principle, but many of those who profess to be Latter-day Saints are far from possessing a correct understanding of it.

"In the first place, it is a principle that savors of life unto life, or of death unto death; therefore it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. It is a principle that pertains to eternal life, in other words, to ENDLESS LIVES or eternal increase. It is a law of the Gospel pertaining to the Celestial kingdom applicable to all gospel dispensations, when commanded and not otherwise, and neither acceptable to God or binding on man unless given by commandment, not only so given in this dispensation but particularly adapted to the conditions and necessities thereof, and to the circumstances, responsibilities and personal as well as vicarious duties of the people of God in this age of the world. * * *

"Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential in the salvation or exaltation of mankind. In other words some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the Celestial law of marriage in part—and is good so far as it goes—and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. **Therefore whoever has imagined that he could obtain the fulness of the blessings pertaining to this celestial law by complying with only a portion of its conditions, has deceived himself.** He cannot do it. * * * he cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sack cloth and ashes. * * *

"I understand the law of Celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and will not, shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that." * * *—**J. of D., 20:26 et seq.**

President Smith's statement sustained:

Elder Charles W. Penrose:

Elder Penrose showed that the revelation that had been the subject of attention (D. & C., Sec. 132) was only one published on Celestial marriage, and if the doctrine of plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other.—Mill. Star, 45:454.

William Clayton, a trusted private Secretary of Joseph Smith:

From him (Joseph Smith) I learned that the doctrine of plural and Celestial marriage is the most holy and important doctrine ever revealed to man on earth, and that without obedience to the principle no man can ever attain to the fulness of exaltation of Celestial glory.—Hist. Record, 6:226.

Samuel Woolley's testimony:

It was there (at my house in Nauvoo, one afternoon when the Prophet and Patriarc Hyrum Smith called in and the latter read a revelation on eternal marriage and plurality of wives); he told me that revelation was of God and that no man could or would receive a fulness of Celestial glory and eternal life except he obeyed that law and had more than one living wife at the same time.—Ib. 231.

Brigham Young said:

It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. * * * The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them and they refused to accept them.—J. of D., 11:268-9.

Now, judge for yourselves if "Celestial marriage—that is marriage for time and eternity—and polygamous or plural marriages are not synonymous terms." And if "Monogamous marriages for time and eternity solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial mar-

riages". And if "plurality of wives", as taught by the Prophet, "was an incident, never an essential."

COULD PRESIDENT GRANT GIVE THE WORD OF THE LORD?

In our article in September TRUTH, entitled "To Whom Shall the Saints Pay Tithes?" we recited from the report of the April Conference of the Church, 1931, the statement of President Heber J. Grant, wherein the Church, by vote, pledged itself to use its endeavors and means to prosecute those entering into or advocating plural marriage we quoted President Grant as saying, "I wish to say I want it understood that SO FAR AS GOD GIVES ME POWER TO GIVE HIS WORD TO THE PEOPLE, it is the word of the Lord".

The qualifying, "so far as God gives me power", is the saving unction in the statement.

Did God give Heber J. Grant power to "give His word" to the Saints after he had surrendered the word of God on Celestial or plural marriage? We think not. Hence the whole statement read at the conference denouncing those accepting the word of the Lord, was merely the vaporings of Heber J. Grant and bore no relationship to the Lord. Since God did not give Heber J. Grant "power" to give His word, he was unable to do so, hence his statement was but camouflaging and without divine effect.

President Grant, at the time, was a heavy borrower of money in the New York market for the Utah-Idaho Sugar Company, and, we are informed, in order to curry favor of wealth he placed himself under obligation to see that plural marriage ceased among the Mormons. It was a reciprocal trade, "You conform your worship to the standards of Christendom, and we will loan you money, of course, on Church securities." Millions were borrowed under this arrangement.

The Lord does not change. When he told President John Taylor, in September, 1886, "I have not revoked this law (of plural marriage) nor will I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof", evidently He was speaking officially, and no amount of tampering or excuses can change the word of the Lord. Though man has attempted to change the law of Celestial or plural marriage to conform to the notions of Babylon, God has not done so and the Saints expecting to qualify for exaltation in the presence of Father, must obey that law or the word of the Lord fails.

THE INALIENABLE RIGHTS OF WOMAN

(Continued)

What is this plural marriage that it is agitating so-called Chrisitnas so rabidly? It is a woman rights program, insuring every normal woman a right to honorable wifehood and motherhood, a right that is inalienable as a religious and a natural endowment.

The so-called civilized world have come to look upon marriage, not as a sacred compact originating in the heavens before the foundation of this earth were laid, but, in most cases, merely a sexual license, and frequently a license for sexual debauchery.

The first commandment given to Adam and Eve in the "Garden" was to "Be fruitful, and multiply and replenish the earth and subdue it." At the time of this command Adam and Eve were immortal beings, hence the marriage ties that made it possible for them to become one flesh were eternal, and not, as the world now views it, "until death doth you part." Under the Celestial law God recognized no other pact—it was an eternal pact and was meant to be free from squalls, separations and divorce, the fruits of Jealousy, double-standards of living, and the likes.

After the "fall", but not wholly in consequence of it, God announced the status of the man and woman by saying to Eve, "Thy desire shall be to thy husband, and he shall rule over thee." This was the natural law re-stated. In placing man at the head, he bearing the Priesthood, a law—an eternal law—was announced. Man, with divine endowments, was born to lead, and woman to follow; though often times the female is endowed with rare talents of leadership. But women, by right, look to the male members for leadership and protection. It is expected that he shall fight the physical battles in the protection of his loved ones and bring into the home the necessaries of life, while the wife adorns the home, conserves the larder and renders the habitation an earthly heaven where love, peace, affection, gratitude and oneness shall abound; she the queen and he the king, with their children the subjects—the princes and princesses of their kingdom.

The home atmosphere literally is a symbol of heaven, where both parents and children are wont to gather at eventide, and under the canopy of heaven, pour out their thanksgivings to God, sing songs of praise, tell uplifting stories, rehearse the sweets and bitters of the day and prepare for a peaceful rest in preparation for the labors of a coming dawn. The home hearth should be the altar of God, kneeling about which the family give their praises to the giver of all good, and receive His benediction.

This picture contemplates motherhood for every normal woman, for every normal woman yearns for wifehood and motherhood. She yearns to wear the crown of glory. Her most precious and yearned for jewels are children to call her "Mother". "Mother's Day" is every day.

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

And another far-sighted woman, Mrs. Mortimer M. Menken, wife of a prominent attorney, at a Women's club meeting in New York:

Polygamy is the most feasible of all the panaceas put forward for the divorce evil. I favor polygamy for those who want it. Polygamy would be a boon to the tens of thousands of spinsters in this country, who at present lead a life that is incomplete without the masculine companionship which they crave and to which they are entitled.—"Pathfinder", Washington, D. C.

O the tragedy in barrenness, and especially barrenness by choice! a fruitless fruit tree or shrub. Byron said of Rome:

"The Niobe of nations; there she stands,
Childless and crownless, in her voiceless woe!"

So strong is the cry for motherhood that the Prophet tells us the time will come when seven women will attach themselves to one man, saying, "We will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach!" And the Lord says, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and

comely for them that are escaped of Israel.''—Isaiah 4:1-2.

An article in Physical Culture argues: ''Taking the evolution side, if humans were intended to live polygamous lives, why did nature not care for her own and create a great majority of females, instead of holding a practically even balance of males and females ever since history began?''

It is true that from time immemoral statistics claim male and female are born in about equal numbers. Then, as the article states: ''Why plural marriage?'' A man taking two wives, the short-sighted socialite argues, robs another man of a wife. But hold: Stop and consider that while births may be about equal the infant death rate among males is far in excess of that among females. And as life progresses the male faces greater hazzards in employment, thus greatly increasing deaths among them. Then there are the great wars in which the very flower of manhood is taken. There is also venereal disease, bachelorhood and celibacy taking many men out of the field of marriage, until today the excess of marriagable women over men is known to be enormous. Someone says there are millions more women in Great Britain, than men; and all other nations have a like story.

In the early days our Congressional Representative brought this message from Washington: **''We want the Mormons to live like we do and give up their polygamy.'' Brigham Young said, ''You tell the President that when the United States makes it possible for every woman in the country to marry a man of her choice, we will give up polygamy.''**

And this is the answer, pure and simple, to this knotty question. Plural marriage can only exist where there is a surplus of women. Women must have equal rights with men. They must have the right to wifehood and motherhood with the husband of their choice, if they can find such husbands. That is all we claim for them. Give that right to women and plural marriage will solve itself. A very small per cent of the men of the nation will, under such an arrangement, enter plural marriage.

What remedy has the monogamist to suggest for this unfair inequality? The only remedy to date is that a man confine himself to one wife and secretly consort with other women sexually. But this is not a remedy—it is the antithesis of a remedy. It tends to destroy the fountain of life, leaving disease, distress, and death in its wake.

Our Physical Culture article further states: ''No man can truly and at the same time love two wives; therefore, polygamy must of necessity harbor countless loveless marriages and this to the female means slavery in its worst form.''

But not so fast: Cannot a man and a woman love more than one child? Yes, a dozen children when born to them. How can a man learn to ''love his neighbor as himself'', as Christ commands if he cannot love two women, the mothers of his children? The statement is untenable. We claim a real man cannot live sexually with a woman without loving her. True, one woman may prove a better homemaker, a better cook and economist than the sister wife; who, on the other hand, has attributes that draw her husband equally strong. Mary and Martha, sister wives to the Savior, each had her gift that drew her husband's affections, and who can say that Abraham did not love Sarah for her noble gesture in giving Hagar to him that they both might have issue, also Hagar for her part in giving a son to them?

Under the Mormon marriage system, as it has been from the beginning, neither sex is forced to marry. They are entirely free to choose their life—and waste their lives if that is their choice; but if two normal women choose to cast their lots with the same man, and

the arrangement is agreeable with him, whose affair is it except theirs. Why should I, or any other man take exceptions and strive to make their lives miserable and a failure?

Which is better, that two women attach themselves to one man, having their own homes, a name for their children, all being well provided for and being recognized as wives, building up their little kingdom together; or on the other hand have one of the women a respected wife and turn the other one out to the world as a strumpet, a sexual outcast, finally to die of a loathsome disease, or spend her life as a spinster childless and alone?

These are questions that must be answered and they will be answered to the everlasting glory of faithful, fruitful and sexually pure Latter-day Saints who have the boldness, the courage and ability of living in the present social ethics and in face of the opposition of the so-called Christian world who are guided by a cramped and putrid policy symbolized by the "dog in the manger", the "wolf eat wolf" tradition.

POLITICAL

A friend from Minnesota has submitted the following address by the Hon. Fielding M. Wright, Governor of Mississippi, requesting the same be published in TRUTH. TRUTH is taking no part in partisan politics, further than to advise voters to vote for the best men. The Gospel knows no political party. Latter-day Saints should not be divided and become rancorous over partisan politics.

However, we feel that all rights should be faithfully defended as they are provided for in the Constitution, which sacred document was inspired of the Lord. We look with considerable alarm on changes creeping into the Constitution and feel that every liberty loving American should resist such encroachments.

With these observations we take pleasure in publishing the speech.—Editors.

Address Delivered at Houston , Texas, August 11, 1948, by Fielding L. Wright, Governor of Mississippi, Accepting States' Rights Democratic Vice-Presidential Nomination.

My Friends and Fellow Citizens:

I am happy to be here today in the magnificent State of Texas and in this outstanding City of Houston, in itself a symbol of the growing economic, cultural and social might of this nation. But above all else, I am happy and proud to be given the opportunity of fighting publicly and on behalf of my fellow citizens for the great truths of government in which I so firmly believe.

States Rights is a phrase which has become familiar to all in this country, but, unfortunately, to many its true meaning has been lost by too much familiarity with its use and too little understanding of its basic concept. Reduced to its simplest terms, government is merely a control of men by men. Man, by his nature, though capable of the highest form of devotion to duty and responsibility, is likewise subject to all the infirmities of a human being. Under our system of government, in our villages, towns and cities, the citizens select those few who are necessary to control the relationships of the persons in that community. They are chosen to take charge of the necessary public service and to see that the inhabitants are given the opportunity of pursuing their callings in peace and in order, and no other power is conferred on them by the people. The right to work or to loaf, to choose your vocation and change your job, to guide the education of your children, to attend the church of your choice, to work with whom you please, to go where you choose, are only illustrative of the great mass of

rights and privileges retained by the people.

. Where there are no villages, towns or cities, the people in a region co-operate to select their local county government. Whether it be city, town, village or country, those who are placed in office are selected from the rank and file of the persons living in the community. They are men and women known to the people. Their falts, their virtues, their abilities and integrity is an open book. Actions taken by them are subject to the personal scrutiny and knowledge of their neighbors. There is no mystery connected with the government they give. It is known, weighed, criticized, appreciated, praised or condemned by those who possess this knowledge, and the men who are so selected are truly familiar with and cognizant of the particular problems to be faced in the individual community. They are in constant touch and contact with their neighbors and their fellow citizens and they are fully aware that they will have to account to them for their success or their failures. This is the essence of local self-government and it is what a majority of the people of this country are convinced is the best form of government on earth.

The moment that government becomes remote, distant, mysterious and beyond the comprehension of the people themselves, danger arises and we subject ourselves to the possibility of abuse of power and ultimate dictatorship. This ever-constant peril is visible to us at all times. In our large cities and more populous areas, machine politicians and self-seeking officeholders have obtained and held an unrelenting grip on their municipalties.

This threat of seizure of control by big city bosses and their henchmen is today greatly augmented and increased by the three million federal jobholders, none of whom are elected by the people other than the President and Vice-President.

With this cardinal precept in mind and ever conscious of existing dangers, the various communities of this country bound themselves into regions designated as states. Each community possesses all of the power necessary to deal with any problem that arises within its borders.

When the United States of America was formed and the constitution was written, the people were insistant and demanding that local government be forever preserved in all its dignity and with all of its safeguards. In the drafting of the constitution, it was specifi cally provided that the right and authority of the State to conduct its own affairs should be preserved inviolate, and there was conferred upon the Federal Govrnmnt **only** so much power and authority as was necessary to control and regulate the relationships of the states, one with another, and the conduct of this nation's foreign affairs and unified defense. Ratification of the constitution by the original states was obtained only after the citizens in each state received definite and positive assurances that this fundamental concept of government was recognized by the constitution.

For almost 100 years now the South has given consistent and persistent loyalty to the Democratic Party. Such loyalty over so long a period of time has not been unreasoning and without justification. The preservation of States Rights ever since the organization of the Democratic Party has been one of its dominant principles. The first party platform of the Democrats, adopted in 1840, resolved that "Congress has no power under the constitution to interfere with or control the domestic institutions of the several states, and that such states are the sole and proper judges of everything pertaining to their own affairs not prohibited by the constitution."

Down through the years this principle has continuously been recognized and maintained by the Democratic Par-

ty until the present generation. At the Philadelphia convention for the first time in its long history this doctrine was completely and finally repudiated. Chief Justice Marshall, one of the greatest justices of the United States Supreme Court, in a famous decision said that "No political dreamer was ever wild enough to think of breaking down the lines which separate the states and compounding the American people into one common mass." With all his genius, Marshall could not foresee the "wildness" of those who pose as party leaders today.

Is this principle of States Rights an archaic doctrine, as insisted by those who seek the concentration of power in Washington? I say to you that it is a living principle, as vital and essential today as it was in the foundation days of the Republic; the doctrine of free society and free men as opposed to regimentation of thought and action. It is as alive as totalitarianism is alive—and save for America, the world is in slavery today. It is the only alternative to abject subjection to the tyranny of dictatorship.

The three Philadelphia conventions succeeded in an amazing way in frustrating the voice of the people. Dewey is not the choice of the Republican rank and file. Truman, an acknowledged loser, certainly does not represent organized Democracy. Wallace represents Russia and its ideology. Millions of our people are anxiously seeking a candidate who really thinks the thoughts of America and who places principle before political expediency. They are disgusted with the antics of Truman. Neither do they want Dewey or Republicanism. They know that in the long run there is no hope for America there.

Ever since its inception as the Federalist Party and its evolution into the Republican Party, that political group has always favored a strong national government, centralized to the greatest degree, and completely dominant over the individual states. There has been no material change of recent years in the advocacy of this principle by the Republican Party. As a result, you and I and the other thoughtful citizens of this land, conscious of the fact that the disappearance of local self-government is the first step to dictatorship, cannot support either the Republican or the Democratic platforms as they are now constituted. Until such time as the machine politicians, the big city bosses, and the so-called liberal elements has been cleaned out of the Democratic Party, we must, under the banner of States Rights, carry this fight to every crossroad of this nation.

Democracy is not a thing of Washington. Democracy is a thing of the crossroads. It is at the crossroads that the people of the nation live. It is there their children are born; that they go to church on Sunday; that the schools are placed; that the average American citizen lives his life and is finally taken to his fathers. It is at the crossroads that the life of America takes place—not in Washington. All of those things that touch him most closely happen at the crossroads. The exercise of democracy is there. Let his local officials become overly ambitious and interfere with his rights, he knows it immediately and he acts. Let any local dictator seek to establish himself, he knows it immediately, and the methods and the means to strike that man down are in his hands. The base of democracy is there; there it will endure or die. There it is strong, tenacious of life, resistant to degeneration or decay. There it lives, resurgent, determined, strong.

The heads of the various pressure groups which have become so powerful in our American life know this. They know it and they fear it. They know that, if the world is to be changed from that American life which has made this nation great and to be molded in accordance with the pattern of some crackpot reformer, it must be done away from the cross-

roads. It is for that reason that the typical power-hungry politician and the typical head of the pressure group seek to concentrate all power in Washington, where they have to contend with one Congress and not with 48 state legislatures; where the means of working their own ends are far more easily reached.

With these reasons in mind and with full consciousness of these eternal truths and the dire necessity for immediate and aggressive action, I am most happy to accept the nomination for Vice-President of the United States this day tendered to me by the Democratic Parties of South Carolina, Alabama and Mississippi. It will be a distinct privilege and a happy pleasure to be assocated with my esteemed friend, Governor Thurmond.

Today the present Democratic and Republican Parties are philosophically bankrupt. They are mere vehicles for getting into and holding onto office. They veer from point to point without regard to principle, but only with an insensate desire to pander to any minority for votes. Government by bloc by vociferous minorities, is a cowardly thing. It is a disgrace to America. It paves the way for ultimate dictatorship or socialism. Only a return to American principles, to local self-government, can halt the unseemly spectacle we are now witnessing.

Wherever there are men and women of responsibility, of thought, of action, of a true desire to see the great American form of government fulfill its manfest destiny, there we will find supporters for this great movement of ours. You men and women assembled here today have furnished the leadership. You shall find countless thousands of your fellow citizens rallying around our banner!

"The right to live is abused whenever it is not constantly challenged."

Fortune can take away riches, but not courage.—Seneca.

A PLEA

From a nation in the death throes
Of a long foretold reward
Like the writhing of a serpent
Lashing coils cruel and hard,
Comes a blind and vicious striking
While the galleries applaud,
And the gladiators wrestle
With the noble men of God.

Are we bound to bow before thee
Empty man-made laws of sin?
Must we drown the purer knowledge,
Smother righteousness within?
Must we please our worldly rulers
And ignore our Lord's command?
Must we spare eternal blessings
For the favor of the land?

Are we cowards, are we traitors
To the prophet at our head?
Was his voice forever silenced
When the world proclaimed him dead?
Are we weak and truly spineless
As our foes would have us be?
Shall we enbondage conscience
And renounce our liberty?

There are those who fight for freedom,
Who have set their standards high.
Those who fear no human foeman,
Who are not afraid to die.
There are those who suffer, Christ-like
For the sins of would-be saints.
There are those who bear the burden
Of dissatisfied complaints.

There are those who's hearts bear nailprints
Of vile persecution's cross
While the faithfless, half secceeders
Still complain without much loss.
Up awake, ye would-be valiant!
Hast forgot past history's tears?
Thing our master will be patient
For another hundred years?

Will obedience be reluctant
As with those of early days,
Lagging slow along the pathway,
Dipping feet in dubious ways?
Not content to follow counsel
Must we try each new seen trail,
While God's servants thru our follies
Weep behind the prison's veil?

Up, awake, the Bridegroom cometh!
Lo. His presence is at hand.
When the mighty word is spoken,
Who among us yet shall stand—
Cling to truth when mountains tremble,
Endure destruction's desolate scene?
Who shall hear the call, "Come forward,
March into the land swept clean?"

Are there those who dwell among us
Who are destined to endure?
Who will go to build up Zion,
Home eternal of the pure?

Vain the dreams of countless humans
Yet the prophets of our Lord
With their blood on history's pages
Words of destiny record.

Time, like grains of sand, is dropping
Thru the hour-glass of law.
Irrevocable, eternal,
Finite precision without flaw.
Can we hope to gain the glory
Promised those from earth dress free'd
Blessings of the law eternal
Irrevocably decreed?

The soul of mother earth is weary
Of her degraded state.
Come, ye faithful of our Father,
Lift her, e'er it be too late.
Is not the globe of our existance
Worthy that we hold her dear?
Rise her from the lower glory.
Make her a celestial sphere.

—Alyne.

TRUTH

Truth, Gospel Truth, thou doubly precious prize!
Restored to earth by angels from the skies.
Unto thy light what doth not mortals owe?
A beacon on Life's voyage, a balm for every woe.
In pensive mood, thy message now awaits
An eager welcome, at the Nation's gates.
In heaven enthroned, on earth a gem most rare;
Deep bedded in the soul, oft dimmed with care,
Thou teachest youth in virtue's grace to grow,
And age thy Holy wisdom's way to know.
In lowly home, a comforter art thou a glow,
A sunbeam sent from God, an everlasting bow!

—Eva A. H. Winegar.

Mark Twain, visiting at the home of a neighbor, asked to borrow a book. The neighbor replied, "You're welcome to it, but I must ask you to read it here. I make it a rule never to let any book go out of my library."

Later in the summer the same neighbor wanted to borrow Twain's lawnmower.

"Certainly, certainly", agreed the humorist. "You're welcome to it. But I must ask you to use it here—I make it a rule."—E. M. Marshall.

Johnny came rushing in one afternoon and told his father that he had just seen two lions and a tiger fighting in the street. After several attempts to get Johnny to change the story his father finally said, "Johnny, you know you are fibbing, and I want you to kneel, tell God your story, and ask him to forgive you."

When the boy had finished, his father asked him what God had said.

"He said, 'That's all right, Johnny'," the youngster replied, "'Those big dogs had me fooled at first, too,."

THE CHILD AND THE SUNBEAM

By Mrs. Beveridge

I saw a youthful mother
Once, on a summer's day,
Set down a smiling infant,
To watch its frolic play.
It gamboled on the flowerets
That decked the carpet o'er,
And seemed, with childish wonder,
Each object to explore.

A something on the instant
Its glad career arrests;
And earnestly it gazes where
A golden sunbeam rests.
While on the new-found glory
It fixed its wondering eyes,
And trustfully reached forth its hand
To seize the glittering prize.

And now its tiny fingers clasp
The treasure rich and rare,
Which, in its baby innocence,
It surely thought was there.
But ah! that hand unloses,
And to its earnest gaze
Reveals no gem of beauty—
No bright, imprisoned rays!

And then the first of many tears
Fell on that cherub face—
The first sad disappointment
In life's uncertain race!
And thus it has been with us all,
Who its dark game have played;
We've sought to grasp the sunshine
And only find the shade!

A man who owned a farm back in the hills took four friends out to look it over. After a time the visitors entered the tenant's house and were a little embarrassed when they discovered he had only two chairs. They stood around awkwardly for a few moments and finally the owner said, "I don't believe you have enough chairs here."

The old farmer took a chew off his plug and muttered, "I got plenty of chairs—just too durned much company."

An Englishman boasted that he had been mistaken for a member of the Royal family.

A Scotsman, hearing him, replied that he had been addressed as the Duke of Argyll.

Whereupon an Irishman said that he had been taken for a far greater person than either, for as he was walking along the street one day, a friend came up to him, exclaiming: "Holy Moses! Is that you?"

The judge had just awarded a divorce to a wife who had charged non-support.

"And", he said to the husband, "I have decided to give your wife $50 a month."

"That's fine, judge", the man replied, "and once in a while I'll try to slip her a few bucks myself."

TRUTH

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

VOL. 14. NOVEMBER, 1948 NO. 6.

The Four Hidden Revelations

Two Through John Taylor and Two Through Wilford Woodruff—1880 to 1889—Vital to Progress and Salvation—Heretofore Hidden From the Saints

Four revelations from God, not published in the Doctrine and Covenants, are given herewith. While these revelations have from time to time and by certain individuals been denied, they have all been fully authenticated by leaders of the Church, and it can be said in truth that each of them is authentic and genuine.

But first a word from the Prophet Joseph Smith, Jun.:

They accuse me of polygamy, and of being a false prophet, and many other things which I do not now remember; but I am no false Prophet, I am no impostor; I have had no dark revelations; I have had no revelations from the devil; I 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 henceforth. 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.

First Revelation

Revelation to Wilford Woodruff in 1880 as copied from the Journal of Wilford Woodruff, about 1908, by Joseph W. Musser, at the request of his father, A. Milton Musser, then Assistant Historian of the Church of Jesus Christ of Latter-day Saints. Elder Musser, at the suggestion of his father, copied the revelation in duplicate, retaining a copy for himself. The Journal of Wilford Woodruff, from which the revelation was copied, reads as follows:

During the month of January, 1880, I was at Sunset, Arizona, with Brother Lot Smith and the brethren with him who were trying to establish a Branch of 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."

United Order at that place. At this time the Government, through its officers, were using every means in its power to enforce the Edmunds-Tucker and anti-polygamy law with the evident intent on the part of the officers to break us up as an organized community. Being away from President Taylor and my Quorum, I felt deeply distressed in mind concerning our conditions as a people. While thus exercised I went in to the "the Wilderness", a region of country called by this name, situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days, reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On retiring to bed on the night of the 25th of January, 1880, I found myself wrapt in vision, and the next morning the following revelation was given to me of the Lord which I wrote at the time:

Thus saith the Lord unto my servant, Wilford Woodruff, I have heard thy prayer and will answer thy petition. I will make known unto thee my will concerning the nations who encumber the land of promise and also concerning Zion and her inhabitants.

I have already revealed my will concerning this nation through the mouth of my servant Joseph, who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death.

What I the Lord have revealed in that testament and decreed upon this nation and upon all the nations of the earth, shall be fulfilled, saith the Lord of hosts. I the Lord have spoken and will be obeyed. My purposes shall be fulfilled upon this nation and no power shall stay My Hand. The hour is at the door when My wrath and indignation will be poured out upon the wicked of the nations.

Their murders, blasphemies, lying, whoredoms, and abominations have come up before my face and before the heavens, and the wrath of my indignation is full.

I have decreed plagues to go forth and waste my enemies, and not many years hence they shall not be left to pollute my heritage.

The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon my Saints. Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for their profit and guidance.

Thus saith the Lord unto My servant, John Taylor, and My servant Wilford Woodruff, and My servant, Orson Pratt, and to all the residue of mine Apostles; Have you not gone forth in My name without purse or scrip and declared the Gospel of life and salvation unto this nation and the nations of the earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord?

You have done this year by year for a whole generation, as men count time. Therefore your garments are clean of of the blood of this generation and especially of this nation.

Therefore, as I have said in a former commandment, so I the Lord say again unto My Apostles: Go ye alone by yourselves, whether in heat or in cold and cleanse your feet in water, pure water, it matters not whether it be by the running streams, or in your closests; but leave these testimonies before the Lord and the heavenly hosts; and when you have all done this, then gather yourselves together in your Holy places and clothe yourselves with the robes of the Holy Priesthood and there offer up your prayers according to my Holy Law.

Let him who presides be mouth and kneel at the Holy altar, and there

let mine Apostles bring all these testimonies before my face and before the heavenly hosts and before the justified spirits made perfect. And thus saith the Lord unto you, mine apostles, when you bring these testimonies before me, let them be presented by name as far as the Spirit shall present them unto you: The Presidents of the United States, the Supreme Court, the Cabinet, the Senate and Houses of Congress of the United States, the Governors of the States and Territorities, the judges and others sent unto you, and all men and persons who have taken any part in persecuting you or bringing distress upon you or your families, or who have sought your lives, or **sought to hinder you from keeping my commandments or from enjoying the rights which the constitutional laws of the land guarantee unto you.**

And what I the Lord say unto you, mine Apostles, I also say unto my servants — the Seventies, the High Priests, the Elders, the Priests and all my servants who are **pure in heart** and who have borne testimony unto the nations. Let them go forth and cleanse their feet in pure water and bear testimony of it unto their Father who is in heaven.

And then, saith the Lord unto mine Apostles and mine Elders, when ye do these things with **purity of heart,** I the Lord will hear your prayers and am bound by oath and covenant to defend you and fight your battles.

As I have said in a former commandment, it is not my will that mine Elders should fight the battles of Zion, for **I will fight your battles.**

Nevertheless, let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake shall find it again and have eternal life.

The nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgments upon this nation or the nations of the earth.

I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God.

As I the Lord have spoken so will I fulfill. **I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts.** As I the Lord have suffered, so will I put all enemies under my feet. For I the Lord utter my word and it shall be obeyed.

And the day of wrath and indignation shall come upon the wicked.

And I say again, woe unto that nation or house or people who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to 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 unto me void.

And thus, with the sword and by bloodshed, and with famine and plagues and earthquakes and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand. Therefore, let the wicked tremble; let them that blaspheme my name hold their lips, for destruction will swiftly overtake them.

All that I the Lord have spoken through the mouths of my Prophets and Apostles since the world began, concerning the last dispensation and fulness of times, concerning my Church, which has been called out of the wilderness of darkness and error, concerning the Zion and kingdom of

God and **concerning Babylon the great,** and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled.

And though the heaven and earth pass away, my word shall not pass away, but shall be fulfilled, saith the Lord.

These revelations and testimonies are before you. Let my Saints search the Word of the Lord and treasure up wisdom and be prepared for that which is to come.

As I have decreed, so shall my judgments begin **at the House of God.**

There are those in my Church who have a name among you, who are adulterers and adulteresses, and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken.

If they do not speedily repent of this wickedness and abomination, **they should be severed from the ordinances of my house,** saith the Lord.

There are many who have need to repent, whose hearts are set upon the things of this world, who aspire to the honors of men, and do not honor the Priesthood, nor seek to build up the Kingdom of God as they should. Neither do they learn and comprehend:

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.

Such should repent and turn unto the Lord, and seek for the Holy Spirit to guide them.

Judgments will begin upon my house, and from thence will they go forth unto the world and the wicked cannot escape.

Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come.

Thus saith the Lord unto you, my servant and Apostles who dwell in the flesh. Fear ye not your enemies. Let not your hearts be troubled. **I am in your midst.** I am your advocate with the Father. I have given mine angels charge concerning you. Mine eyes are upon you and the eyes of your Heavenly Father and the Heavenly Hosts and all justified spirits made perfect are watching over you. Your works are manifest before the face of my servants who have sealed their testimony with their blood, and before all my servants of the Apostles whom I have taken unto myself.

The veil is taken from off their faces and they know your works. They await your coming when you have finished your testimony in the flesh. Therefore, be ye faithful until I come. My coming is at the door.

Call upon the Lord in mighty prayer, ask and you shall receive. Whenever you agree as touching anything and ask the Father in my name, it shall be given unto you. Seek diligently to build up Zion and to magnify your high calling and your enemies shall not prevail over you. Zion shall not be moved out of her place. Zion shall prevail against her enemies.

My people shall not be hindered in the building of my temples unto my Holy Name, if they will hearken unto my voice and do as I command them.

The blood of my servants Joseph and Hyrum and of mine Apostles and Elders which has been shed for the Word of God and the testimony of Jesus Christ, cries from the ground for vengeance upon the nation which has shed their blood. But their blood shall speedily be avenged and shall cease to cry unto me, for the hour of God's

judgment is fully come and shall be poured out without measure upon the wicked.

But hearken and hear, O ye Apostles, Elders and people of my Church, to the Word of the Lord concerning you, that for all the blessings that I will pour out upon you and the inhabitants of Zion and the judgments and destruction upon the wicked, **I will be inquired of by you to ask the Father in my name to do and to perform these things for you as I told all the House of Israel by my servant Moses, that they should ask at my hand for all those blessings which I the Lord have promised unto Israel in the latter days.**

And as I the Lord ordained mine Apostles who were with me in my ministry and promised them that they should sit upon twelve thrones, judging the Twelve Tribes of Israel, so I say unto you mine Apostles, who I have raised up in these last days that I have ordained you to bear record of my name, and of the Gospel of Jesus Christ to the Gentiles first, and then to the House of Israel. I have also ordained you to sit upon thrones and judge the Gentiles and all the inhabitants of the earth unto whom you have borne testimony of my name in the day and generation in which you live. Therefore, how great is your calling and responsibility before me. Therefore, gird up the loins of your minds and magnify your calling in the fear of God, and prepare ye for the coming of the Son of Man, which is nigh at the door.

No man knoweth the day nor the hour, but the signs of both heaven and earth indicate His coming, as promised by the mouths of my disciples; the fig tree is leafing and the hour is nigh. Therefore, prepare yourselves, O ye Saints of the Most High God, with oil in your lamps, for blessed is he that watcheth for the coming of the Son of Man.

Again, hear ye the Word of the Lord, O ye mine Apostles whom I have chosen in these last days to bear record of my name and lead my people Israel until the coming of the Son of Man.

I the Lord have raised up unto you my servant John Taylor to preside over you and to be a lawgiver unto my Church. He has mingled his blood with that of the martyred Prophets, Nevertheless, while I have taken my servants Joseph and Hyrum unto myself, I have preserved my servant John Taylor for a wise purpose in me.

I have also taken many others of the Apostles unto myself, for I take whom I will take, and preserve in life whom I will preserve, according to the counsel of mine own will.

And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, although you have one to preside over your Quorum, which is the order of God in all generations, do you not, all of you, hold the apostleship, which is the highest authority ever given to men on earth? You do. Therefor you hold in common the Keys of the Kingdom of God in all the world.

You each of you have the power to unlock the veil of eternity and hold converse with God the Father, and His Son Jesus Christ and to have the ministrations of angels.

It is your right, privilege and duty to inquire of the Lord as to His mind and will concerning yourselves and the inhabitants of Zion and their interests.

And whenever any one of you receives the word of the Lord, let it be written and presented in your councils and whatever by united consent you deem wisdom to be presented unto the people, let it be presented by the President, my servant John Taylor, as the word of the Lord. In this way

you will uphold him and strengthen his hands, as all the burden should not lie upon one man.

For thus saith the Lord, all mine Apostles should be full of the Holy Ghost, of inspiration and revelation to know the mind and will of God and be prepared for that which is to come. Therefore let mine Apostles keep my commandments and obey my voice and the gates of hell shall not prevail against you.

Fear not, for lo, I am with you until I come, and I come quickly. Even so, Amen.

The above revelation at the time, was sustained by the Church leaders, as follows:

Elder Franklin D. Richards, Church Historian and a member of the Quorum of Twelve, in writing the life of Wilford Woodruff (See Vol. 1:874, Improvement Era), states:

> **During the period of the extreme and unrelenting prosecutions under the anti-polygamy acts of Congress, President Woodruff spent much of the time among the churches in Arizona and southern Utah. On January 26, 1880, having retired for some days in the mountains, fasting and praying, he obtained important revelations from the Lord concerning the work of the Twelve Apostles and events which would happen affecting both the Church and the nation. These were submitted to President John Taylor and the Council of the Apostles and were accepted by them as profitable for doctrine, for comfort, for light as to the future and for encouragement in the work of the ministry.**

Second Revelation

We now produce the text of the revelation received by President John Taylor, October, 1882. The authenticity of this revelation, so far as we know, is not questioned. It was published in some of the early European editions of the Doctrine and Covenants, also in the life of John Taylor by Roberts, but never appeared in the Utah editions of the Doctrine and Covenants.

The Revelation

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church.

Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform, and then proceed to fill up the presiding quorum of Seventies, and assist in organizing that body of my priesthood who are your co-laborers in the ministry **You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my priesthood;** and then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the gospel among the Lamanites throughout the land. And then let High Priests be selected, under the direction of the First Presidency, to preside over the various organizations that shall exist among this people; that those who receive the Gospel may be taught in the doctrines of my church and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my kingdom, saith the Lord, that they may be one with you in my Church and my Kingdom.

Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things: and let them all be one with me as I am one with the Father. And let the High Priests organize themselves, and **purify themselves,** and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

And let the Presidents of Stakes also **purify themselves,** and the priesthood and people of the Stakes over which they preside, and organize the priesthood in their various stakes according

to my law, in all the various departments thereof, in the High Councils, in the Elders' quorums, and in the Bishops and their councils, and in the quorums of Priests, Teachers, and Deacons, that every quorum may be fully organized according to the order of My Church; and, then let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several stakes; and if they find those that are unworthy let them remove them, except they repent; for My Priesthood, whom I have called and whom I have sustained and honored, shall honor Me and obey My laws, and the laws of My Holy Priesthood, or they shall not be considered worthy to hold My Priesthood, saith the Lord.

And let My Priesthood humble themselves before me, and seek not their own will but my will; **for if my priesthood, whom I have chosen and called, and endowed with the spirit and gifts of their several callings, and with the powers thereof, do not acknowledge me I will not acknowledge them, saith the Lord; for I will be honored and obeyed by my priesthood.**

And, then, I call upon My Priesthood and upon all of my people, to repent of all their sins and shortcomings, of their covetousness and pride and self-will, and of all their iniquities wherein they sin against me; and to seek with all humility to fulfill my law, as my priesthood, my Saints and my people; and I call upon the heads of families to put their houses in order according to the Law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households.

And I will bless and be with you, saith the Lord, and ye shall gather together in your holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right, and I will hear your prayers and my spirit and power shall be with you and my blessings shall rest upon you, upon your families, your dwellings and your households, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power nor dominion over you; for my words shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge Me. Even so, Amen.

Confirmation of the 1882 Revelation:

The following items pertaining to the reception and consideration of the above revelation, were, by Elder Musser, copied from the Wilford Woodruff Journals at the time of copying the revelations to Wilford Woodruff of 1880 and 1889, and will be found pertinent at this point:

October 13, 1882. We met in council at President Taylor's office. We heard the revelation read in which George Teasdale and Heber J. Grant were called to fill the vacancies in the Quorum of the Twelve Apostles, and Seymour B. Young to fill the vacancy in the First Presidency of Seventies.

October 14, 1882, we held a meeting with the Presidency, Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. Then the revelation was read. George Q. Cannon spoke to us and said, "How can we teach the people any law or principle that we do not keep ourselves?"

Joseph F. Smith spoke upon several subjects upon the Patriarchal Order of Marriage.

President Taylor told what Joseph Smith said to him upon the subject, and said, "If we do not embrace that principle soon the keys will be turned against us, for if we do not keep the same law our Heavenly Father has we cannot go with Him. The word of the Lord to us was that if we did not obey that law we could not go where our Heavenly Father dwelt. A man obey-

ing a lower law is not qualified to preside over those who keep a higher law."

W. Woodruff said he was glad the Quorum of the Twelve and Seventies were now to be filled, and said that the reason why the Church and Kingdom of God could not progress if we did not receive the Patriarchal Law of Marriage is that it belonged to this dispensation as well as the Baptism for the dead, and any law or ordinance that belongs to this dispensation must be received by the members of the Church, or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the law of Abraham, or they will have to stop.

* * * * *

E. Snow said that Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth was the man who had but one wife and would not take another, would have her taken from him and given to one who had more.

Third Revelation

Revelation to John Taylor, September 26-27, 1886:

My Son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant; for I the Lord am everlasting and my everlasting covenants cannot be abrogated, nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness, because of the perilous times, **and furthermore, it is more pleasing to me that men should use their free agency in regards to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not.**

And as I have heretofore said by my servant Joseph: All those who would enter into my glory **must and shall obey my law.** And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham?

I have not revoked this law, **nor will I,** for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so, Amen.

The above revelation has been called into question by the Church statement of June 17, 1933, signed by Heber J. Grant, A. W. Ivins and J. Reuben Clark, Jr., the First Presidency of the Church, in the following statement:

It is alleged that on September 26-27, 1886, President John Taylor received a revelation from the Lord, the purported text of which is given in publications circulated apparently by or at the instance of this same organization (the so-called Fundamentalists).

As to this pretended revelation it should be said that the archives of the Church contain no such revelation; the archives contain no record of any such revelation, nor any evidence justifying a belief that any such revelation was ever given. From the personal knowledge of some of us, from the uniform and common recollection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such revelation was given, we are justified in affirming that no such revelation exists.

Such an evident attempt at camouflaging the truth and misleading the Saints merits the utter contempt of all honest men and women. It is a well-known fact that President Heber J. Grant and his counselor, A. W. Ivins, knew of this revelation when they signed that false statement. That the revelation probably had been withdrawn from the archives of the Church in order to make the statement more plausible, is admitted. The men who signed that statement committed treason against the Lord. Two of them have been called to the other side to

face those whom they have lied about, and one is still here continuing his fight against this great saving and exalting commandment given by the Lord, the introduction of which cost the lives of Joseph and Hyrum Smith; thus, according to Joseph Smith and his associates in the Priesthood, being a plain, revengeful and out and out apostate, guilty of treason against heaven and meriting only the loathing mistrust of those who have so bounteously heaped honors upon him in the Church.

The late B. H. Roberts, while Assistant Historian of the Church, stated to friends that he had seen, on more than one occasion, the original copy of this 1886 revelation, and knew that it was in the Church archives; and in his opinion it was genuine.

A. W. Ivins, in a letter dated February 10, 1934, admitted finding the original copy of this 1886 revelation, but disdainfully said it was written in pencil and contained only a few paragraphs, and had no signature. (Where is there a revelation to Joseph Smith, Isaiah, or any other Prophet of God, that has their signatures? The revelation in question was from the Lord and not from John Taylor.

Melvin J. Ballard, member of the Quorum of Twelve, stated in a letter dated December 31, 1934, now in the hands of the writer, "The pretended revelation of President John Taylor never had his signature added to it but was written in the form of a revelation and undoubtedly was in his handwriting." (See Ballard-Jenson correspondence, p. 27).

A true photostatic copy of the revelation is published in TRUTH, 4:84-5. It is unmistakably in President Taylor's handwriting.

As further and ultimate proof of the existence of this revelation we quote a statement in extenso from Lorin C Woolley, a bodyguard of John Taylor at the time the revelation was received, and who was given a copy of the same on the day it was written, as the statement indicates·

Statement of Lorin C. Woolley with reference to the revelation of 1886, on the subject of Celestial or plural marriage, given September 22, 1929:

There were present, Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

While the brethren were at the Carlisle residence (in Murray) in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the plural marriage relation, but also from prominent men who were presiding in various offices in the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon, on his own initiative, selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving

the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Between one and two o'clock P. M. Brother Bateman came and woke me up and asked me to be at my father's home, where a manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttal, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Some time after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three dictinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of their voices. The three voices continued until about midnight, when one of them left, and and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell (1) and we both sat up until eight o'clock the next morning.

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation with Brother Joseph (Joseph Smith)". I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, **"Brother Lorin, that was your Lord."**

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my fa-

(1) CHARLES BIRRELL WAS ALSO A BODYGUARD OF THE BRETHREN AND WAS TO TAKE THE SECOND SHIFT IN WATCHING ON THIS NIGHT.

ther, John W. Woolley, offered the opening prayer. There were present at the meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about 9 o'clock in the morning until 5 in the afternoon, without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. He then put each person under covenant that he or she would defend the principle of Celestial or plural marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to thhe square, he 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!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural marriage (the text of which revelation is given above). Then he talked to us for some time, and said, **"Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle.** There are only three left who were at the meeting mentioned—Daniel R. Batman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths).

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us

in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people would apostatize over the principle for which we are now in hiding; yea, and possibly one-half of the other half", (rising off the floor while making the statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "APOSTASY AND WHOREDOM would be rampant in the Church."

He said that in the time of the seventh President of this Church, the Church would go into **bondage both temporally and spiritually** and in that day (the day of bondage) the one Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among other things stated by President Taylor on this occasion was this, **"I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the priesthood at that time, but would not have it properly conferred upon them."**

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained upon the earth; **and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime and we—Charles H. Wilkins and myself—were introduced to him and shook hands with him.**

(Signed) Lorin C. Woolley.

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows: "I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times. The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by Brother Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true."

Confirming the above statement, at least by implication, President George Q. Cannon told the writer, Joseph W. Musser, that President John Taylor had taken steps in his day to see that the principle of plural marriage was perpetuated, doubtless referring to this meeting.

Fourth Revelation

The following was copied from the Journal of Wilford Woodruff by Joseph W. Musser as afore stated:

"November 24th, 1889.

"Attended a meeting with the lawyers at the Guardo (house) in the evening. They wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation":

Revelation of 1889

"Thus saith the Lord to my servant Wilford. I, the Lord, have heard thy prayers and thy request, and will answer thee by the voice of my spirit.

Thus saith the Lord unto my servants the Presidency of My Church, who hold the Keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and the destiny of all other nations of the earth, in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live shall come to pass, and no power shall stay my hand.

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

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

I, the Lord, will hold the courts, with the officers of government and the nation responsible for their acts towards the inhabitants of Zion.

I, Jesus Christ, the Saviour of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly.

Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my servants since the world began, which are recorded in the record of divine truth.

Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include Great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me, it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you.

The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation and are nigh at your doors. Awake! O Israel, and have faith in God and his promises and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked in mine own due time and way.

I cannot deny my Word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ.

The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.

(All four of these revelations were given after the Supreme Court of the United States, in the Reynolds case, had declared that the law framed against "the Patriarchal law of Abraham" was constitutional. Did God forget that the Supreme Court had spoken?)

It will be observed that these four revelations boldly sustain the principle of plural marriage, classing it as a MUST law to all Latter-day Saints.

President Wilford Woodruff once said, "Joseph Smith continued visiting myself and others up to a certain

time, and then it stopped '' (The Vision —Lundwall, p. 102).

A certain Stake President, some years after the Manifesto, asked John Henry Smith, a member of the First Presidency of the Church, ''Brother Smith, why don't you brethren put this question of Plural marriage up to the Lord and have it settled once and for all?'' President Smith answered, ''We have put it up to the Lord but He will not answer us upon the question.''

Another Stake President, claiming membership in the Heber J. Grant prayer circle, meeting in the Temple, stated that upon one occasion President Grant came to his circle meeting with tears in his eyes, saying, ''Brethren, I have fasted and prayed most earnestly to the Lord for certain information, but He will not answer me''; and on several occasions President Grant admitted ''The heavens were as brass over him.''

Now, why did Joseph Smith all at once cease ''visiting Wilford Woodruff and the brethren'', why did President Smith say, ''We have put the matter up to the Lord but He will not answer us upon the question'', and why could not President Heber J Grant get an answer from the Lord, saying, on several occasions, ''The heavens are as brass to me?''

The answer is simple. The Lord had given a multitude of revelations upon the subject of plural marriage; two (D. & C. Sections 131, 132, and four) after the Saints settled in Utah, 1880, 1882, 1886 and 1889. Each revelation was so clear that a child could understand it. In face of these facts the Church by the Manifesto of 1890, abandoned the principle and elected to stop the practice of plural marriage, trying to sever from the Church Saints who persisted in the principle. What was there for the Lord to answer further? The Saints, with their leaders, repudiated Him; they gave Him notice that they would no longer obey His laws, thereby shutting out all further communications between them. No divine communication has come to the Church since the issuance of the Manifesto, nor will any come to the Church while following its headstrong course against the Lord.

THE CHANGING OF ORDINANCES

We read in the News Chronicle, London, August 27, 1948, of a large missionary movement in Britain where there are stated to be over 200 Mormon missionaries. The News describes a baptism service taking place wherein a Mr. and Mrs. Richard Sampson were baptised. The account relates, ''Awaiting them in the pool was Elder Richard W. Clayton. They were baptised by total immersion, dipping their heads below the water three times.''

We have never before known of a Mormon baptism where the candidate had his head or body completely immersed more than once. Is this another instance of the ordinance being changed by the Mormon missionaries (D. & C. 1:15), or is it an erroneous report of the newspaper?

THE HIDDEN GEM

A diamond lay encrusted o'er
And hidden from the public view,
It waited long while friendly hands,
Its neighbors from its presence drew;
For they were shining, bright and bold,
And caught the eye of those who passed,
But diamonds which are crusted o'er,
May be discovered still at last.

One day an expert passed that way,
And gazed along with wistful eye,
He saw full many brilliant gems,
But these were left as he passed by.
He looked with care and tested well;
At last he found what pleased him best,—
It was the diamond crusted o'er,
For that was chosen 'mong the rest.

Ye souls, who think your light is hid
And lie unnoticed day by day,
The piercing eye of God shall find
Your worth, though clad in miry clay.
Well polished, bright and beautified,
And fitted by the Master's hand,
Your places in His crown you'll find
To be the most sublimely grand!

—Millennial Star—C. W. S.

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. NOVEMBER, 1948 No. 6.

EDITORIAL THOUGHT

Mother of Christ

WE quote the following from an old press clipping:

"Mary, the mother of Christ, was the second wife of Joseph. She is described as above middle height, of fair complexion, blonde hair, and hazel eyes. Her eyebrows were arched and dark, and her nose well proportioned; her lips were ruddy and full of kindness when she spoke. Her face was long rather than round, and her hands and fingers were finely shaped."

We are also informed that Joseph of Armenia, proxy husband of Mary, had one wife before Mary and four additional wives after. James and John were sons of Mary and Joseph, Jesus' brothers.

THE INALIENABLE RIGHTS OF WOMAN

(Continued)

Regarding the plural marriage system of the Mormons, Ella Wheeler Wilcox, the immortal poetess and writer, in the New York Journal, says:

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

It is always my habit, when in any country or community different from my own, to look for things to praise and emulate.

In Salt Lake City I did not need to look in vain. The men and women born of polygamous mothers, in the upper classes of Salt Lake City, are superior in physique and in mental endowments to the same members selected at random in other cities I have seen. A little investigation will prove the truth of my statement.

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

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

Mrs. Wilcox, in the above statement, struck a major chord. Plural marriage among the Mormons, though the system had not attained the zenith of its

potentialities, was blazing the way to a higher ideology in married life. Mormonism, while holding aloft the olive branch of a higher marital system, does not urge or compel compliance therewith. Every soul is free to choose his or her course, and the soul that elects monogamy or celibacy, is free to make such a choice and remain members of the Church. There is no coercion—there cannot be—in the Church of Christ.

To be sure, all Latter-day Saints believe it proper to marry. The late President B. H. Roberts had this to say on the subject:

> **With the Latter-day Saints, marriage is a religious duty. Every man (and woman) not disqualified by nature should obey the righteous law given by heaven's Eternal King—"Be fruitful, multiply and replenish the earth and subdue it." This is just as binding upon man as the command—"Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins." We can make no distinction between the commands of God—all are equally binding upon His people, for He that said, "repent", said also "be fruitful"—and man shall not live by bread alone, but by every word that proceeds from the mouth of God. —Contributor, 6:50-51.**

However, on the score of plural marriage the Lord said to the Prophet Joseph Smith: **"I am the Lord thy God, and I will give unto thee the law of my Holy Priesthood as was ordained by me and my Father before the world was."** (D. & C., 132:28—then follows the law pertaining to Celestial or plural marriage).

Celestial or plural marriage is the highest order of marriage and is crowned with great and glorious consequences. Those embracing and abiding in it are assured blessings not comprehended in monogamy or celibacy. **"For", said the Lord, wives are given men "to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundations of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified." (Ib. 63).**

What is meant by "bearing the souls of men?" The soul is the union of the spirit and the body—both in combination. Then those bearing the souls of men, will be expected to bear both spirit and body as father Adam did. Mortals in this life are bearing the bodies of men, but after the resurrection, those who qualify here will bring forth spirit children, after which, when worlds are organized for them, they will proceed to unite those spirits with mortal bodies, thus producing the soul. How qualify?

Joseph Smith said, "In the Celestial glory there are three heavens or degrees; and in order to obtain the highest, a man **must** enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage (or plural marriage); and if he does not he cannot obtain it. He may enter into the other, but that is the end of his kingdom." (Ib. 131:1-4).

And herein is the agency of man assured. He may use his agency at pleasure and aim for the highest or elect to take a lower station. Each individual must decide for him or herself.

Brigham Young said on this point:

> **God never introduced the Patriarchal order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a royal Priesthood, a peculiar people. * * * This revelation which God gave to Joseph, was for the express purpose of providing a channel for the organization of tabernacles for those spirits to occupy who have been reserved to come forth in the kingdom of God, and that they might not be obliged to take tabernacles outside of the kingdom of God. * * ***
>
> **Now, if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned. But the Saints who live their religion will be exalted.—J. of D., 3:264-66.**

"Where a man in this Church says, 'I want but one wife; I will have my religion with one', he will perhaps be saved in the Celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a talent that he has hid up. He will come forth and say, 'here is that which thou gavest me. I have not wasted it, and here is the one talent', and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single forever and ever. But if the woman is determined to not enter into plural marriage, that woman, when she comes forth, will have the privilege of living in single blessedness through all eternity.

"Now, sisters, do not say, 'I don't want a husband when I get up in the resurrection.' You do not know what you want. * * * If in the resurrection you really want to be single and alone and live so forever and ever and be made servants, while others receive the higher order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants and you can be servants to them."—Ib. 16:166-7.

And again, Brigham Young said:

> **It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. * * * The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son: but they cannot reign as kings in glory, because they had blessings offered them and they refused to accept them.—Ib. 11:268-9.**

In the light of this information, what will become of men who deprive a woman of the right to wifehood and motherhood? This is what the Lord told Wilford Woodruff, and it is just as true today, notwithstanding the Manifesto:

"And I say again, woe 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; and, mark this well, Elder Mark E. Petersen—"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 unto me void. And thus with the sword and by bloodshed, and with famine, and plagues, and earthquakes, and the thunder of heaven, and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God, until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand.—Revelation to W. W., 1880.

Those either in the Church or out of it, electing to take these chances have a right to do so under their agency, but WOE UNTO THEM!

Let us again emphasize the fact that it is the inalienable right of woman to seek wifehood and motherhood with a husband of her choice, and laws opposing this right are instigated by Satan and cannot stand.

(To be continued)

THE FEDERAL PRISONS AND THE MORMON CHURCH

Six of our brethren are in the Federal penitentiary at Tucson, Arizona, five under sentence of three years and one of four years, on a Mann Act charge. Under Federal laws and the rules of the Federal institutions, we are informed, when men have served one-third of their time under good be-

havior, they are entitled to parole. These six men have been model prisoners; they have made application for parole, complying with every requirement of parole rules. Their case has now been heard and their applications turned down the second time.

These men were convicted on Mann Act charges. Their alleged crime was taking plural wives, the mothers of their children, across state lines, for no other reason than to support them as their wives.

We are now informed that as Mann Act prisoners they are entitled to parole, but that they are being held in prison at the instance of the leaders of the Mormon Church because of plural marriage. Since the Government has no jurisdiction on the marriage question in the states, it is assuming jurisdiction by holding the brethren in prison ostensibly on Mann Act charges, when in fact, is is because they are polygamists, they are being held.

We understand it has been made clear to them, if they will renounce their belief in plural marriage and their practice of it, disown their children and set their plural wives adrift, they will be released. This they will not do, for they are Latter-day Saints.

It is the old game. The Missouri and Illinois persecutions are being re-enacted; not in the old form to be sure, because civilization has advanced, but in an equally effective way. It would seem the Government has joined with the Mormon Church in their endeavor to kill plural marriage and to thwart the decrees of God. Shame on such a combination! The men cannot give up their religion, but they can suffer, and are doing it.

We are reminded of an earlier day, before statehood came to Utah, when the Edmunds Bill against the Mormons (1882) was being discussed in Congress and throughout the country. The bill was conceded to be unconstitutional, but it must be enacted into law, for political reasons. Following are some of the expressions of public men of that day:

Senator George Graham Vest of Missouri:

What I object to in this bill is that it is still a bill of attainder (1), unconstitutional in the Territories, unconstitutional in the States, unconstitutional wherever the flag of the republic waves today in supremacy. It is a bill of attainder because it inflicts a punishment, in the language of the Supreme Court of the United States, without trial by a judicial tribunal.

Mr. President, as I said before, I am prepared for the abuse and calumny that will follow any man who dares to oppose any bill here against polygamy; and yet, so help me God, if my official life should terminate tomorrow, I would not give my vote for the principles contained in this measure.

Senator John Tyler Morgan of Alabama:

This, Mr. President, is to all intents and purposes an EX POST FACTO law. If I have rightly construed the language in which the seventh section is couched, it undertakes to create a crime and punish a man for the commission of it at a time before the statute itself was enacted, certainly before this method of punishment is prescribed; * * *

Now we have the entire case under the Constitution. I submit to the honorable committee and to the Senate that this bill is amenable to two constitutional objections in the particulars I have named. First, it is an EX POST FACTO law, punshing men for crime heretofore committed, and to which the punishment now sought to be annexed

(1) BILL OF ATTAINDER: THE IMMEDIATE EXTINCTION BY THE COMMON LAW OF ALL CIVIL RIGHTS OF A PERSON, AS ONE DEAD IN LAW, UPON THE PRONOUNCING OF SENTENCE OF DEATH OR OF OUTLAWRY AGAINST HIM FOR A CAPITAL OFFENSE. IN THE U. S THE FEDERAL CONSTITUTION DECLARES THAT "NO BILL OF ATTAINDER OR EX POST FACTO LAW SHALL BE PASSED".

was not annexed at the time of their commission. The next is that it is a Bill of Attainder, a bill of pains and penalties, whereby the legislative department of the Government usurps the functions of the judicial, and puts a man under condemnation without trial and without even the due observance of the forms of law. As the act stands on its face, and as the purposes of it are entirely apparent from its whole tenor, I think there could not be a more flagrant violation of the Constitution.

Senator Lucius Q. C. Lamar of Mississippi:

In my opinion, sir, it is a cruel measure, and will inflict unspeakable sufferings upon large masses, many of whom are innocent victims.

Senator Wilkinson Call of Florida

There is nothing theocratic in the government of the Mormon Church that is exhibited to the world. It does not claim to govern the Territory of Utah. It acknowledges the authority of the Government of the United States. You cannot assail it by declaring it as a matter of opinion on the part of the American Congress that for a man to worship God according to his belief, as Mormons do (however contrary to our opinions and our wishes), is a theocracy to be suppressed with fire and sword. **But if you will make war upon it, let it not be by striking down the liberties of your people and doing violence to your own holy faith; but assail it with the red right hand of war, with the sword to stab it out, and say to them: "Proclaim your heresies and conduct your rites beyond the limits of this Territory of the United States."** Sir, this is worse than open, flagrant war. This is asserting to the people that what our fathers, acting under the teachings of the Christian religion, fought for more than a hundred years to accomplish, shall be thrown away. This is an assertion by the Congress of the United States that there may be a trial by a packed and prejudiced court, by partial jurors, by a man's enemies, and not his friends; that a government shall be constructed in which the vast majority—nine-tenths of the people—in defiance of the principles which control our whole political system, a government of a minority shall be constructed through penal provisions and through verdicts of courts selected and organized to try and convict!

Senator Joseph Emerson Brown of Georgia:

The bill proposes to apply a religious test to the Mormons, in so far as it punishes the Mormon for his opinions, it is a religious test applied. He believes that Joseph Smith was a prophet as much as I believe that Jeremiah was a prophet; and while I think he is in an egregious error, I have no right to proscribe him because of his belief as long as he does not practice immorality. And I have no right to do more as a legislator than to prescribe rules to punish him for his immoralities, and leave him to the full enjoyment of his religious opinions, just as I claim the right to enjoy my own opinion. If we commence striking down any sect, however despised or however unpopular, on account of opinion's sake, we do not know how soon the fires of Smithfield may be rekindled or the gallows of New England for witches again be erected, or when another Catholic convent will be burned down. * * * I, for one, shall not be a party to the enactment or enforcement of unconstitutional, tyrannical, and oppressive legislation for the purpose of crushing the Mormons or any other sect for the gratification of New England or any other section. * * * The Mormon sect is marked for the first victim. The Constitution and the practices of the Government are to be disregarded and if need be trampled down to gratify the ire of dominant intermeddling. * * * **The Mormons may, however, be consoled by the reflection that their**

privileges need not be curtailed if they are obedient, nor the present practice diminished, but they must change the name and no longer conduct the wicked practice in what they call the marriage relation.

The Government considers this no great hardship, as it freely permits in the Mormons, if called by the right name, what it does not punish in other people. For, without violating the policy of the Government in so far as it has been proclaimed by its Utah Commission, if the Mormons will conform to its requirements as to the mode, the practice of prostitution in Utah need not in the slightest degree be diminished. The clamor is not against the Mormon for having more than one woman, but for calling more than one his wife. * * *

The Government and people of the United States have deliberately determined that they must call it by the proper name. Let the Mormon who has a plurality of women remember that he must conform to the practice elsewhere and call but one of them his wife.

This, Mr. President, is the point we have reached. This is the distinction we have drawn. This is our present policy and practice as applied to the Territory of Utah. **What consummate statesmanship!**

Others who feel it their duty upon such hollow pretexts to destroy a prosperous Territory by such unconstitutional and illegal means as are proposed will doubtless proceed with this unnatural warfare until they have seen the result of their folly.

There are over fifty million of people in the United States; and there are probably twenty times as many persons practicing prostitution, or illegal sexual intercourse, in the other parts of the Union as the whole number who practice it in Utah. * * * It is certainly a matter of great importance that polygamy, prostitution, foeticide and illegal divorce, whether practiced in Utah or in any other part of the United States, should be shut down. And if we have it in our power by constitutional means to accomplish that end no one would be more rejoiced than I. But having taken a solemn oath to support the Constitution of the United States, I cannot as a Senator vote for a measure which I am satisfied is a plain violation of the Constitution to crush out polygamy, or to accomplish any other object. * * * The late Alexander H. Stephens, of Georgia, when asked what would be the effect of the Edmunds bill on Mormonism, replied, "The effect will be to make more Mormons."

But I may be asked, "What means can we adopt to destroy this great evil in Utah?" I reply we cannot do it by passing unconstitutional laws, or adopting illegal or unconstitutional means or by striking down republican government in the Territory.

The Christian churches of this country spend hundreds of thousands of dollars every year sending missionaries to foreign lands where polygamy is practiced. In India and in China alone more than 500,000,000 of people practice or acquiesce in the practice of polygamy. And yet the Christian churches are not discouraged, but they send missionaries there, hoping finally to convert the whole mass of the people. Why, then, should we not send missionaries to Utah, where only about 12,000 people practice and a little over 100,000 people believe in polygamy? If the Chritsian churches are willing to make the effort to convert 500,000,000 of polygamists in the East, why should they not with less effort convert 100,000 within the limits of our own land? If the first task is within the range of possibility, what is there to discourage us from the smaller undertaking? There are a great many people in Utah who might be converted by the proper effort. They are our neighbors, our fellow-citizens. Shall we give them up as reprobates, and

make no effort to save them, and join in a crusade to crush them? They speak our language, they are within easy reach. Why give them up and turn to the heathen of other lands, who neither understand our language nor have anything of race or sympathy in common with us? Have the Christian churches done their duty to the Mormon people? If you cannot convince their leaders you can convert thousands of the people. It may be easier to cry "Crucify them" than it is to try to help convert them. But can the churches reconcile it to conscience that duty is as well performed in the one case as in the other?

Mr. House of Tennessee:

Now it seems to me that if the Supreme Court of the United States knows what a Bill of Attainder is, the eighth and ninth sections of this act are clearly in violation of the Constitution. When I took a seat in this House I took an oath to support the Constitution of the United States. I cannot and will not swear to a lie even to emphasize my abhorrence of polygamy or to punish a Mormon, and with my views of this act I would have had to do so if I had voted for the bill when it passed. It would seem that after organizing a packed jury to convict, the authors of the bill ought then to have been willing to await a conviction before depriving American citizens of the right to vote or hold office. For what is an American, deprived of those rights? He may live in a land of boasted freedom, but thus stripped of the rights and privileges that freemen most value, he is no better than a slave.

Let the carpet bagger, expelled finally from every State in the American Union with the brand of disgrace stamped upon his brow, lift up his head once more and turn his face toward the setting sun. Utah beckons him to a new field of pillage and fresh pastures of pilfering. Let him pack his grip sack and start. **The Mormons have no friends, and no one will come forward to defend or protect their rights. A returning board, from whose decision there is no appeal, sent out from the American Congress baptized with the spirit of persecution and intolerance, will enter Utah to trample beneath their feet the rights of the people of that far-off and ill-fated land. Mr. Speaker, I would not place a dog under the dominion of a set of carpet-baggers, reinforced by a returning board, unless I meant to have him robbed of his bone. A more grinding tyranny, or more absolute despotism was never established over any people.**

Hon. James W. Stillman, Freethinker, Boston, Massachusetts, 12th Feb., 1884:

The bill which Senator Hoar has reported is an EX POST FACTO law, because it changes the rules of evidence as already indicated. **The Edmunds bill is a Bill of Attainder; and it is an ex post facto law, because it punishes these people without a judicial trial;** it increases the punishment for polygamy by disfranchisement and disqualification to hold office. Every Senator and every Representative who voted for that bill had taken a solemn oath to support the Constitution of the United States, **and yet, unmindful of that oath, actuated by the spirit of religious bigotry and fanaticism which I have denounced here tonight, they lost sight entirely of their constitutional obligations, and nullified one of the most important provisions of that great instrument.**

Right of Self-Government

Judge Jeremiah S. Black's Argument:

The end and object of this whole system of hostile measure against Utah seems to be the destruction of the popular rule in that Territory. I may be wrong—for I can only reason from the fact that is known to the fact that is not known—but I do not think that the promoters of this legislation care a straw how much or how little the Mor-

mons are married. It is not their wives, but their property; not beauty, but booty, that they are after. I have not much faith in political piety, but I do most devoutly believe in the hunger of political adventurers for spoils of every kind. How else can you account for the struggles they are now making to get possession of all the local offices in the Territory, including the treasurer, auditor, and all depositories of public money? If they do not want to rob the people, why do they reach out their hands for such a grab as this?

Coming back to the original and fundamental proportions that you have no authority to legislate about marriage in a Territory, you will ask what then are we to do with polygamy? It is a bad thing and a false religion that allows it. But the people of Utah have as good a right to their false religion as you have to your true one. Then you add that it is not a religious error merely, but a crime which ought to be extirpated by the sword of civil magistrate. That is also conceded. But those people have a civil government of their own, which is as wrong-headed as their Church. Both are free to do evil on this and kindred subjects if they please, and they are neither of them answerable to you. That brings you to the end of your string. You are compelled to treat this offense as you treat others in the States and in the Territories—that is, leave it to be dealt with by the powers that are ordained of God or by God Himself, who will in due time become the minister of His own justice.

In regard to the unholy crusade periodically waged against the "Mormons" by godless men, and specially revived at every recurring Congressional session for the purpose of provoking proscriptive anti-Mormon legislation, the following forcible and faithful word-picture (which is as true as photography, and to which over 150,000 Utonians can take oath), drawn by the Honorable Thomas Fitch, ex-United States Senator, unmistakably illustrates the motives which inspire every such wicked ringocratic movement.

At the constitutional convention held in Salt Lake City, February, 1872, Mr. Thomas Fitch, United States Senator from Nevada, said:

There is no safety for the people of Utah without a State government; for under the present condition of affairs, their property, their liberties, and their very lives are in constant and increasing jeopardy. James B. McKean (United States Chief Justice in Utah) is morally and hopelessly deaf to the most common demands of the opponents of his policy, and in a case where a Mormon or a Mormon sympathizer, or a conservative Gentile, be concerned, there may be found rulings unparalleled in all the jurisprudence of England or America. The mineral deposits have attracted here a large number of restless, unscrupulous and reckless men, the heriditary foes of industry, order and law. Finding the courts and federal officers arrayed against the Mormons, with pleased lacrity this class have placed themselves on the side of courts and officers. Elements ordinarily discordant blend together in the same seething cauldron. The bagnios and hells shout hosannas to the courts; the altars of religion are infested with the paraphernalia and the presence of vice; the drunkard espouses the cause of temperance; the companion of harlots preaches the beauties of virtue and continence. All believe that license will be granted by the leaders in order to advance their sacred cause, and the result is an immense support from those friends of immorality and architects of disorder who care nothing for the cause, but everything for the license. These constitute a nucleus of reformers and a mass of ruffians, a center of zealots and a circumference of

plunderers. The dramshop interest hopes to escape the Mormon tax of $300 per month by sustaining a judge who will enjoin a collection of the tax, and the prostitutes persuade thir patrains to support judges who will interfere by habeas corpus with any practical enforcement of municipal ordinances. Every interest of industry is disastrously affected by this unholy alliance, every right of the citizen is threatened, if not assailed, by this ungodly combination.

Your local magistrates are successfully defied, your local laws are disregarded, your municipal ordinances are trampled into the mire, theft and murder walk through your streets without detection, drunkards howl their orgies in the shadow of your altar; the glare and tumult of drinking saloons, the glitter of gambling hells, and the painting flaunt of the bawd plying her trade, now vex the repose of streets, which before-time heard no sound to disturb their quiet save the busy hum of industry, the clatter of trade, and the musical tingle of mountain streams.

In prosecuting Mormons the prosecution have tried their cases beforehand on the streets, in the newspapers, by public meetings, by petitions, and over the telegraph wires, by means of their leading adviser, the Salt Lake agent of the Associated Press. **There is no evidence so base or worthless but is sufficiently damning to indict a man who would swear against a Mormon. In support of these statements a volume of details of acts of injustice and tyranny might be compiled from the official records. One instance will suffice. Brigham Young, an American citizen of character, of wealth, of enterprise; an old man who justly possesses the love and confidence of his people, and the respect of those who know and comprehend him, has been sent to prison upon the uncorroborated oath of one of the most remarkable scoundrels that any age has produced, a man known to infamy as William A. Hickman, a human butcher, by the side of whom all malefactors of history are angels; a creature who, according to his own published statement, is a camp follower without enthusiasm, a bravo without passion, a murderer without motive, an assassin without hatred.**

The religious and secular leaders of Utah, men who are respected by many honest, earnest people who are not of their faith, men who are believed to be innocent by many influential and independent journals not of their way of thinking, men who are held fast in the embrace of a hundred thousand hearts, men who have filled the land with monuments of industry and progress and human happiness, are likely to be sacrificed because a manufactured and unjust public sentiment demands their conviction.

I say deliberately, that with the history of the past behind me, with the signs of the present before me; **I say with sorrow and humiliation that the Mormon charged with crime who now walks into the courts of his country goes not to his deliverance, but to his doom; that the Mormon who in a civil action seeks his rights in the courts of his country goes not to his redress, but his spoliation.** The Mormons have been joined each year by a few desperate outcasts, men who were outlawed for crime as the Mormons were outlawed for religion. Such men followed the tide of Mormon immigration; they attached themselves to Mormon trains; they professed belief in the Mormon faith and devotion to the Mormon leaders. It was impossible to know their histories, it was impossible to fathom their motives. They were given food, given shelter, given employment, although seldom trusted. Let such men be tempted by assured promises and they will swear their crimes upon others whose lives and hearts contrast with theirs as the white snow contrasts with the mire it covers.

How many such men are there in Utah? Convicted liars, professional thieves, confessed assassins, trembling perjurers, who have hung for years upon the outskirts of the little societies which gathered together and built themselves up amid these mountain fastnesses. One such man has served to accuse and caused to be imprisoned several of your most honored citizens. Half a dozen such, instigated by cowardice and avarice, with savage hearts filled with a lust of rapine, would, crowd every jail in the Territory.

From the Caustic Pen of Henry Edger, in the New York Evolution, July, 1877:

The Federal Government is doing at this moment a great injustice to the 200,000 Mormons in Utah. We have no right to demand any conditions of Mormons more than Presbyterians or Methodists. The Federal Government engaged in a crusade of extermination against a people with such a record as the Mormons have to show, is a spectacle of which no one can be proud. **Unfortunately we need not go out into the Rocky Mountains to find debasing, superstitious and immoral practices, sheltering themselves under the cloak of religion; nor do we need go to Utah to find polygamy openly and shamelessly practiced. A polygamy which sacrifices utterly and dooms to a fate most horrible all the wives but one, deceiving and betraying her also, is surely not very much morally superior to a polygamy, that, for the first time in modern society, completely shuts out that horrible social institution, prostitution.** That the government of the United States can virtually introduce the brothel, the gambling house and various other charming New York institutions into Salt Lake under color of abolishing Mormon polygamy is unhappily only too plainly evident. Driven by mob violence from one State to another, despoiled of their legitimate possessions—fruits of honest toil—this despised and grossly wronged people found their way at last across the trackless desert and by an almost unexampled perseverance and industry created an oasis in the desert itself.

United States Prosecuting Attorney, William H. Dickson:

It was a matter of history that the Mormons did not cohabit together, in the sense as used by the other side, without a form of marriage, **and it was alone this form of marriage and the practice under it, and not sexual sins, that Congress was legislating against.** They knew that those sins are not upheld in Utah, but are condemned by the Mormons and deplored by the Gentiles; **they recognized the Mormon system of marriage as a constant menace against monogamous marriage, and thus legislated against it, and it was the prevention of its continuance that was the primal object of the law.** The cause and necessity of the act showed its intention and the only objects against which it should be directed; and for this it could be extended to its full purpose. **The design and only purpose of the law was to root out and extirpate polygamy. The two systems of marriage could not dwell side by side. If polygamy was allowed to grow, without being placed under the ban of law and of public opinion, it would in the end supplant the monogamic system, and was a constant threat and menace to and jeopardized the latter, and Congress so viewed it.**

—Excerpts from "Scrap Book of Mormon Literature", Vol. 1, pp. 328-342.

And thus goes the sordid story of an "inhumanity to man" by a Government dedicated to liberty—a Government that boasts on its silver coinage, "In God We Trust"!

There are only six men involved in the present crusade, but these men are representatives of a class which is now under the hammer. We do not fear further Federal legislation to destroy

us, for we are now a State Government and the States will not accede to legislative imposition, but with the vicious and unlawful use of the F. B. I. which, notwithstanding its wonderful work in suppressing crime, we are sure has disgraced its prerogatives in Utah affairs; and with the combination of the Government Judiciary with the leaders of the Church of Jesus Christ of Latter-day Saints, an irreparable injustice is in progress that is sure to damn those engaged in the awful mess.

WHO SHOULD SET THE PRESIDENT OF THE CHURCH APART?

Answering the question, "When a new President of the Church is chosen, who sets him apart and confers upon him the keys of his office and the power to act?" the Deseret News in Church Section, August 29, 1948, says:

> **When the First Presidency is dissolved by the death of the president, the executive powers in the Church are exercised by the Council of the Twelve. The Council, as a group, holds the authority, and therefore, when a new president of the Church is chosen the Council of the Twelve lay their hands upon the man thus chosen and they give him the right to exercise the keys of his office. When President George Albert Smith was made the president of the Church, this took place with all the apostles of the Church laying their hands upon the head of the new president. President George F. Richards was voice on behalf of the apostles and set apart and ordained George Albert Smith as the president.**

We do not fully agree with this procedure. It would be the lesser authority ordaining to the greater office, and attempting to confer keys they did not themselves possess. In a Theocracy power comes from above and not from below. The Church is supposed to be presided over by "three presiding High Priests chosen by the body (of Priesthood), appointed and ordained to the office, and upheld by the confidence, faith and prayer of the Church." These three "form a quorum of the Presidency of the Church", (D. & C., 107:22), and are "appointed by Revelation". (Ib. 102:9. 10).

In giving the Prophet Joseph Smith the "officers belonging to my Priesthood", as the leaders of the Church, the Lord said: "First, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (Ib. 124:124).

Hyrum, then, and not the Quorum of Twelve, was the first officer in the Church and held the "sealing blessings of the Church". The sealing blessings, we understand, always come within the functions of the presiding Patriarch.

The Patriarch, being the first officer in the Church, and the presiding officer, is the proper person to set the President apart when occasion requires it.

We are creditably informed that when Brigham Young was chosen President of the Church, he was set apart for the position on his way west from Nauvoo by Patriarch "Uncle" John Smith, who held the Patriarchal keys for young John, the oldest son of Hyrum Smith, when he should become of age and otherwise qualify by entering into the Patriarchal order of marriage. When he thus qualified, after coming to the mountains, Brigham Young was again set apart by him; as also were John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith in their turn.

When Heber J. Grant became President, not because he held the Presidency of Priesthood, but because he was the President of the Council of Twelve, he obviously resigned as President of the Twelve, ordained Anthon H. Lund President of Twelve and then had Brother Lund ordain him President of the Church, thus establishing the precedent of the lesser in authority ordaining to the greater of-

fice. He then chose Brother Lund as one of his counselors, and Rudger Clawson was set apart as acting-President of the Twelve.

The principle of the Patriarch being the first officer of the Church was explained by President Joseph F. Smith when he became President following the death of Lorenzo Snow. In presenting the general officers to be sustained at the Special Conference of the Church, November 10, 1901, he said:

> **We have not always carried out strictly the order of the Priesthood; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that He has established. I will read from the revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock County, Illinois, January 19, 1841, which stands as the law of the Church in relation to the presentation of the authorities of the Holy Priesthood as they were established in the Church, and from which I feel we have no right to depart. The Lord says: "First, I give unto you Hyrum Smith to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, nothwithstanding the hour of temptation that may came upon you."**
>
> **It may seem strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation of any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church. * * ***
>
> **The revelation continues, etc. (D. & C., 124:124 et seq.)**

While, of course, the Quorum of Twelve presides in the Church until the First Presidency is reorganized, yet the idea of that quorum, which is subject to and operates under the First Presidency, creating the First Presidency under which its members are to operate, is not in accordance with our understanding nor the revelations of the Lord. It would be a dangerous thing for a body of Priesthood to have power to create its own head under which it is to work. Such an arrangement might in time work great havoc to the Church.

POLITICS

The political agony will soon be over when the nation will settle down to get rid of its nagging headache. The nightmare has been terrible. Hobgoblins and scarecrows at every turn on the road, keeping the candidates in continuous ferment. The great national managerie has been going on for more than a year. In the American political system at least one-half of a new President's first term is absorbed in preparation for a come-back at the next election.

The job of a President of the United States is colossal, too big, in fact, for either of the present candidates, and yet one of them may be required to assume it. In fact, no man is big enough for this job unless he is also big enough to be a Prophet of God and will be guided by His hand.

The world is sick nigh unto death. Its legion of doctors cannot agree upon a remedy. Some want to dose with nostrums while others insist on operations; yet none of them are sure what the nostrums are really for nor to what region of the anatomy the operation shall be confined.

Since God offered his Prophet, Joseph Smith, Jr., as a candidate for the Presidency of the United States in 1844, and since a great conspiracy was evolved with representatives from every State in the Union, at the time, participating, in taking his life, that fearful step "blew the lid off" and the world has never rallied from its lethargy; it has not and cannot recover until the cause is vindicated, and men settle down in earnest; let the office seek the man, and not man the office.

Millions of dollars are today spent in an election, while much less than a tithe of it should suffice. We are re-

minded of a former negro slave in the South. In gratitude for his freedom he posed as a Republican—the party that freed him. But after election he was asked what ticket he voted. He said, "I dun voted the Democratic ticket this time, boss." "Why, Sambo, I thought you was a Republican." "Well, sir, I thought I was, too", said Sambo, "but the Republicans offered me $7 for my vote and the Democrats offered only $5 and I figur'd dey was the least dishonest, so I vot'd fur dem." The old negro did have some pride of honesty.

True Latter-day Saints will not go crazy over the election; they will not indulge in mud slinging; they will let the other fellow do the bunting and biting, the face contortions and fighting, and will go to the polls with a serene spirit and vote for whomever they think is the best man—the man who is nearest the Lord and who will be most apt to seek Him in an emergency. Let everybody who has the franchise vote, and let the best man win!

PRISON REFORMS

(Continued)

We speak subjectively of prisoners as male beings. They form the great majority of penal cases. The writer one time boasted of having attended a general religious meeting, as a speaker, where all the congregation, except one —a negress—were males. At religious gatherings women generally greatly outnumber the men. Why? Well, perhaps it is because they are the more pious, have deeper convictions and emotions, and are the more easily influenced by religious sentiments. The place of the above-mentioned meeting was the Utah State penitentiary. I was assigned to the post as a missionary.

We deem it a mistake to have the personnel of the Parole Board, as is the case in Utah, consist of the Governor, Attorney General and the members of the Supreme Court of the State.

One objection is that these men are already loaded down with onerous work and should not have their time divided and subdivided by affairs of our penal institutions.

Another, and greater objection, is that matters of parole, termination of temporary leave would be better conserved in the hands of a board of three clear-headed citizens who know little or nothing about split-hair legal questions, but who can better mix the element of humanity with their judgment and not permit mercy to be robbed by expediency or any set rules.

Men are in the prison because of the efforts of legal minds, and, generally speaking, because they belong there, and for their best good they are entitled to the judgment of men whose course of thought runs along different lines. Sound, hard-headed business men should comprise the board. The Parole Board should be strictly nonpartisan.

Why shouldn't the Board of Correction take over this work of the parole Department? These gentlemen should have a more or less intimate knowledge of each prisoner, and their judgment on all parole matters should be clear and sound. As a matter of fact our public institutions should be managed more by clear-minded business men and less by the legal fraternity. A lawyer is presumed to be a specialist in the law, but let us have specialists in life to control human relations.

We have the highest regard for men who receive the suffrage of the people and are elected to the highest offices in the state; but even these are not supermen, and too many public burdens should not be placed upon their shoulders. We believe the duties of parole and probation would be better served if taken out of the hands of the judiciary.

Of the dozen western states, also including Pennsylvania and Ohio, from

whom we have received information on prison rules, all have parole systems. Those reporting the personnel of their boards—Pennsylvania, Idaho, California, South Dakota, Ohio and the State of Washington, indicate Boards of three members, appointed for the most part, by the Governor and approved by the Senate. Two, North Dakota, where the Board is composed of the Governor, Chief Justice of the Supreme Court, Attorney General and two members appointed by the Governor; and Oklahoma, where three are appointed by the Governor, one by the State Supreme Court and one appointed by the Criminal Court of Appeals, each having five members.

We favor a Board of three members to be appointed by the Governor, staggered terms, and approved by the State Senate. Appointments to this Board should be biennially.

The Utah parole Board, consisting of seven members, is too unwieldy. It is not non-partisan. Other duties of these officials frequently break into their deliberations and are a deterrent to justice and the best interest of the State; while three men standing well in the community could transact the business more expeditiously and satisfactorily.

The principle of parole is of vast importance in the maintenance of order and discipline in prison life; parole in itself is not a new thought. "We find that in the year 1704 in the City of Rome, there was built St. Michael's Prison by Clement XI, the then reigning Pope, and on a bronze tablet at the entrance thereof is this description: 'Clement XI, Supreme Pontiff, Reared this Prison for the Reformation and Education of Criminal Youth to the End That Those Who, When Idle, Had Been Injurious to the State, Might, When Better Instructed and Trained, Become Useful to It.'"—From Sixth Biennial Report of Prison Report of State of Washington.

We learn from the above Report that what is known as the Irish Liberation Act was passed in Ireland. This act provided for the release of prisoners who had served part of their time, and who, it is believed, could safely be released under supervision for the balance of their prison term.

General parole provisions provide for the parolee being in legal custody and control of the Chief Parole Officer of the State and the District Parole Officer of the parole's district. That the parolee shall remain in the State, never leaving it without special permission, and reporting each month to the Chief Parole Officer, abstain from the use of alcohol and narcotic drugs, and not mingle with evil associates. The parolee is presumed to have employment to which he can go and care for himself financially, not changing residence or employment without approval. Parole simply enlarges the walls of the institution to the walls of the State with certain liberties not obtainable on the inside of the institution.

(To be continued)

THE BRIDGE BUILDER

An old man going a lone highway,
Came at the evening—cold and gray
To a chasm, vast and deep and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim,
That sullen stream had no fears for him,
But he turned when he reached the other side
And built a bridge to span the tide.
Old man, said a fellow Pilgrim near,
You are wasting strength in building here.
Your journey will end with the ending day,
You never again must pass this way.
You have crossed the chasm deep and wide
Why build you a bridge at the even tide?
The builder lifted his old gray head
Good friend, "In the path I've come", he said,
"There followeth after me today,
A youth whose feet must pass this way,
This chasm that has been naught to me
To that fair haired youth may a pitfall be.
He, too, must cross, in the twilight dim,
Good friend, I'm building this bridge for him."

—Will Allen Dromgooln.

Don't keep your kindness in water-tight compartments. If is runs over a bit 't will do no harm.—Hubbard.

TRUTH

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

VOL. 14. DECEMBER, 1948 NO. 7.

Petition for Amnesty

We are asked to again publish the Petition for Amnesty and the Proclamation issued in 1893 by Benjamin Harrison, President of the United States, and which was intended to afford relief to those of the Mormon people residing under Territorial laws, and who had been living in the polygamous relations, from further prosecutions as criminals, as printed in TRUTH 9:254-257. The Act forgave the Saints for their past actions in abiding in the Priesthood law of marriage as revealed by the Lord through the Prophet Joseph Smith.

To make this part of the record complete we first publish the petition of the leaders of the Church for Amnesty, endorsed by Federal officials, followed by a copy of the official Proclamation by the President:

The following petition for amnesty has been presented to the President of the United States:

Salt Lake City, Dec. 19, 1891.

We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent to your Excellency the following facts:

We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come.

That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to a short time before September, 1890. Our people are devout and sincere, and they accepted the doctrine, and many personally embraced and practiced polygamy.

When the Government sought to stamp the practice out, our people, almost without exception, remained firm, for they, while having no desire to oppose the Government in anything, still felt that their lives and their honor as men were pledged to a vindication of their faith; and that their duty towards those whose lives were a part of their own was a paramount one, to fulfill which they had no right to count anything, not even their own lives, as standing in the way. Following this conviction hundreds endured arrest, trial, fine and imprisonment, and the immeasurable suffering borne by the faithful people, no language can de-

"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."

scribe. That suffering, in abated form, still continues.

More, the Government added disfranchisement to its other punishments for those who clung to their faith and fulfilled its covenants.

According to our faith the head of our Church receives, from time to time, revelations for the religious guidance of his people.

In September, 1890, the present head of the Church, in anguish and prayer, cried to God for help for his flock, and received permission to advise the members of the Church of Jesus Christ of Latter-day Saints, that the law commanding polygamy was henceforth suspended.

At the great semi-annual conference which was held a few days later, this was submitted to the people, numbering many thousands and representing every community of the people in Utah, and was by them in the most solemn manner accepted as the future rule of their lives.

They have since been faithful to the covenant made that day.

At the late October conference, after a year had passed by, the matter was once more submitted to the thousands of people gathered together, and they again in the most potential manner, ratified the solemn covenant.

This being the true situation and believing that the object of the government was simply the vindication of its own authority and to compel obedience to its laws, and that it takes no pleasure in persecution, we respectfully pray that full amnesty may be extended to all who are under disabilities because of the operation of the so-called Edmunds and Edmunds-Tucker laws. Our people are scattered; homes are made desolate; many are still imprisoned; others are banished or in hiding. Our hearts bleed for those. In the past they followed our counsels, and while they are thus afflicted our souls are in sackcloth and ashes.

We believe there are nowhere in the Union a more loyal people than the Latter-day Saints. They know no other country except this. They expect to live and die on this soil.

When the men of the South, who were in rebellion against the government, in 1865, threw down their arms and asked for recognition along the old lines of citizenship, the Government hastened to grant their prayer.

To be at peace with the Government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.

Have they not the right to ask for such clemency as comes when the claims of both law and justice have been fully liquidated?

As shepherds of a patient and suffering people, we ask amnesty for them, and pledge our faith and honor for their future.

And your petitioners will ever pray.

Wilford Woodruff
George Q. Cannon
Joseph F. Smith
Lorenzo Snow
Franklin D. Richards
Moses Thatcher
Francis M. Lyman
H. J. Grant
John Henry Smith
John W. Taylor
M. W. Merrill
Anthon H. Lund
Abraham H. Cannon

This petition is accompanied by the following endorsement by the Governor and Chief Justice of the Territory:

Salt Lake City, Utah
December 21, 1891.

To the President:

We have the honor to forward herewith a petition signed by the President and most influential members of the Mormon Church. We have no doubt of its sincerity, and no doubt that it is tendered in absolute good faith. The signers include some who were most determined in adhering to their religious faith, while polygamy, either mandatory or permissive, was one of its tenets, and they are men who would not lightly pledge their faith and honor to the Government or subscribe to such a document without having fully resolved to make their words good in letter and spirit.

We warmly recommend a favorable consideration of this petition, and if your Excellency shall find it consistent with your public duties to grant the relief asked, we believe it would be graciously received by the Mormon people and tend to evince to them what has always been asserted, that the government is beneficent in its intentions, only ask obedience to its laws, and desires all law abiding citizens to enjoy all the benefits and privileges of citizenship. We think it will be better for the future if the Mormon people should now receive this mark of confidence.

As to the form and scope of a reprieve or pardon, granted in the exercise of your constitutional prerogative, we make no suggestions. You and your law advisers will best know how to grant what you may think should be granted.

We are, very respectfully,

ARTHUR L. THOMAS,
Governor of Utah.

CHARLES S. ZANE,
Chief Justice of Utah Territory.

The President and the Cabinet have discussed this earnest appeal, and it is understood are favorable to granting the amnesty. The power to do so, however, has been questioned, and Senator Paddock has introduced a bill amending the Edmunds-Tucker act so as to give the President the desired authority.—Contributor, 13:196.

By the President of the United States of America

A PROCLAMATION

Whereas Congress by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof defined the crimes of bigamy, polygamy and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States and prescribed a penalty for such crimes; and

Whereas on or about the 6th day of October, 1890, the Church of the Latter-day Saints, commonly known as the Mormon Church, through its president issued a manifesto proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject-matter; and

Whereas it is represented that since the date of said declaration the members and adherents of said church have generally obeyed said laws and have abstained from plural marriages and polygmous cohabitation; and

Whereas by a petition dated December 19, 1891, the officials of said church, pledging the membership thereof to a faithful obedience to the laws against plural marriage and unlawful cohabitation, have applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormons residing in the Territories have also strongly urged; and

Whereas the Utah Commission in their report bearing date September 15, 1892, recommended that said petition be granted and said amnesty proclaimed under proper conditions as to the future observance of the law, with a view to the encouragement of those now disposed to become law-abiding citizens; and

Whereas during the past two years such amnesty has been granted to individual applicants in a very large number of cases, conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation, and there are now pending many more such applications:

Now, therefore, I, Benjamin Harrison, President of the United States by virtue of the powers in me vested do hereby declare and grant a full amnesty and pardon to all persons liable to the penalties of said act by reason of unlawful cohabitation under the color of polygamous or plural marriage who have since November 1, 1890, abstained from such unlawful cohabitation, but upon the express condition that they shall in the future faithfully obey the laws of the United States hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

(Seal) Done at the City of Washington, this 4th day of January, A. D. 1893, and of the Independence of the United States the one hundred and seventeenth.

BENJ. HARRISON.

By the President:

John W. Foster, Secretary of State.

—Messages and Papers of the Presidents, Vol. 8:5803.

It should be remembered that the Federal law against polygamy and unlawful cohabitation applied to Territories only. The Congress can make no laws pertaining to marriage or divorce that bind the States, or that pertains to domestic relations in the States. When Utah became a State, January 4, 1896, congressional actions against polygamy in Utah became void, the question being passed on to the Legislature of the State to regulate its domestic relations. Since the personnel of the law-making bodies in Utah has been overwhelmingly Mormon since Statehood, there has been ample opportunity to correct the laws in such a way as to enable the citizenry to comply with the revelations of the Lord upon the subject of Marriage. Other than an attempt to make the laws more vicious and cruel no action has been taken by the Legislative assemblies.

While we wholeheartedly endorse the action of the President of the United States in granting the petition of the Presidency and members of the Quorum of Twelve, for amnesty, we however, have felt the deepest mortification in being forced as a people to endorse the admissions made in the petition. However, the petition, we understand, was prepared for the signature of the brethren by Mr. Goodwin, Editor-in-chief of the Salt Lake Tribune, and was signed without change. The Tribune had for years been the most vicious enemy of the Mormon people, but it was felt that with the granting of the petition would bring along in its wake the granting of statehood for the territory, and Mr. Goodwin, the author of the petition, was desirous of being elected a Senator from Utah. He doubtless felt that his part in obtaining statehood would appeal to the people and justify them in sending him back to Washington. But it did not work out this way. That, however, is past history.

The petition, if made in good faith, but we cannot for a moment think it

was, offered to barter off eternal exaltation for the friendship of the government of the United States with its people. It reads: **"We formerly taught our people that polygamy or Celestial marriage, as commanded by God through Joseph Smith, was right: that it was a necessity to man's highest exaltation in the life to come. * * * And to be at peace with the Government and in harmony with fellow citizens who are not of their faith, and to share in the confidence of the Government and people, our people have VOLUNTARILY put aside something (plural marriage) which all their lives they have believed to be a sacred principle."**

If plural marriage was a necessity to man's highest exaltation in the life to come, the Mormon people, by that petition proved themselves willing to give up the "highest exaltation" for fellowship in a government which Wilford Woodruff stated was "a nation steeped in sin and ripened for the damnation of hell." (Mill. Star, 41:241). If that principle was necessary to the highest exaltation in the life to come, the giving up of the principle, and that voluntarily, as the petition stated, necessarily deprived every one who endorsed it of future exaltation.

To be at peace with our government we were willing to give up exaltation. Why we could have gotten the same relief in Missouri and later, in Illinois, with that kind of a pledge. All our enemies wanted then was a surrender of the Gospel, and there would be no more persecution. It was Mormonism that they were after. Surrender that and we will take you in our arms.

But Joseph Smith and Brigham Young were our leaders then. They would not surrender. They chose to be driven, mobbed, ravished and killed rather than surrender exaltation.

Certainly the situation was not graver in 1891, when the surrender was made than it was earlier during the Missouri and Illinois drivings. Was peace and harmony with Babylon of more value to the Saints than the highest exaltation in the Celestial kingdom of God? The ancient Saints suffered death in the most violent form rather than give up their religion—rather than sell their Christ "down the river". But different with the Latter-day Saints; they were willing to surrender everything for temporary ease among Babylon.

The dilemma in which the Saints find themselves points a moral: In 1889 the Lord told President Woodruff to make no further promises or pledges to the enemy. Said the Lord, "Your enemies seek your destruction and the destruction of my people. If the Saints will harken unto my voice and the counsel of my servants the wicked shall not prevail. * * * Fear not the wicked. * * * Leave judgment with me. I cannot deny my word, neither in blessing nor judgment. * * * Therefore be faithful until I come. * * *"

Ten months after this revelation was received President Woodruff was prevailed upon to sign the iniquitious Manifesto, resulting finally in the surrender of the gospel of exaltation. The Prophet Isaiah speaks of the Manifesto as a "covenant with death and hell." (Is. 28:18). The Manifesto led to other very grave covenants and promises, finally ending in the petition for amnesty with its deadly implications.

To have received the counsel of the Lord as given in 1889 would have avoided all this trouble. The Saints must learn to listen to the Lord before Zion can be redeemed and the Kingdom of God be set up in its fulness.

God's people will be redeemed, it is true, but those who engineered the surrender, if they acted in good faith with the enemy, we fear may never regain their former favor with the Lord.

OUTLINES OF PRIESTHOOD

There are in the Church two priesthoods, viz: Melchisedek and Aaronic. —Doctrine and Covenants, 107:1.

The Aaronic division is the lesser of the two, and has to do with the temporal affairs of the people. Offices in that division comprise Deacons, Teachers and Priests. The Bishop presides over this Priesthood. It was first conferred on Aaron, the brother of Moses. (Exodus, 4:14-17).

The Melchisedek or High Priesthood was called after Melchisedek, a great High Priest. It was formerly called the "Holy Priesthood, after the Order of the Son of God."

This Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things. The Presidency of the High Priesthood have a right to officiate in all the offices in the Church. (See D. & C., 107:3-9).

Offices in the Melchisedek Priesthood embrace Elders, Seventies, High Priests, Apostles and Patriarchs.

The highest order in the Priesthood is that of High Priest Apostles (who also may be Patriarchs). Brigham Young said:

"What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing glory and kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ."—Journal of Discourses, 9:87.

(Lesser and other orders in this Priesthood, are the Twelve Apostles and the Seventy Apostles). Wilford Woodruff said: "Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep."—J. of D., 4:147.

The High Priest Apostleship was conferred upon Joseph Smith and Oliver Cowdery in 1829 under the hands of Peter, James and John of the primitive church.—D. & C., 27:12-14.

High Priest Apostles are above the Church in rank. By virtue of their authority Joseph Smith and Oliver Cowdery organized the Church, April 6, 1830.—D. & C., 20.

The next grade of Apostleship is that of the Quorum of Twelve. This quorum, consisting of twelve High Priests, functions under the Presidency of the Church, their principle labors being to direct the propaganda work of the Church in the world, outside of the organized divisions of the Church. They direct the missionary work for the Church.

The next grade of Apostleship, and which functions under the direction of the Quorum of Twelve, is the Seventy, comprising seventy members presided over by seven presidents. This is also a propaganda group of Priesthood.

The Quorum of Twelve was organized February 14, 1835, the members being chosen by the High Priest Apostles and set apart for their work by them. These High Priest Apostles, being higher in rank than those of the Twelve, did not become members of the Quorum of Twelve. (See History of Church, 2:186-7).

The Quorum of Seventy Apostles was organized shortly after the Quorum of Twelve, "to go into all the earth, whithersoever the Twelve Apostles shall call them." —Ibid 202-3.

The Sanhedrin

To this time records available to the present Council of Priesthood do not show any steps looking to the organization of the ancient order of San-

hedrin. This order consists of seventy great High Priests presided over by seven Presidents, the worthy senior member thereof acting as mouthpiece. The meaning of Sanhedrin is, "The power of God on earth". The first record of the organization of this order in the Priesthood is given by Moses (Num. 11:16-17)) as follows:

> **And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear if not thyself alone.**

The order of Priesthood which Moses held was that which enabled him to look upon the face of God and to talk with Him (See D. & C. 84:21-23), and it was this order of the Priesthood which must be conferred direct by God that the seventy elders were endowed with.

Notwithstanding the Jews strayed from the commandments of God, yet they clung, at least in form, to this ancient organization, through which they assumed complete jurisdiction over both the religious and political activities of their race. It was this body, no doubt—though then apostate—that is referred to in Mark 15:1, and which was involved in the trial and crucifixion of the Christ.

During the years 1842-44, Joseph Smith proceeded to organize this Priesthood body from among the faithful Saints. Due to persecutions and threats from the outside Joseph used extreme caution and little was known of his actions by members of the Church. Brigham Young said, "I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others, and give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain."

Heber C. Kimball said that the reason the names of the breathren in this higher order were not known is the enemy would take their lives if they knew who they were.

We here give a few of the many instances recorded in the Prophet's writings outlining this organization:

May 4, 1842, the Prophet records (His. of Church, 5:1): "Wednesday 4—I spent the day in the upper part of the store, that is my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) * * * in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on up to the HIGHEST order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which anyone 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 Elohiem in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days."

A year later, May 26, 1843, Joseph Smith again records (His. of Church, 5:409):

"Friday 26. At five P. M. I met in council in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments and also in-

structions in the Priesthood on the new and everlasting covenant, etc.''

Quoting the above the Church Historical Records (Vol. 6, page 515, comments as follows:

> **It afforded Joseph great joy and relief to be able to bestow these blessings upon the brethren—faithful men, whom he had tried and proved, and who never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them (the seven mentioned) the keys of the Priesthood, the same that he himself held; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all of the ordinances thereof.**

The Presidency of the Church consists of three Presiding High Priests. (See D. & C., 107:22). Sept. 3, 1837, the following is recorded (His. of Church, 2:509):

''President (Joseph) Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute with himself, the three first Presidents of the Church. Voted upon. President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith for assistant counselors. These last four together with the first three, are to be considered the heads of the Church.''

Since the Presidency of the Church consists of three members only, the seven named doubtless formed the general presidency of Priesthood.

At the death of Joseph and Hyrum Smith, Brigham Young, being the worthy senior member in this higher order of Priesthood, assumed the Presidency of the Church. In course of time, after coming to Utah, this Presidency of seven was again filled by Brigham Young (See Mill. Star, 35:292). His extra counselors were Lorenzo Snow, Brigham Young, Jun., Albert Carrington John W. Young and George Q. Cannon.

Through death, vacancies occurred in this quorum and on Sept. 27, 1886, John Taylor, the then President of Priesthood under the direction of the Lord Jesus Christ and Joseph Smith, the latter holding the keys to the present dispensation, again completed this Quorum of Seven, (John Taylor and Wilford Woodruff only being left in the Presidency at that time) by adding by ordination John W. Woolley, Lorin C. Woolley, George Q. Cannon, Charles H. Wilcken and Samuel Bateman. Later Joseph F. Smith was added to the Quorum by John Taylor.

Chief among the instructions given these men was that they should keep the principle of Celestial marriage alive and as vacancies occurred in the Quorum other men should be added as the Lord made their names known.

The Council is complete. There are vacancies in the Sanhedrin which will doubtless be filled in the due time of the Lord.

This Council of Priesthood presides over the Church. Revelations to the Church will come through it. It is God on earth, all other organizations being auxiliary to it and subject to its direction.

A recognition of this Priesthood Council of Seven is seen in Doctrine and Covenants Section 84. Here in September, 1832, the Lord gave a revelation addressed to ''His servant Joseph Smith, Jun., and SIX ELDERS, as they united their hearts and lifted their voices on high.'' Here the Lord (Verse 42) instructs those addressed in ''This Priesthood which ye have received, WHICH I NOW CONFIRM UPON YOU WHO ARE PRESENT THIS DAY, by mine own voice out of the heavens.''

While these men did not receive their endowments at that time, the beginning of this Priesthood order was doubtless set up.

A TESTIMONY OF TEMPLE WORK

By WILFORD WOODRUFF

I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American Government and signed the Declaration of Independence were the best spirits the God of Heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence with General Washington called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them.

Men are here, I believe, that know of this—Brothers J. D. T. McCallister, David H. Cannon and James C. Bleak. Brother McCallister baptized me for all these men, and I then told these brethren that it was their duty to go into the Temple and labor until they got endowments for all of them. They did it. Would those spirits have called upon me as an Elder in Israel, to perform that work, if they had not been noble spirits before God? They would not. I bear this testimony because it is true. The Spirit of God bore record to myself and the brethren while we were laboring in that way. * * * (Report of Wilford Woodruff, General Conference, April 10, 1898, pp. 89-90.)

An earlier report by Wilford Woodruff (Sept. 16, 1877).—J. of D., 19: 229.

We have labored in the St. George Temple since January, and we have done all we could there; and the Lord has stirred up our minds and many things have been revealed to us concerning the dead.

President Young has said to us, and it is verily so, if the dead could, they would speak in language loud as ten thousand thunders, calling upon the servants of God to rise up and build Temples, magnify their calling and redeem their dead. This doubtless sounds strange to those present who believe not the faith and doctrine of the Latter-day Saints; but when we get to the spirit world we will find out that all that God has revealed is true. We will find, too, that everything there is reality, and that God has a body, parts and passions, and the erroneous idea that exists now with regard to Him will have passed away.

I feel to say little else to the Latter-day Saints wherever and whenever I have the opportunity of speaking to them, than to call upon them to build these Temples now under way, to hurry them up to completion. The dead will be after you, they will seek after you as they have after us in St. George. They called upon us knowing that we held the keys and power to redeem them.

I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they: "You have had the use of the Endowment House for a number of years and yet nothing has ever been done for us. We laid the foundation of the Government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our

minds were reaching after our more immediate friends and relatives.

I straightway went into the baptismal font and called upon Brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States except three and when their cause is just, somebody will do the work for them.

POLYGAMY

(The Church, through its 1944-48 Crusade against its religionists, continues to spread its doctrine of plural marriage):

At arid, isolated Short Creek, Ariz., a band of Utah polygamists have set up a communistic society all their own.

Short Creek is located deep in the sagebrush-and-cactus belt and few outsiders have stumbled upon it. Here is a firsthand account of life in this weird haven of men with many wives.

The colony is governed by a council of seven "high priests". John Y. Barlow is senior member of the heirarchy. * * * They control both the spiritual and worldly activities of their flock.

In most homes, each wife is assigned her own quarters with her own children. Children with the same father but different mothers are considered full brothers and sisters. They are classified as half brothers and sisters, however, if they happen to have the same mother but different fathers.

The polygamists flock to church on Sundays, worship also on Tuesday evenings, and hold socials on Fridays. At these socials, modern dancing is considered sinful.

The Arizona polygamists believe that women should do the proposing, and that the question of a man's adding a new wife must be approved by all his other wives. It is admitted that this practice isn't strictly followed.

After they left Utah to settle in Arizona, the polygamists turned all their private possessions over to the cult and prepared to live as one large family. They were supposed to share the work and draw their food from the central storehouse.

Unhappily, this experiment is not working. Like most communities, the polygamists have their drones who won't work but who insist on drawing equal rations from the storehouse. As a result, some discontented members have broken away from the communistic principle, and the cult has been forced to recognize private initiative in individual cases.

Note—Contrary to popular belief, the polygamists are not Mormons. In fact, the Mormon Church helped the government prepare its case against the polygamists.

—Morning News, Dallas, Texas, September 15, 1948.

ULTIMATUM

We will not fight. The rolling drum and trumpet call no more excite. We were as foolish boys before, but now we think as men. Our loyalty to Truth, to human weal, is victory! We will not fight. We will not fight! We once were cowards; we could not resist the lies of statesmen, cries of "Pacifists", but now we know that war is waged for Gold—and for men's profit shall our lives be sold. We will not fight. We will not fight! You may imprison us in walls of stone—our souls, our consciences, are still our own. We are not heroes—only sober men, WHO VOW THAT WAR MUST NEVER BE AGAIN! We will not fight.

"THERE never was a good war or a bad Peace."

—Benjamin Franklin.

An easy way to get the reputation of being peculiar is to think a lot and say what you think.

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."*
6 —*Jefferson*

TRUTH

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. **DECEMBER, 1948** **No. 7.**

EDITORIAL THOUGHT

EXCEPT a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the Celestial glory.—Joseph Smith.

JOSEPH SMITH THE PROPHET

December 23rd marks the anniversary of the greatest event that has happened in the world since the birth of Jesus Christ. On that date in 1805 Joseph Smith, he who was destined to be the greatest Prophet of God since the days of Father Adam, save the Savior only, was born at Sharon, Windsor County, Vermont.

The Prophet was endowed with an extraordinary gift of leadership. He was well poised, highly cultured in the standards of true culture, athletic in physique, while possessing the humility of a child. He was born to rule; before he had reached his 15th year he saw the Father and the Son; and in answer to the question, "Which church shall I join?" he was told "to join none of them; they are all wrong; all their creeds are an abomination in his (the Lord's) sight; that those professors are all corrupt; they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

On May 15, 1829, the Aaronic Priesthood was conferred on Joseph by John the Baptist, who held the keys thereof, and in June of the same year Peter, James and John endowed Joseph with the Melchisedek Priesthood. Therefore before Joseph was 24 years of age he was fully endowed with the two Priesthoods. Upon this point Joseph once wrote:

> **Wednesday (May) 4, (1842) I spent the day in the upper part of the store, that is my private office, * * * in council with General James Adams of Springville, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the HIGHEST order of the MELCHISEDEK PRIESTHOOD, setting forth the**

order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. — History of Church, 5:1.

Under the commands of God, Joseph re-established the Church of Jesus Christ, built two Temples, one at Kirtland, Ohio, and one at Nauvoo Illinois; dedicated two locations for Temples in Missouri; he organized two leading quorums, the Quorum of Twelve and the Quorum of Seventy, the propaganda instruments of the Church; opened up the Gospel dispensations in the United States, Europe and Asia; had Palestine dedicated for the gathering of the Jews and the other tribes of Israel, pointed out Adam-ondi-Amen, the location where the Garden of Eden was planted and the altar at which Adam worshiped the Lord; revealed to the world the eternity of the Marriage covenant, including plural marriage; was driven from western New York to Kirtland, Ohio, by mob action, from Kirtland to Missouri and from there to Nauvoo, Ill., where he built the largest city then in the state; and at the latter place he announced his candidacy for the Presidency of the United States. He was arrested some fifty times, but never proved guilty of the charge for which he was arrested except once, and that was for casting out devils, and from this he was released as there was no law in the statute books forbidding it. He, with his brother, Hyrum, was martyred before he reached the age of thirty-nine. Of this martyrdom, Brigham Young said:

When Joseph Smith rose in the majesty of his calling before God, he saw what we are now hearing of through dispatches received from week to week. The nation is ruined, and will crumble to pieces. They will destroy themselves. Joseph rose up and said: "I will save them, if they will let me". He stepped forth like a man and proffered his services to save the nation that is now breaking; and he would have saved it, if they had permitted him. What did they bestow on him in return? They made a martyr of him. * * * They succeeded in shedding his blood and that of the Patriarch Hyrum. They shed the blood of the innocent, and the nation said Amen to it. Were they aware of it at the seat of Government? I have no doubt they as well knew of the plans for destroying the Prophet as did those in Carthage or in Warsaw, Illinois. It was planned by some of the leading men of the nation. I have said here once before, to the astonishment of many of our own countrymen, that there was a delegate from each state in the nation when Joseph was killed. These delegates held their council. What were they afraid of? You and me? No. They were afraid of those eternal principles God has revealed from the heavens; they trembled and quaked at the sound of them. Joseph would have saved the nation from ruin. * * *—J. of D., 8:320-1.

Joseph Smith was the mouthpiece of God upon the earth; to him were the keys of the dispensation of fulness of times entrusted. He still holds them His name has been known for good and evil throughout the world; but he will yet be known as the greatest benefactor of mankind since the advent of Jesus Christ.

WE HAVE PRIDE IN SALUTING THE ANNIVERSARY OF THE PROPHET JOSEPH SMITH IN THIS ISSUE OF TRUTH!

THE INALIENABLE RIGHTS OF WOMAN

(Continued)

Commenting on a letter from Leroy a Wilson, of Utah, on plural marriage, published in "Physical Culture", April, 1926, Mr. A. R. Heist, Douglassville, Pennsylvania made these shallow remarks:

Another reason for which our friend extols polygamy is his claim of its ability to overcome race suicide. Since wars are becoming passe and men will not be required as cannon fodder, quality and not quantity should be the objective in human procreation. If this is followed the morals and standards, as well as the physical fitness of coming generations, should be appreciably raised and the fight against sexual debauch-

ery materially aided. * * * What is necessary, however, if a fight against illegal polygamy. Unquestionably, directly and indirectly, it is responsible for an unbelievably large proportion of the crimes that fill our court records today and, together with myriad cases which go unrecorded, causes untold tragedy and suffering.

Mr. Heist was evidently looking for eutopia in the desert, overlooking the vineyards around him. He wrote his thesis 22 years ago. "Since wars are becoming passe", he said, and since then we were in the greatest war the world has known, and at present we are preparing for another war still more far-reaching in its devastation. He said further, "The morals and standards, as well as the physical fitness of coming generations, should be appreciably raised and the fight against sexual debauchery materially aided."

In making these loose remarks our friend was reckoning without his host, as physical fitness has for years been on the decline, judging by the rejections by draft boards of men not physically fit for the ranks, and since such state of health is largely caused by veneral diseases the fight against sexual debauchery is not being materially aided; and the situation seems to be constantly getting worse. The crime wave is becoming larger.

We agree with our friend in that "what is necessary, however, is a fight against illegal polygamy" as the cause of the myriad of crimes that are filling the court records of today. Quoting from the Journal of the American Medical Association, Sept. 30, 1939. This article gives the illegitimacy of births in the United States as approximately 4 per cent or 444 per 10,000 births. Approximately 75,000 illegitimate children are born annually in the U. S. These vary from a low in Utah of 11.2 to 101.6 in South Carolina, 85.4 in Mississippi, 84.4 in Louisiana, 83.4 in Alabama, and 83.1 in the District of Columbia.

Since Contraceptive methods of birth control are in general practice among the educated (?) of our population, and since the scale of education in the United States is greater than that in most European countries the illegitimacy rate as given cannot be a true criterian of sexual laxity in this country in comparison with Europe.

In July, 1938, we published a statement from George Dern, U. S. Secretary of War, as follows:

Crime is costing the American people $13,000,000,000 annually (it is now placed at $16 billion by leading statisticians), and in addition to this they are paying to the racketeers a tribute amounting to $18,000,000,000 a year.—TRUTH, 4:32.

That was ten years ago. Has crime decreased since that time? In April of the present year (1948) the FBI reported in the press as follows: "A serious crime occurred in this country every 18.9 seconds during 1947, a total of 1,665,110 was recorded for the year by the FBI, for such offenses as burglary, larceny, auto theft, felonious homicide, rape, robbery and aggravated assault."

Mr. Hoover pointed out that "real reduction in the crime rate will not be realized until every adult recognizes his responsibility to the youth and his duty as a citizen."

Another press item in June, 1948:

"Alcoholic drinks cost $9.6 billion dollars in the United States during 1947."

These sordid figures do not indicate a lessening of crime. (While the sale and moderate use of alcoholic liquor is not a crime, that liquor is the foundation of the major crimes will not be disputed).

The Mormon people have always striven for "quality" and not quantity: where both can be attained, so much the better. The very system of plural marriage is better adapted to the production of quality, for under this sys-

tem parents are expected to "subdue" or control themselves, and when the wife is pregnant she is not to be disturbed; and, as a rule she should not bear children often than from 18 to 24 months apart, thereby conserving her health and enabling her to bring forth healthy and beautiful children.

Monogamy is the antithesis of this system. How many women are in their graves the victims of sexual over-indulgence of their husbands; Plural marriage will at least modify this trouble and the teaching of the Faith to subdue the natural animal in man will, in time, work wonders.

People are in the habit of claiming a man cannot possibly love two women with equal favor. Such claims are based on the sexual life people lead. Because of jealousy women are wont to divorce their husbands if suspected of kissing other women. The sexual side of life prompts this incongruous situation. Such love is not true love, but is born of ignorance. So long as the husband can keep from his wife his escapades with other women she showers her love and confidence upon him, but the moment she discovers his double dealing, she affects to hate him. God's love is the only true and lasting love. He so loved the world that He gave His Only Begotten Son to be crucified for the sins of the world. He loves all men and women—not, to be sure, all their actions, but themselves as being His children. Is God a jealous God? Yes, jealous of his position and power, but not the measly, peanut jealousy of which mankind is guilty—a jealousy that savers of death.

Plural marriage is from God and a true Latter-day Saint, having two or more wives, who honors God and strives to keep His commandments, cannot help loving them and receiving their love in return, for that is the true source of love. Suppose one wife is more beautiful in physique and facial delineation than the others, if they all strive to serve the Lord with equal zest, there is nothing that can keep a good man, who is their husband, from loving them.

The problems of the "American Family" recently occupied some 15 pages of LIFE (July 26, 1948). Here is revealed a sordid picture of love and hatred, of broken promises, divorces and failures. Last year, the report says, "450,000 divorces were granted in the United States courts, releasing a flood of children from the broken homes upon society." This is the fruit of monogamy, not of Mormon plural marriage. From such statistics emerges an unmistakable fact: The U. S. family, deep in social and technological changes, is itself deep in trouble.

Among Mormon polygamists divorces occur but seldom. The marriage ties are for eternity and are sanctified by a strong religious faith. Children that come to the home are hailed as blessings from heaven and are cherished as the best of all blessings. The little family here is the beginning of a kingdom—an actual kingdom—and every effort is made to stabilize that kingdom in immortality; and when death comes, it only means a transfer from mortality to immortality where a surer foundation is laid for an ever existing social unity that, being planted on earth, blossoms in the heavens. With the Mormons mortality is only a moment in the Lord's time; a thousand years with mortals is proclaimed as a day with the Lord (Book of Abraham 3:4), for He is on a different planet.

We see no inconsistencies in the social systems of today when plural marriage is tolerated. Man is given his agency. He may work for such glory as he chooses. Monogamy has its place as does plural marriage. The latter cannot exist except where there are surplus women, or where there are women who cannot accept the available

men. Certainly the manhood of America would not expect a woman to marry out of her choice. Any selection short of this, it seems to us, would be a mockery.

Why shouldn't two women attach themselves to one man if all concerned are agreeable? And, if on account of the added burden upon the husband, either one or both of his wives wish to help out through some outside employment, why should any one object? Certainly many women among monogamists work to help their husbands out. Is it any worse for a polygamist to accept outside employment than it is for a monogamist to do so? We assume they accept it for the same purpose. Still we look forward to the time when the old time situation will again prevail, when the husband can care for his flock without need of help from his wives on the outside. We do not read of Abraham or Jacob requiring the help of their wives on the outside, though it is possible the women and children did help with the pasturage of their flocks as time permitted. This was true of Jacob's wives, at least, before marrying them. They were the daughters of Laban and were out with his flocks.

The principle of marriage is one thing and how to work it out another. There can be no sin in the ordinance itself, the sin is in prostituting the ordinance, by practicing race suicide and rendering the compact simply a sexual license.

After all is said and done this question of marriage devolves upon the woman. In America no woman will accept marriage of any kind unless she chooses to; and if a woman, in the exercise of her inalienable right, chooses to enter the plural marriage state it is for the people, including the Rev. Mark E. Petersen, to keep their noses out of her affairs.

(To be continued)

BECAUSE IT IS THE LAW

Why do people go wild and take a keniption fit at mention of plural marriage? Why do inforcing officers so frequently overlook the lack of morals in people all around them, in order to convict the honorable man with a large family? Why do our astute Judiciary fine the home-breakers who are apprehended in prostitution, a measly five or ten spot and let them go to continue their work of destruction, and send a man to prison for five years who honorably stands at the head of a large family of bright, healthy children, because more than one mother of his children are involved?

Plural marriage is not understood, neither can be understood by the confirmed monogamist or celibant. It is so natural under our social formulas and ethics, to think monogamously and to argue that point, that people do not stop to think of a superior way of family life.

As well might the kindergartner try to convince the college student who is majoring in engineering that trigonometry and calculus are non-essentials to his coming profession. Certainly we cannot all be Einsteins in mortality—we would not want to be, yet who among us would presume to deprive Einstein of his knowledge, and perhaps put him in prison for having it?

Plural marriage is not common polygamy. As its name implies, it is Celestial marriage, marriage for not only mortal life but for eternity also—not "until death doeth you part" as the sectarians of the so-called Christians prescribe, but for all eternity. It must be given a hearing.

For a full fledged monogamist to discuss the beauties and stabilities of plural marriage under the Lord's plan, is, as before stated, tantamount to a kindergarten child trying to instruct the highest in scholastic training.

While it may be assumed that four-fifths of the world today are polyg-

amous, either in doctrine or actual practice, there is probably not more than one in ten thousand who can give an intelligent explanation for living the same.

Most people argue against polygamy like they were taking a pot shot at the man in the moon; there is no rhyme nor reason to their objections. The true science of Celestial or plural marriage is as much above monogamy as is the sun above the earth. The system when perfected, and as it frequently exists today, overcomes family quarrels, jealousies and animosities. Men learn to subdue their animal inclinations; they learn the lesson of tolerance, patience and an irresistible love for their wives and children, and the wves experience a love unattainable in monogamy. Indeed it is melt that true love cannot be experienced in any other system.

When the system is lived properly there are never divorces or separations of any kind, but instead a knitting together and an amalgamation into an eternal union, the parents the tree and the children the branches of the giant structure under whose shade the men of the earth can bask and learn eternal lessons.

Marriage is marriage whether one or two women accept the same man as their husband. To say it is immoral for a man to live with two women in wedlock is tantamount to saying that copulation with one wife is immoral; indeed it may be in either case if done for any other purpose than for children. Such is Celestial marriage in its ultimate purity.

Woman has her inalienable rights. If two of them want to attach themselves to the same man as their husband, and if it is agreeable with him, whose right is it to object? Plural marriage with all Latter-day Saints is a religious principle. It is as important to them as baptism or the virgin Mary is to the Catholics. Who has a right to interfere with this religion? The practice of it certainly does no harm to the other fellow. It is the women and the man who is involved and they only.

Honorable motherhood to a woman is the grand capstone to her life; it is, in the words of Gale Hamilton, the illustrious author and poet, "the Elysium, the sole and complete Elysium of woman. Greatness, glory, usefulness await her otherwheres, but here alone all her powers. all her being can find full play."

Motherhood is her inalienable right. Kings with monstrous bellies and soiled reputations may spit and sputter at the thought, law-makers may work themselves into a dither over the proposal, the Judiciary may poise the axe of the law at such mothers who but claim their rights, and society in general may revel in the dance of death in contemplation, but the absolute inalienable rights of women stand as the rock of Gibraltar and beckon womankind—those who choose a pure and spotless life—to pursue their course to the end.

The absolute hypocrasy of men, their ignominy in shame and degradation. those whose habits have sunk themselves into the womb of hell, telling a pure and unsullied woman she cannot live the life of a mother aside from monogamy or prostitution! What matters it that there may be ten marriageable women to one such man! With such men there nevertheless is but one course for a SURPLUS woman to sate her cravings for motherhood, she must enter the haunts of shame and prostitute her body. the very temple of God. to lecherous men. Think of it! Think of the demands of society in this so-called Christian world now ruled by the Prince of darkness. Shame on you men and shame on you women who are so dulled to the spirit of purity and justice that you would have your daughters subjected to such a rotten situation!

In the early days of Utah it is related that a President of the United States sent word by Utah's Representative to Brigham Young, "Tell the Mormons", he said, "they must give up the practice of polygamy as a religious tenet, and live it as we do here, and there will be no further prosecutions." And how did they live it in Washington? Many of them confined themselves to one wife, but consorted with numerous mistresses. Live like we do—one wife and one or two puny children, and a bevy of prostitutes! Our Representative once reported that the only female in Washington free from insult from the male monsters there was the Statue of Liberty, and she, being out of reach, could not be gotten at.

When our brother, I. C. Spencer of Short Creek, was on trial at Kingman, Arizona, on the charge of "Open and notorious cohabitation", the Hon. (?) Judge charged the jury (in instruction No. 7) **"Occasional illicit intercourse, without open and notorious living together, is not sufficient to sustain the charge of "open and notorious cohabitation."** In other words, the world's system of illicit intercourse does not come under the law's ban, and men are free to indulge themselves without fear of legal consequences. Men may ply their trade and ruin womankind whenever opportunity presents, but they must not accept such women as wives, nor accept their bastard children, nor care for them in the spirit of fatherhood. And Brother Spencer was adjudged guilty of having and living with more than one wife and sentenced to the Arizona State penitentiary to from 18 to 24 months.

Incidentally, his plural wife was the happy mother of four or five children, all well born, the men and women of a coming generation—the females the future mothers of a strong race, and the males perhaps the future Governors of states and, who knows, a President of the United States may be chosen from among them. They were branded as bastards as children, but as men and women many of them will excell and become powerful in the society that once condemned them.

A Utah mother, a plural wife, recently visited her sister, a monogamist, living in a distant settlement of Utah. She took along her polygamously born daughter less than three years of age. The aunt at first eyed the child nervously, but after some hours she broke out with a confession: "Why, sister, your child is lovely. She has a perfect body; she is actually bright, in fact, brighter than my own. I thought children born under the ban of the law and the Church would naturally carry serious physical impediments, would not be mentally normal. But yours is beautiful and she is bright beyond her years. I'm astonished!" And so are many others astonished in viewing our children.

We remember the late President Heber J. Grant once saying, "No man or woman who had entered into plural marriage since the Manifesto of 1890 was a credit to any community—and the same may be said of their children." One man's polygamously born children, six of them, took missions for the Church and four of them distinguished themselves in the late war, one a 1/c Marine, one a Captain in the Army Air force, another a Lieut.-Colonel in the Army, and the fourth a Captain in the Navy; and while they were offering their lives for the freedom of mankind, their 74-year-old father was in the state penitentiary serving a term of five years for siring them.

Without any hesitancy whatever we aver that children born in plural marriage, under the Lord's system, are brighter in mind, more perfect in body and in all essentials superior to the general run of monogamously born children. The system is socially and biologically correct, a fact that wise men can figure out for themselves.

We insist that every normal woman has an inalienable right to honorable wifehood and motherhood by the husband of her choice, if she can mate with such an one, and that all laws opposing this are unconstitutional in the eyes of God and all good men.

DID ADAM LAY IN HIS GRAVE?

In the "I Want to Know" column of the Church section of the Deseret News, October 20, 1948, the question is asked: "We read in Genesis that Adam died at the age of 930 years. Did he have to lie in the grave until the death and resurrection of the Savior?"

The answer given: "Jesus was the first fruits of the resurrection, as the scriptures so abundantly teach. No one was resurrected before him. So even Adam, although the first man, had to wait for his resurrection until after Jesus had come forth."

This is a strange doctrine,—that our "Father and our God", as proclaimed by the Prophet Brigham Young (J. D. 1:50) should have to lie in his grave some 3000 years until his son was born, died and was resurrected; and how could Jesus Christ become the son of Adam, as the Prophet stated, while his Father lay in his grave? And what business had Adam to die, when he had already lived on a mortal earth, had died and was resurrected?

If the student will read MICHAEL, OUR FATHER AND OUR GOD, published by the TRUTH PUBLISHING CO., 2157 Lincoln Street, Salt Lake City, he will have his mind corrected on this point.

Certainly Jesus Christ was the first fruits of the resurrection, and just as certain Adam did not die, as death is understood today, and he was not buried. He went through a change from mortality back to immortality, as he was when he came to earth with his wife Eve, but there was no occasion for him to die and be resurrected the second time. Listen to the Prophet Joseph Smith on this question:

> **"As the Father hath power in himself, so hath the Son power." To do what? Why what the Father did. The answer is obvious, in a manner, to lay down his body and take it up again. Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures tell it, and I defy all the learning and wisdom of all the combined powers of earth and hell together to refute it. What did Jesus do? Why, "I do the thing I saw my Father do when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that He may obtain kingdom upon kingdom and it will exalt Him in glory. He will then take a higher exaltation and I will take His place and thereby become exalted myself"; so that Jesus treads in the track of his Father and inherits what God did before.—April 6, 1844.**

Adam laid down his mortal body and took upon himself immortality. The method does not concern us at our present stage. Brigham Young said:

> **We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great Prince, and it was said to him by Elohim, "Go ye and make an earth." What is the great mystery about it? He came and formed the earth. * * * The mystery in this, as with miracles, or anything else, is only to those who are ignorant, Father Adam came here, and then they brought his wife. "Well", says one, "why was Adam called Adam?" He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful. I received my own exaltation. I have the privilege of extending my work, and to its increase there shall be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh that their spirits may have a house, a tabernacle, or a dwelling place as mine has", and where is the mystery?—Deseret News, July 14, 1873.**

SHEM-MELCHISEDEK

In the "I Want to Know" column of the Church News section of the Deseret News, October 13, 1948, the question is asked: "Is there any place in

the Scripture to prove the idea that Shem and Melchisedek are the same person?'' And the answer given is ''No.''

Perhaps the Editor overlooked this item taken from the Contributor 14:45, which at least approaches Scripture: ''We are informed in the TIMES AND SEASONS (p. 746, edited by John Taylor, who evidently got the information from the Prophet Joseph Smith) of December 15, 1844, that Melchisedek king of Salem (afterwards called Jerusalem) was Shem, the son of Noah. And we are also informed that Melchisedek is not a name but a title, signifying 'The Great Prince'. Holding as he did the high priesthood and the presidency receved from his father Noah, no title could be more appropriate.''

CONFERENCE NOTES

There are some points touched upon at the last semi-annual Conference that we feel merit comment; and we approach this task in a feeling of humility, only desiring to promote the interests of the Saints and assist them in their continued journey in life.

Elder Ezra Taft Benson of the Quorum of Twelve, in giving a splendid dissertation on Priesthood, struck a familiar chord in saying that **''Priesthood is the very heart of the Church. We may have the Priesthood without the Church, but never the Church without the Priesthood.''** President J. Reuben Clark, on a previous occasion, remarked, **''That Priesthood is essential to the Church, but the Church is not essential to Priesthood.''** These vital points of distinction will correct the minds of some of our brethren upon the points of Priesthood which all should understand.

Unfortunately some of our brethren, when they get into deep water such as trying to explain the intricacies of the Godhead, they squirm about and execute all kinds of errors. This was particularly true of Elder Bruce R. McConkie, who came to the Presidency of Seventy from Ann Arbor, Michigan; though we fear his extraordinary learning may play havoc with his faith. We cannot conceive Jesus Christ, son of Mary, arising to a position, before he was born in the flesh, exceeding that of his father Adam ''whom I created'' (D. & C., 29:34), nor can we visualize Jesus creating ''worlds without end'' before he himself was created in the flesh, nor that he has an ''Only Begotten Son'' who was helping him in his presidency over earth.

Elder McConkie ''pulled no punches'' in reciting the parenthood of Jesus Christ. He stated, ''We believe, and I certify that Jesus Christ is the Firstborn Spirit Child of Elohim who is God, our Heavenly Father. * * * We believe that Christ was born into the world literally and actually in the most real and positive sense as the Son of God, the Eternal Father. He was born of that being as his Father just as certainly and just as actually, just as literally and definitely as he was born with Mary as his mother.

On this Godhead subject some of our Elders seem to try and outsect the sectarians. The latter quote the sectarian idea of God ''being without body, parts and passions'', and then claim Jesus Christ, to be the son of Mary, born 2000 years ago, made millions of worlds before he himself was born in the flesh, and that he was the Father of Adam some 4000 years before he himself was born in the flesh.

The meetings of conference were punctuated by bursts of oratory and eloquence; and doubtless the vast congregations of men and women, in the main felt well fed. The addresses were mostly read from carefully prepared papers, dealing largely with the world and her sins, and words were sent forth over the wires, it would seem, to tickle the ears of the world audience rather than the calling of Babylon to a better life.

As we listened over the radio we were irresistably drawn to the conclusion that our leaders continue to talk one way and live another; they continue to talk love for one another, while doing what they can to continue the persecution of those who are staying with the fundamentals of the Gospel; they are going down in history as the persecutors of the Saints. No amount of preaching and pulpit acting will wipe out the parasitic stain of priestly debauchery the leaders are building around the holy sanctuary. Those men now at Tucson, with their broken hearted wives and children who must go along without husbands and fathers, to satiate the nasty spirit of persecution of a Mark E. Peterson, will not soon forget those who forged the shackles upon them.

The brethren are wont to say that since this policy was established by President Grant, and though some features of it is wrong, we do not feel disposed to change it; in other words admitting that while the policy is wrong, they are too lifeless to make a change; thus the blind leaders continue to lead and they are headed for destruction if they do not change their course.

Those who still sustain the Manifesto of 1890 must learn sooner or later that the same was completely nullified by the Lord's voice to John Taylor in 1886 wherein He said, "I, the Lord, do not change, and my word and my covenants and my law do not; and as I have heretofore said by my servant Joseph: all those who would enter into my glory must do the works of Abraham. I have not revoked this law, NOR WILL I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof."

Those claiming that the Lord did finally change his mind and authorize the Manifesto of 1890 are reminded that according to His last revelation to Wilford Woodruff in 1889, ten months before signing the Manifesto, He said, "Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. * * * Place not yourselves in jeopardy to your enemies by promise. * * * Let my servants who officiate as your counselors before the courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood. * * * I cannot deny my word, neither in blessing nor judgments. Therefore let mine anointed gird up their loins, watch and be sober and keep my commandments. Don't sign anything — make no pledges or promises. Does this sound like the Lord justified the Manifesto? He is an unchangeable God.

UNITED ISRAEL BULLETIN
Editorial Office
507 Fifth Ave., New York 17, N. Y.

28 October, 1948

Editor TRUTH
2157 Lincoln Street
Salt Lake City 6, Utah

Dear Sir:

I have followed your articles on **The Law of Plural Marriages** with the greatest interest and I wish to state at the outset that the points you have brought out are consistent with the basic facts, injunctions and laws found in the writings of the Hebrew Scriptures.

The Torah, or the Law given at Sinai, was given as an everlasting possession, to be observed throughout all time for ever, as the Bible declares. This Torah does not prohibit plural marriages. And God, the Master Physician and Architect who looks ahead from the beginning to the end, certainly knew what He did when He gave the Law through Moses.

In view of the above fact, our publication shall ever continue to champion MOSAISM as dictinct from JU-

DAISM. Mosaism constitutes a pure, pristine doctrine involving the original, unadulterated laws and commandments found in the Hebrew Bible.

Thus, I am convinced that had there been no law in the nation prohibiting plural marriages there would certainly have been less crime and unhappiness in the land. The eternal "triangle" in so-called love tragedies that often end in murder would end for all time. As it is, under the present laws of the nation, humans live polygamously anyway IN SECRET AND IN DECEIT to the curse of God and man. The Law of the Bible still holds—God does not change His laws. It is high time we got back to the basic truths of the Bible in all questions of life.

Continue the good fight.

Faithfully yours,

(Sig.) DAVID HOROWITZ

DH:bd Editor
enc iv 3

We are naturally glad to receive the unsolicited indorsement of our work, and when that indorsement comes from an authority that cannot reasonably be questioned, it must be doubly convincing.

We take pleasure in publishing a comment from David Horowitz, Editor of "The United Israel Bulletin", indorsing our stand on the Law of plural marriages as being in harmony with The Torah, the Law given at Sinai as an everlasting possession to be observed throughout all time for ever.

TRUTH is honored in assuming the task of vindicating and perpetuating this holy law of marriage, and we respectfully commend to the attention of the leaders of the Church of Jesus Christ of Latter-day Saints, the wise words of Mr. Horowitz: "God does not change His laws. It is high time we got back to the basic truths of the Bible in all questions of life."

PRISON REFORM

(Continued)

We believe in and highly recommend the inauguration of a merit system for the better discipline of the inmates of the Utah penitentiary.

1st. The inmates should be paid, at least a reasonable amount for their work. This salary should be subject to withdrawal by wives for the support of families, or should be impounded and the amounts not required for prison incidentals, remain a credit to the individual to be withdrawn at his termination.

The 12½c per week now granted inmates who do no work, and 25c per week for those who do work, is wholly inadequate, at least for those who work. Such a trifling amount furnishes little inducement for men to work intelligently. Men who work are not idle and are not so apt to be concocting schemes for escape. When men work for nothing, under force, they will not give their best; but properly compensated with a reserve to look forward to when released, it is an appealing inducement.

2nd. Then again, good behavior should be credited and used to reduce one's prison term, either for parole or termination. Certainly an inmate who cheerfully lives up to all the rules and regulations of the institution is entitled to greater consideration than one who is continually giving trouble. True, there is now an approach to this order in the parole and indeterminate sentencing system, but we do not consider this adequate. The parole Board should require a definite recommendation from the Warden, and should act upon the same either for or against parole or termination. We do not feel that the Warden is now positive enough in his recommendations. The inmates—those seeking favors—look upon the Warden, as they have a right to, as

their friend, and who should know more about them than any other person, therefore his recommendation is important as a basis for granting parole or fixing the term of sentence definitely. And when the sentence is thus fixed, good behavior should tend to shorten it.

We have been acquainted with inmates of the institution whom we are sure would not try to escape even if the walls of the prison were to fall to the ground.

We recall the experience of old Brother Murdock of Heber City, in the early days. He was arrested for polygamous living. The Judge and Sheriff resided at Provo, while the defendant was cited to appear in court at Heber. The defendant pleaded guilty. Immediately after sentencing the defendant to the pnitentiary the Judge and Sheriff left for their homes in Provo, leaving the prisoner alone in the court house. The prisoner, nonplused at the turn of events, finally went to his home and the next morning had his son take him to Salt Lake in a wagon, where he applied for admission to the penitentiary. The officials refused his request claiming they had received no committment papers. After some argument the Warden was induced to get in touch with the court by phone, and reluctantly let the old gentleman through the gate to his cell.

This, of course, was an extreme case. Yet we believe there are many inmates, who, if they received proper treatment, would not think of escaping under any circumstance. We in no sense wish to cast reflections on the treatment accorded inmates by the Utah Warden, but in the absence of an adequate merit system, including proper compensation for labors there is little encouragement for men to be contented with their lot.

We find that most of our western States have what is termed a merit or credit system, by which, through good behavior, an inmate may materially shorten his term of incarceration. In general we favor the merit systems of the States of Oregon and South Dakota, the former allowing five days good time for each month on sentences—one year or less, and one-third good time for all sentences longer than one year. South Dakota allows two months for the first and second years, three months for the third year, four months for the fourth year to the ninth year, and six months for ten years and up. The Board, on recommendation of the Warden, can grant this good time in full or any part thereof.

We understand in the Federal prisons one-third of the time is lopped off for good behavior.

Then again, a compensation of from 25c to 50c per day is granted inmates in many institutions, for their work. These two privileges must add tremendously to the decorum of most prison inmates.

Men are placed in prisons for infractions of the law. Governments consider that such men, roaming about, will endanger the peace and safety until their viewpoints have changed.

If such men, while incarcerated, are willing to work intelligently at some labor that is useful to the State why shouldn't they be paid for their labors? Why should the State expect a service worth dollars per day for a pittance of 25c per week (with a poor grade of board and lodging thrown in.) So long as such a system is in vogue we apprehend little progress in disciplinary measures can be expected.

Then again, this unfortunate situation, from our observation while an inmate—is that men who are incarcerated for several years, and in the absence of some merit system, including compensation for labor, often become what is termed INSTITUTIONALIZED. They cease to desire freedom

enough to work for it; have lost all ambition to overcome and make a new start. It is difficult to jar such a man out of his lethargy and get him started on a new life. An institutionalized man ceases to become a prospective asset to the State.

An adequate merit system, we conceive to be necessary to good discipline, order and justice to the inmate.

(To be continued)

MEDICAL SABOTAGE

The following article, "Medical Sabotage" by Nell Foster Rogers, taken from "Human Culture Digest (July, 1948) is so loaded with potential dynamite, that we are induced to reproduce it in TRUTH. A modern Prophet has made this prediction:

"The judgments are upon earth and the scourges are reaping their deadly harvest. Water-springs heretofore pure and sweet * * * have become foul and unfit for use, causing much sickness. I expect the waters in Utah (Zion) to become poison through efforts of the Doctors to purify them through a chemical addition, and thus the scourges will increase.

"The air is cursed for travel as are the waters; and in fact all man-made and man-governed travel methods are cursed and great destruction is in the offing."

We regard many of our medical doctors and surgeons, by reason of their greed for money, unworthy the confidence of the public. However, there are some in most communities who are highminded, honest and well trained in their profession; and when medical advice is required a careful discrimination should be exercised in the selecton of doctors:

Medical Sabotage

By Nell Foster Rogers

"America will be conquered from within", said Hitler, before America had entered the war. Had Germany, leader for decades in "medical progress", been sabotaging the health of the American people as indicated by the astounding rejection rate among young draftees? Was our national vitality doped, for a totalitarian takeover?

The American Medical Association was convicted in January, 1943, in the U. S. Supreme Court, upholding two lower court convictions, as a trust, controlling the health of America for money. It spread disease for the profit there was in it. It throttled every doctor who tried to warn the public. It duped the American people until anyone attempting to warn them might himself be charged with sabotage, so completely did this trust sell its lies and dopes to the people. What did Hitler do, or what did he know, about this terrible situation?

About 1914, when Germany set out to "conquer the world", Bela Schick, a German from Austria, set out to spread the "Schick test" and toxin-antitoxin throughout enemy countries. THE AUSTRIAN GOVERNMENT FORBADE THE USE OF THE TEST AND TOXIN on Austrian subjects. Belgium and other European countries, however, took the bait, and England did for a time, though Fairbrother says the use of the toxins never become general in England. They could not be advertised in England as "harmless", since **English law prohibits an advertiser from publishing statements unless he can prove them.**

But in America Schick evaded the **guards who were watching for spies poisoning drinking water. By playing upon the cupidity of American doctors, showing them a gold mine in the Schick test and toxin-antitoxin,** he got them to spread his Hell-broth throughout America. American doctors, under pretense of protection, injecting poison into American veins, for the fortune there is in it—that is sabotage as the experts do it. Read on if you doubt it.

The Jacksonville (Florida) Journal for March 25, 1941, quoted Leon G. Kranz, head of physical education at Northwestern University, as saying that the 21.2 per cent rejection of draftees in Cook County in the 1917-18 draft period, which represented the average for the rest of the country, "greatly alarmed physical authorities and sports directors", but that after a 23-year period of great emphasis on physical education and sports, "the rejection percentage today is 43." "Professor Kranz", the Journal said, "challenges the general program now being carried out in the schools and colleges."

That is, the Schick testing and toxin-anti-toxining of school children.

An AP report in the Jacksonville Journal, dated Kansas City, January 30, 1941, was headed: "Army Man Says Half of Nation's Youth Is Unfit." Brig. Gen. E. L. Gruber said the army had been prepared for a 20% to 25% rejection, but reported the actual number at that date as 50%.

LIFE magazine for March 10, 1941, reported that of 10,000 YOUNG men, ages 20 to 26, only 2000 were able to pass the test for army air pilots. Half the failures were for bad eyesight. What! In YOUNG men? Dr. William Jewett, president of the Flint (Michigan) Optimetric Co., occupying the entire second floor of the Flint P. Smith Building, told me in 1925 that whenever a YOUNG person came to him with eye trouble, he found in nearly every case that the patient had had some strong drug—"generally anti-toxin." And he added that other organs of the body are likewise injured, but that injuries to the eyes could less easily escape notice. Many eye specialists have told me the same thing.

And so, in 1941, when Germany was again (or still) out to conquer the world, **only one young American in five was fit to pilot an airplane, and only one in two was fit to handle a rifle.**

Lawyer Selig Kaplan of New York issued this statement as World War II started: "If your son is being drafted into the army there is nothing in the National Draft Law which requires him to submit to involuntary compulsory vaccinations or inoculations of animal matter. To force a draftee to jeopardize his life and health to line the pockets of the serum trust violates the rights guaranteed to him under our federal constitution."

Supreme Court Justice Cardozo has said: "Every human being of adult years and sound mind has a right to determine what shall be done to his own body; and a surgeon who performs an operation without his patient's consent commits an assault for which he is liable in damages."

The U. S. Supreme Court in 1904 decided: "There is a sphere within which the indivdual may assert the supremacy of his own will, and rightfully dispute the authority of any human government to interfere with the exercise of that will."

The Supreme Court of Massachusetts has held that "If a person should not be willing in his case and the authorities should think otherwise, it is not in their power to vaccinate him by force."

Amendment IV to the Constitution guarantees the right of the people to be secure in their persons.

"The Story of the Constitution", published by the U. S. Government, says on Page 177 that one of the objects in forming the Constitution was to make the people's liberties secure, not only against foreign attack, but **against oppression by their own government.**

What is compulsory medication by the serum trust in positions of public

authority but oppression by our own government?

The 14th edition of the Encyclopedia Britannica, Vol. 22, Page 922, has this, under "Vaccination": ". . . Of a different order is the post-vaccinal encephalitis described by Turnbull and McIntosh at the British Medical Association meeting in July, 1928. The condition has been noticed in some hundreds of cases, and manifests itself on the average 10-14 days after vaccination as headache, delirium, paresis, and ultimately coma **and death in fatal cases.**"

Encephalitis is sleeping sickness. Paresis is syphilis, by medical symptoms. It is sometimes exhibited as infantile paralysis.

William Edward Fitch, U. S. Army Surgeon, Major Med. R. S. Corps, in his 'Dietotherapy" says: "If proteins enter the blood without being properly changed by the digestive juices, then they must be digested in the blood and tissues (parenteral digestion) and during this process the protein poison is set free and exerts its deleterious effects on the body."

All serums are proteins. Of course they are never "properly changed" before being injected into the blood. Doctors know they will produce deleterious effects that will call for further medical attention.

Lieut. C. E. Woodruff, U. S. Army surgeon, said: **"The germ theory of disease is based upon the misconception that germs are the cause instead of being the effect of disease."**

H. C. Chancellor, M. P., member of the British War Ministry in 1917, said: **"I fear that the germ theory, even if it were exploded, will not be easily surrendered, so long as there are large establishments making a business of inoculation and finding that it pays."**

"Exploding the Germ Theory", by Stanford Kingsley Claunch, may be obtained from his widow, Mrs. Mildred Claunch, Box 165 Pacific Grove, California. "Syphilis—Werewolf of Medicine" may be obtained from its author, Dr. Herbert M. Shelton, Box 1277, San Antonio, Texas. "Bechamp or Pasteur" may be obtained from the American Medical Liberty League, 20 E. Jackson Blvd., Chicago 4. From these addresses other books may be obtained exploding the germ theory and the entire medical racket. Doctors know fully and criminally what they are doing in forcing their vaccine-serum treatments on unwilling and duped subjects. They do it for money. Proof that they know is quoted conclusively in the books just mentioned; and in medical texts by Zinsser, Fairbrother and scores of other medical text authors may be found facts "for doctors only" that would "blow the lid off" if permitted to circulate publicly.

The purpose of "preventive medicine" (vaccines and serums) is not to keep school children and soldier boys healthy, but to MAKE THEM SICK—to inflict them with lifelong ailments —in order that medical racketeers may enjoy the lucrative medical business.

"Preventive medicine" prevents no disease. Australia, with less than 5% of its people vaccinated, has a record of more than two decades without a single case of smallpox. Japan, after 20 years of thorough compulsory vaccination, with every little Jap vaccination, and re-vaccinated had the worst epidemic of smallpox in her history in 1908. The Philipine Islands had a similar smallpox epidemic following thorough compulsory vaccination.

In the 1918-19 flu epidemic the Lindlahr Sanitarium, Elmhurst, Illinois, treated 300 flu cases WITHOUT DRUGS and without a single fatality; while the Cook County Hospital (Chicago), just across the street from Lindlahr, lost 53 patients by death out of every 300 cases of flu, using the regular drugging methods. The details are recorded in "These Cults", by Annie Riley Hale.

If doctors kept people healthy, under the pay-for-dosing system, they'd lose 95% of their business. They're not in business for anybody's health.

U. S. Public Health Service reports for ten weeks, Sept. 20 to Nov. 29, 1918, showed an astonishing contrast between the flu death rate among soldiers and civilians. Of 1,500,000 soldiers, 21,944 died of flu. Of 110,000,000 civilians, 350,000 died of flu. Soldier death rate, 1466 per 100,000. Civilian death rate, 318 per 100,000. Nearly five soldiers to one civilian. The soldiers were young, carefully selected by every medical test, thoroughly "protected" against everything for which there was a serum, and they lived under constant medical supervision. The civilian population included the aged, the army rejects, the slum wrecks, and had much less "medical attention", in many cases none at all. Serum shots and medical attention killed the soldiers.

Soldiers who never left Americn soil, who never saw or heard a shell explode, were invalided home suffering from "shell shock"—serum shots, rather. They may not have had smallpox—the folks back home didn't either, the "protection". Before the soldier could get it he died of SOMETHING ELSE.

Let's see—Hitler took captured people under his "protection", didn't he? Capone and Lepke sold "protection" to their racket victims, didn't they? "Protection" against doctor-dominated disease seems to work the same way. Some freedom from "protection" might be a good thing!

Huge sums required to pay damage claims of soldiers injured by vaccines and serums have forced the British government to drop the compulsory vaccination requirements in the army, and since the "protection" has been abandoned (civilians have not been under compulsion in England since 1908), Dr. John E. Gordon of the Harvard Medical School reported (AP news, Sept 28 and Dec. 6, 1940) that British health was "amazingly, surprisingly good" and that "bomb shock" cases were surprisingly few."

"America will be conquered from within." This leaflet—the first 100,000 copies—was printed at my private cost to guard America's future. The first printing was April 5, 1941. This is the third edition, being prepared in March, 1948. Events since 1941 have emphasized the facts and the charges in the original. Dr. Millicent Morden, M. D., of Brooklyn, wrote that it was a published fact that serums and vaccines were prohibited in the German army, and she sent me a clipping reporting a U. S. official discovery that Nazi-controlled drug houses in the U. S. were sending their profits to Germany. About July 14, 1942, **Secretary Stimson of the War Department reported to the press that 28,585 cases of jaundice had resulted from yellow fever inoculations in the army, 62 of the cases being fatal. I wrote to Secretary Stimson on Oct. 19 to urge that medical doctors responsible be prosecuted.** * * *

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MARRIED WHEN HE WAS 106

The strangest romance that has blossomed in Turkey, or anywhere else, in many a day has the whole village of Karslyak agog. The romantic party of the first part is one Sava Brdar, owner of a grocery store, and the object of his affections is a pretty widow. Brdar recently celebrated his 106th birthday and the widow admits that she has just turned 43.

Friends of both parties have tried to discourage them from marriage, but they see no reason at all why they shouldn't go through with their August-December courtship. The grocer insists that he still feels young, even

though he has buried five wives in his long life—and his girl friend scoffs at the insinuation that she is marrying him for his money and not because she feels any tender emotion for the antiquated storekeeper.

"After all", said the middle-aged bride at the wedding feast, "my husband ought to be old enough to know what he wants."—Los Angeles Times.

TELEPHONES GET AROUND

Atop Mt. Evans, Colorado, in a converted Army trailer, is probably the highest telephone in the world. Scientists in a unique laboratory 14,260 feet above sea level are carrying on cosmic ray research there. Though willing to foregoe most of the niceties of modern living, they needed a telephone to keep in touch with the rest of the scientific world, so a mobile telephone was installed in their trailer. Calls from this remote outpost go by radio direct to the tower on Denver's telephone building 40 airline miles away, and are handled from there by regular means.

Another novel application of mobile radiotelephone is being tried by a Denver florist, who drives his own mobile flower shop. When a customer calls he doesn't take the order—just the address. Then he shifts gears and pulls up a few minutes later right at the door of the flower lover.

"The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

"Boys flying kites haul in their white-winged birds:
You cannot do that when you're flying words.
Words unexpressed may sometimes fall back dead,
But heaven itself cannot kill once they're said."

BY AND BY

Down the stream where the tide is clearer,
Farther on where the shores are fair,
Are the gracious forms we would fain be nearer,
The names we breathe in the voice of prayer.
Be the voyage long, they will be the dearer
When after a while we shall greet them there,
Farther on, where the tide is clearer,
Down the stream where the shores are fair.

By and by when the sun is shining,
After a while when the skies are blue,
When the clouds unfold their silver lining
And the peaceful isles drift into view,
We shall free our tongues from dull repining,
And our hearts with the joys of youth renew,
After a while when the sun is shining—
By and by when the skies are blue.

—Nixon Waterman.

SUPPLICATION

Oh spirit, whatsoever thou mayest be
Within who's hands our lives are pawns so cheap
That, breaking one, thou canst not pause to weep;
Eternal Nature, Fate or Deity
That rules our lives; grant this one boon to me,
Before my soul is plunged again to sleep
Within the folds of some dim restless deep,
Lost in a fathomless eternity;
Give unto me one hour of perfect grace
That I may see where I have long been blind
In sea or stars or green-cowled mountain face
The meaning I have spent a life to find!

—Senator from Sandpit.

EARTH MOTHER

By Miranda Snow Walton

The earth is troubled; her all-knowing heart
Is torn and trembling, and her great soul cries
In pitying anguish for her children's sins,
Their blasphemies, their bloodsheds, and their lies.
The earth is weary, and she cannot rest,
She is consumed by sorrow's searing flame;
No greater grief can come to mother hearts
Thank knowledge of their children's sin and shame.
But in the day when evil has been paid
Its wage of death, when strifes and hatreds cease,
With merciful and pitying love she leads
Her chastened children into paths of peace.
And deep within her troubled bosom glows
A crystal faith, a pearl without a flaw;
She sees her sons and daughters glorified,
Redeemed from sin by Love's Celestial law.
Then can her mother heart know peace and rest,—
Herself, her children, sanctified and blessed.

It was a dark alley in one of the worst parts of the town. Three men were waiting. One of them pulled a slouch hat down over his eyes, and said, "D'ya see him?"

Another took a quick peek around the corner. "Yes, here he comes!" he hissed.

The man with the slouch hat picked up a short thick section of pipe. Another took a heavy wrench, and the third grabbed a smaller wrench that was none the less effective in close quarters.

"All right, fellers, let's go", one whispered.

And thus, when the boss got around the corner, he found his three plumbers busily at work.

A woman was mailing the old family bible to her brother in a distant city. The postal clerk examined the heavy package carefully and inquired if it contained anything breakable.

"Nothing but the Ten Commandments", was the quick reply.

Two brakemen, Jones and Smith, were sitting in a tent discussing their skill as hunters. Presently Jones remarked that he would bet Smith a dollar that he could go out and kill a mountain lion in a few minutes.

Smith took the bet and sat back to await results.

About an hour passed, and then a mountain lion poked its head through the tent flap.

"Do you know a fellow named Jones?" it asked.

"I do", said Smith, edging away.

"Ah", said the lion, "he owes you a dollar!"

Man: "My wife won't be with me this Christmas. She ran away with another man in my car."

Friend: "Good heavens! Not your car with the good tires?"

A husband and wife were having breakfast:

Wife: "Do you know that you swore at me in your sleep last night?"

Husband (indignantly: "Who was asleep!"

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TRUTH

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

VOL. 14. JANUARY, 1949 NO. 8.

DID JESUS MARRY, AND DID HE LIVE THE PATRIARCHAL LAW?

THE following article on the Patriarchal Law of Marriage, and proving Jesus' acceptance of the Law, was written by the Editor, Joseph W. Musser, in September, 1932. It has always been our conception that Jesus, in his lifetime, not only availed himself of the marriage rite, but that, in accordance with his teachings in the present dispensation (D. & C., Sec. 132), he became the husband of several worthy and beautiful women, and the father of a number of children. We are now induced by many of our friends who consider this an appropriate time for its introduction, to present the article in the columns of TRUTH.

Doubtless, "because of the plain and most precious parts of the Gospel of the Lamb", as spoken of by Nephi (1 Nephi 13:32), having been taken from the Jewish scriptures, this subject as pertaining to the life of the Savior has been shrouded, more or less, in mystery. The law of celibacy as practiced by the clergy in the Roman Catholic church has had its part in impressing a large portion of the so-called Christian world that marriage, while legal and proper as an indulgence to be enjoyed by the laity, yet strict piety on the part of the clergy and the great responsibility resting upon this group, render marriage not only undesirable for them but a sacrament forbidden.

Some of Paul's sayings as recorded in the New Testament, have been erroneously construed to imply that Paul did not enter into marriage, and that he taught not to marry rendered men and women more capable of serving the Lord and spreading the truths of the Gospel.

"I say therefore to the unmarried and widows, it is good for them if they abide even as I, but if they cannot abide let them marry: for it is better to marry than that they should commit sin." (I Cor. 7:8, 9. I. T.). Without a clear understanding of the context and the special point Paul sought to drive home, the statement, as quoted, is taken by many as a disapproval by Paul of the marriage state as a high and glorious principle, and therefore the Savior, being without sin, perfect and having full power over his emotions, naturally would not indulge 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."

such a human practice. While to mortal and sinful man, subject to the weaknesses of the flesh, the indulgence of marriage is permitted as a means of providing a legitimate outlet for their physical and sexual emotons; yet it were better for them to entirely subdue such emotions, turning their energies into more useful channels. And around this myth of sophistry and human reasoning, men have built a high wall as around a legendary castle wherein the Savior of mankind dwells and into which castle there must not enter the thought of sex or any indulgence of an earthly nature.

But, what of the law? Did not Jesus say, "Behold I am the law and the light. Look unto me and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life. Behold I have given unto you the commandments; therefore keep my commandments."—Nephi 15:9, 10.

Jesus being the lawgiver could not be a lawbreaker. He that makes and promulgates the law must not break it, but shall all the more be law-abiding. It was obedience to the law that made it possible for God to become God. Let Him break the eternal laws and He must needs surrender His godship—a God dethroned would be the result.

"Jesus Christ", said the Prophet Joseph F. Smith, **"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.'" A part of his schooling in mortality was to bring himself in subjection to all the laws that his Father had instituted for the salvation of mankind.

> **There is a law, irrevocably decreed in heaven before the foundation of the world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—D. &C., 130:20-21.**

The law of Baptism is an example. That law is eternal and irrevocable. Only through compliance with it can man enter the kingdom of Heaven. Jesus could not evade that law. "Suffer it to be so now", said he, when John, because of a feeling of inferiority hesitated, "for thus it becometh us to fulfill all righteousness." Baptism is an ordinance administered primarily for the remission of sins. Jesus was said to be without sin, and yet he could not fulfill the law of righteousness without submitting to baptism, as every other man and woman are forced to do in order to obtain salvation. This law is eternal; it applies to all worlds that have ever been created or that ever will be created. The earth itself, as well as all Gods and Saviors, together with their offspring, **must** accept this law or forfeit salvation.

There is a law of procreation just as eternal and as fixed in its demands and consequences, as the law of Baptism. God himself is obliged to render obedience to this law; indeed it is directly through the operation of this divine law that makes godship possible—without it there could be no God as rational beings comprehend Him.

After placing Adam and Eve on earth, God's first commandment to them was to "be fruitful and multiply and replenish the earth and subdue it." Surely, if the indulgence of the marriage state be immodest and not in accord with the highest ideals of chastity and godliness, the Lord would not have introduced the subject to and commanded its practice by His immortal children, making it a solemn duty to engage in the marriage relation. Adam and Eve were immortal beings. They had been created perfect. The earth was perfect. Perfection breathed its life into every flower and shrub and animal. Certainly God would not introduce among them a principle tend-

ing to degrade, and demand its practice.

Through the power of Lucifer earth became corrupted to the point where God found it necessary to destroy all life except a few chosen specimens spared to replenish the earth after its baptism by water. After the deluge, the commandment was re-given to the Prophet Noah and his family:

> **Bring forth with thee every living thing that is with thee, of all flesh, both of fowl and of cattle, and every creeping thing that creepeth upon the earth; that they may BREED ABUNDANTLY in the earth and be FRUITFUL AND MULTIPLY upon the earth—and a commandment I give unto you (Noah), be ye FRUITFUL and MULTIPLY; bring forth ABUNDANTLY on the earth and MULTIPLY therein. (Gen. 9:2, 8, 14 I. T.).**

Thus was the word of God and the law of the universe irrevocably refixed in the hearts of human kind. It was fixed by divine command and its application was to be universal and unending. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—Ps. 19:7.

Why build an earth, a home for the children of God, unless it is to be inhabited? Would a man build a great mansion with no expectation of its being occupied? The mating instinct for the purpose of bringing forth offspring is as much a part of the divine plan as was the atonement of Christ. Indeed the Savior announced the law in latter days, leaving no possible room for doubt as to its meaning. The Prophet of this dispensation, Joseph Smith, made inquiry of the Lord with reference to His justification of His servants Abraham, Isaac and Jacob, Moses and others, touching the doctrine of their having many wives and concubines. The Savior answered thus:

> **Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God. * * *.—D. & C., 132:2-6.**

Mark you, the Lord is answering His servant relative to the principle of marriage as practiced by His ancient worthies. And so important did God deem the subject and opportune the occasion, that He reiterated an ancient covenant and gave it forth to this dispensation as a NEW AND EVERLASTING COVENANT. Did Jesus Christ our Lord view marriage as a "principle of mere inclination and indulgence" to be permitted mankind, but too noisome and coarse in its nature to become a part of his life? Let us consider his words further:

> **When they (referring to those who have lived in mortality and died without being sealed in marriage by divine sanction), are out of the world they neither marry nor are given in marriage but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory.**
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> **For these angels did not abide my law (of marriage and procreation while on earth); wherefore they cannot BE ENLARGED, but remain SEPARATELY and SINGLY, WITHOUT EXALTATION, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God forever and ever. * * ***
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> **Go ye, therefore, and do the works of Abraham; enter ye into my law (the law of Patriarchal marriage—polygamy) and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which He made unto Abraham. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because THIS WAS THE LAW. * * ***

Was Abraham therefore under condemnation? Verily I say unto you nay; for I, the Lord, COMMANDED IT.—D. & C., 132:2-6, 16, 17, 32, 35.

A word from Apostle Orson Hyde on the marriage question:

JESUS OBEYED MARRIAGE LAW

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 fulfil the commands of his Father. I worship one that is just pure and holy enough "to fulfil all righteousness"; not only the righteous law of baptism, but the still more righteous and important law "to multiply and replenish the 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 that which he had seen his Father do."—J. of D., Vol. 2:210.

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, proiong 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 by complying with it, or did he not? (to multiply and replenish the earth). Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty.—J. of D., 4:259-260.

In the face of such a clear exposition of the law and of its fixed purposes and endurance, as expounded by the lawmaker Himself, no system of logic may be devised excusing the full acceptance and the literal living of the law by the Lord himself. Indeed he could make no greater claim to virtue and perfection than his Father—Himself having married and obeyed the law of procreation—Christ being His royal Son, begotten in the flesh. And to this end man and woman were born. Paul understood the principle. Said he:

But I would have you know (addressing the Corinthian Saints), that the head of every man is Christ; and that the head of the woman is the man; and the head of Christ is God. * * * For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. * * * Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.—I Cor. 11:3, 8, 11.

They (man and woman) are one and must necessarily operate together as one (husband and wife) or they are not perfect.

We glean from an article published in TRUTH 13:249, by M. Zvi Udley, Th. M., Ph. D., whom we understand is a profound Hebrew scholar, the following:

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.

"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 prophesy 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 a definite implication that a marriage has been performed! Further in Isaiah 53:10, it is plainly recorded that "he shall see his seed", by what 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? * * * 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 call 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." However, we can say that the wives of Jesus were: Mary Magdalena, Martha, Mary, Elizabeth, Quetzalpetlatl.

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 obeyed 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.

Speaking on the subject of Christ and his apostles and their belief, Celsus 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.

Commenting on the above, Elder Jedediah M. Grant stated:

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who arose in that age. A belief in the doctrine of a

plurality of wives caused the persecution of Jesus and his followers.—J. of D., 1:345-6.

Then Jesus, being the great lawgiver to this earth, and having announced the law of procreation under the relationship of the Patriarchal order of Marriage, must of necessity have entered into the law himself. Proof that he did so is not lacking even in the Jewish scriptures, meager as they are in their recording of sacred events pertaining to the life and ministry of the Lord and especially to the domestic life of not only Himself but many other noted historical characters. This may be accounted for, at least in part, by the fact that among the Jews in that day the universality of the marriage practice was commonplace in the minds of the people, so much so that little attention to the functions and operations of the law was given by the historians. For Jesus, the supposed son of Joseph the Carpenter, to have entered into marriage would, in the very nature of things, have excited no unusual attention; he would have been regarded an oddity had he not done so.

Jesus was begotten and born in the usual way. He grew to perfect manhood, possessed of full physical powers. Tall and comely with ruddy countenance; well balanced, of even temperament, strong and intellectual; "whose personal form was perfect in proportion and beauty", said Brigham Young. He was a leader of men, fearless but kind and gentle, and devoted to all things righteous. In him was deep and abiding sympathy for the down-trodden, charity toward the weak and erring, while he gave no quarter to the defamer, the hypocrite or the debaucher. He was the literal Son of God, sired under perfect connubial conditions. His mother had received the birth and rearing that made for perfect motherhood. History records that Joachim and Anna were the parents of Mary the mother of Christ; that Anna, as Hannah of old, was barren and she, with her husband, grieved much because of their misfortune. In response to prayer an angel visited Joachim and said:

> **Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by Him to you, that I might inform you that your prayers are heard, and your alms ascended in the sight of God. For He has surely seen your shame, and heard you unjustly reproached for not having children: for God is the avenger of sin, and not of nature; and so when He shuts the womb of any person, He does it for this reason, that He may in a more wonderful manner again open it, and that which is born appear to be not the product of lust, but the gift of God. * * * Therefore, Anna, your wife, shall bring you a daughter, and you shall call her name Mary; she shall, according to your vow, be devoted to the**
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> **Lord from her infancy, and be filled with the Holy Ghost from her mother's womb; * * * So in the process of her years, as she shall be in a miraculous manner born of one that was barren, so she shall, while yet a virgin, in a way unparalled, bring forth the Son of the Most High God, who shall be called Jesus, and, according to the signification of his name, be the Savior of all nations.—Book of Mary—Lost Books of Bible, Chapter 2.**

The circumstances of the conception and birth of Christ therefore, gave him the heritage of a perfect body and mind. He was no weakling, this man Jesus. In the great council of the Gods before the world was formed, he successfully contended with the adversary of light—Lucifer, a son of the Morning—and won! It was a battle of giants with Christ the victor! And yet so natural and commonplace were his mortal environments—his growth and manners—that those knowing his kinsfolks refused to impute to his birth and life a divine conception and mission. They said:

> **Is not this the carpenter's son? Is not his mother called Mary; and his brethren James and Joses, and Simon and Judas? and his sisters, are they not all with us? Whence then hath this man all these things, and they were offended in him.**

For to their finite minds it was inconceivable that a God could come from the womb of mortal Mary. And though

born the Son of God, he grew up as a natural man, possessed of human strength and mortal tendencies.

> **Though he were a son (of God), said Paul, yet learned he obedience by the things which he suffered, and being made perfect (through such suffering), became the author of eternal salvation unto all those who obey him.—Heb. 5:8, 9.**

The boy Jesus grew to manhood under a training and environment perfect as mortal conditions could provide and, reaching maturity, his princely attractions doubtless drew unto him those charming women whom heaven had prepared to become his nuptial mates. It was easy, and natural, too, for such women to fall in love with Jesus.

Among his early acquaintances, no doubt, were Lazarus, his devoted friend, and Martha and Mary, the sisters of Lazarus. One would naturally assume that in the home of this friendly trio Jesus found solace and comfort, and that he repaired to that haven of rest as often as circumstances permitted. Nor would such visits furnish reason for criticism by the neighbors at Bethany, for the friendly relationship, though it should later bloom into courtship and marriage, would be looked upon merely as commonplace in the light of Jewish customs and beliefs of the day. No doubt, as time went on, the acquaintance, at first but casual and friendly, grew serious.

"Now Jesus loved Martha and her sister (Mary) and Lazarus", was the simple statement made by one of his biographers, John, known later as the "beloved disciple".

What meant that love? Was it not an affection reaching the innermost precincts of the heart? And pointing to the great event as mentioned by the Prophet Isaiah, "When thou shalt make his soul an offering for sin he shall see his seed." (Isa. 53:10). How could he see his seed (children) save he first sired them? He must needs marry and fulfill that eternal law which he himself had enunciated and through the operations of which he was given a body. And that these charming maidens did become the wives of Jesus, in the light of their mutual association following the early acquaintance spoken of, must be admitted. Commenting on this phase of the subject, Prof. Orson Pratt, the great scriptorian, once wrote:

> **The Psalmist David prophesies in particular concerning the wives of the Son of God (Psalms 45). We quote from the English version of the Bible, translated about 350 years ago (or about the year 1500): "All thy garments smell of myrrh and aloes, and cassia when thou comest out of the ivory palaces where they have made thee glad. King's daughters were among thy honorable wives: upon thy right hand did stand the queen in a vesture of gold."**

That the Master had taken wives from among the daughters of kings as well as from those of more humble birth—all of royal birth in the sight of God—is to be assumed as most likely; and doubtless the Psalmist sang that masterful song under the inspiration of the Holy Spirit.

But let us return to the maidens, Mary and Martha:

Martha, by temperament was born to serve. She was the housekeeper, the home manager. She found pleasure and took pride in this, her special gift and calling. Mary was more contemplative and given to spiritual meditation. While Martha was preparing the meal or making their home ready for their royal husband, it was Mary's wont to sit at the feet of her Master and receive his counsel and the meditations of his soul. On one such occasion, it is related that **"Martha was cumbered about much serving and came to him, and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."** (Luke 10:40). How like a wife of Martha's nature and disposition to vent such a plaint. And here note: that

no mere friend would venture a like criticism in company of so noted a guest. Had Jesus been a visitor only what right had he to bid Mary to assist Martha? It was the voice of a displeased wife to her husband. Had such a relationship not existed, such faultfinding, in the very nature of things, would have been deferred at least until after the guest's departure and the sisters were alone. But in the relationship of husband and wives the mask of conventionality is torn aside and the truth is spoken. Hence Martha's mild complaint. She felt imposed upon and, much like the wife of today, hesitated not to register her feelings. But Mary was being ruled by deeper emotions. She "sat at Jesus' feet and heard his words."

Doubtless the meaning of his life was opening unto her deeper understanding. She was beginning to learn his true mission and the nature of his impending sacrifice. Little did she care for meat and drink to sate the physical body, for she was now drinking in divine revelry from the fountain of life and from such a draught one can never thirst. Her spiritual eyes were opening and, who knows, perhaps the event of coming motherhood was strangely and deeply thrilling her soul.

Martha, Martha, thou art careful (filled with care) and troubled about many things; said the husband, but one thing is needful and Mary hath chosen that good part, which shall not be taken away from her.—Luke 10: 41-42.

The clearer meaning of Mary's mission was unfolding. She was learning of the great sacrificial event to come and of her hero King's final triumph! The hour came. Six days before the passover when the stage was set for Jesus' betrayal and crucifixion, it is related he came to Bethany to the home of Martha and Mary. How natural that he should go to their home and spend with them the few precious moments before his death!

There they made him a supper; and Martha served. * * * Then took Mary a pound of ointment of spikenard, very costly, and anointed (both the head and) feet of Jesus and wiped his feet with her hair.—Mk. 14:3, 4, 6. John 12:2, 3.

At the seeming extravagance of Mary, it is related, that Judas Iscariot complained and characterized the act a wanton waste, as he stated the precious ointment could much better have been sold and the means devoted to the poor, but Jesus said: "Let her alone; for she hath preserved this ointment until now, that she might anoint me in token of my burial."—John 12:7, I. T.

And who, let us ask, among all the women of the village, could have been better qualified to thus anoint the Master than a devoted wife to whom he had so tenderly taught the significance of his coming death, burial and resurrection? Who among all the women, but a wife, would have license to rest on the bosom of the Lord, anoint his body and wipe his feet with her hair?

In the sickness, death and healing of Lazarus, another example of wifely confidence and devotion is shown by Martha and Mary, who sent—not for the doctor or High Priest, but for Jesus, their Lord and husband, although he was a long distance away. Others had been healed by the Savior from a distance without personal contact, but in this case Jesus preferred to be with those who, by relationship, had a higher claim on his cheering presence, and he journeyed to them. "Lord, behold he whom thou lovest is sick", was the message of the sisters, brief but sufficient in the circumstances. Martha met him as he approached the village, uttering in sadness: "Lord, if thou hadst been here my brother had not died." Jesus, giving comforting assurance, tenderly inquired after Mary, as a loving husband would naturally do. "And when Mary heard that Jesus was come she arose

quickly and came unto Him", and reaching him, "she fell down at his feet"—and a customary salutation on the part of a wife in that day, "saying unto Him, if thou hadst been here my brother had not died."

The same sweet confidence shown as when later these loving companions entertained and anointed their Lord! How much unlike a mere friendship or respect for priestly gown are such actions. They breathe close relationship and a familiarity belonging only to the sacred ties of husband and wives. The two sisters had become the wives of Jesus—He was their husband. To him and him only they looked for comfort, and they looked not in vain. He was their stay and staff. Understanding the true order as later expressed by Paul—"that the head of every man is Christ and the head of every woman is man"—they appealed to their head, their husband, with the faith and confidence born of a perfect love.

Another Mary entered into the life of Jesus. She was known as the Magdalene. She had been sorely vexed by the power of Satan. Jesus, by his superior authority, had healed her and cast out from her, as the scriptures state, "seven devils". Praising God, she followed him. From that time she became a part of his life and participated in every major event thereof.

Something of the touching romance that brought the lives of the two—Jesus and Mary Magdalene—together, resulting in a beautiful courtship and final marriage, as we must assume from the circumstances, is told in records discovered in recent years.

According to these records the father of the Magdalene was a wealthy merchant, an importer of spices and perfumes from Arabia, his residence being in Magdala. As a child Mary experienced poor health and in young womanhood she became subject to epileptic fits, in consequence of which, her father sent her to a sanitarium and nunnery, where she spent long hours in study, prayer and meditation. She was finally released and with many servants and great wealth at her command, she moved to Bethany, where she established residence. Though naturally a pampered and spoiled child, because of her ill health, as she grew up she became possessed of many charms of beauty and grace; she was intelligent and grew to command great respect and matronly influence. Many charitable acts were credited to her life.

One day in June, while walking out, accompanied by servants, she espied a man crossing a wheat field, and was immediately attracted by his youthful and kindly mien. Inquiring of her Egyptian servant regarding the identity of this man, she was informed that he was Jesus, of whom all had heard so much. She waved her hand at him and he, the Christ, ignored the salutation and proceeded meditatively on his journey; at which rebuff the woman was stung and in anger asked: **"Who is he, to be so bold as to slight the great Mary Magdalena?"** She threatened to make him pay for the insult.

That night "she dreamed a vision"; she saw the Christ on a celestial throne surrounded by a great retinue of Princes and officers. She visioned his future greatness, and the scorn she had felt was changed to veneration. She relates the vision to her maid servant and ponders its meaning. The first week in August she retires to her garden and finds Jesus sitting under a sycamore tree. "This time", she mused, "he will not refuse my invitation." She bids him enter her house for a drink of choice wine. The Master, with characteristic gentility and dignity, declines the proffered drink, adding, however, —and his kingly countenance softened with a smile of tender affection— "Mary, I love thee!"

Mary, subdued and thoroughly contrite, falls and weeps at the feet of her lover. His true self is revealed unto

her. All her days following this touching incident she attended the Christ, administering to his needs. With her wealth she keeps and sustains him and his apostles in all their doings, completely foregoing her previous social activites. She was first to be at the tomb and to find it empty on that sacred Sabbath morn; seeing this she weeps bitterly; confronted by one whom she supposes to be an attendant, she demands to know where the body has been removed so that she might retrieve it and place it in a suitable sepulcher. Then Christ reveals his identity, saying, "Mary, why weepest thou?" bidding her to go and inform the apostles of the great triumph over death.

In this interesting item of history the healing of Mary by the Christ is not mentioned, but doubtless that event had much to do with the woman falling at his feet in worship. Her soul was deeply touched and that which might be expected to result in a mere worldly love was suddenly turned into a devotion—a wifely worship—that has sung its strength and tenderness down through the ages.

At the crucifixion of Jesus, Mary Magdalene was foremost among the women watching and she was prepared to administer unto him "for his burial" —among which was Mary Magdalene and Mary, mother of (Jesus and) James and Joses; "and there was Mary Magdalene and the other Mary sitting over against the sepulcher"; "and when the Sabbath was passed Mary Magdalene and Mary the mother of James and Salome, had brought sweet spices that they might come and anoint him". (Mary the sister of Martha had previously anointed him for his burial.)

"And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Now, when Jesus was risen the first day of the week, he appeared first to MARY MAGDALENE (Mark 16:1). It is related that Mary had been to the sepulchre early in the morning and discovered it to be empty. She naturally turned away weeping because the body of her Lord was missing. She sought whom she supposed to be the gardner for direction, and when this personage addressed her familiarly as "Mary", she turned herself and said unto him, Rabboni, which is to say, Master (or husband). And here let me digress briefly to say that the term "Lord", "Master", or "Rabboni", were common salutations of wives to their husbands in that day. The terms "Lord" and "Master" are still used by wives in England and other European countries. So when Mary addressed Jesus as Master, it is fair to assume she was addressing her husband. But to continue: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father, but go to thy brethren, and say unto them, I ascend to my Father, and your Father, and to my God, and your God."—John 20:1-28.

Now, who would be most apt to be sitting over against the sepulcher waiting for the dawn of morning, in such a tragedy? Would it be the casual friend or disciple, or would it be the mother and the wife? To whom would one expect a devoted husband to appear first,—a casual friend or his wife who bore with him many of the burdens of the heat of the days before his crucifixion? The natural and proper thing happened. Mary Magdalene, one of the wives of Jesus, was at the tomb at daybreak on the first day of the week, at the earliest hour the grave could be visited according to Jewish custom and law. He appeared unto her first and gave her a divine message. Through her his apostles were informed of the resurrection event, and through her, his devoted wife, his resurrection was glorified.

Retrospecting briefly, there was the marriage feast in Cana of Galilee: "And the mother of Jesus was there".

"And Jesus was called, and his disciples, to the marriage." (John 2:1, 2). And when an additional supply of wine was needed, Jesus was appealed to and he produced it, turning, as the record states, water into wine, thereby performing what is recorded as his first miracle.

Now, it was said to be a Jewish custom at weddings for the bridegroom to furnish the wine, or such other cheer producing beverage as might be selected for the occasion. On this occasion it appears that the normal supply had been depleted and the mother, being in charge of the arrangements, informed her son of the fact, and Jesus, performing a double service, provided a superior wine, unlike that which was partaken of during the first part of the festivities, and "manifested forth his glory", through the miracle, thereby strengthening the faith of his disciples in him.

If this was not the wedding of Jesus, whose wedding was it? If it was not his wedding, why request him to furnish wine? Had Jesus been a guest only—and a distinguished guest, he would certainly have been—it is unthinkable that he would be called upon, in the midst of the festivities, to augment the wine supply; for what should an invited guest have to do with bearing the expense of part of the wedding supper? Could such a breach of etiquette happen in polite society in this day? Only on the theory that he himself was the bridegroom, and that it was his place to do so, can the incident be explained. And in the light of the fact that the marriage took place in Galilee, where Mary Magdalene evidently lived (see Matt. 27:55, 56), it needs no great stretch of imagination and does no violence to reason, to assume the bride on the occasion was that same Mary from whom Christ had previously cast seven devils, and to whom the revelation of the resurrection of her Lord was later to be given.

Jesus understood the law; he announced it as a governing law to earth's inhabitants, the principle of which was later proclaimed by the inspired Paul—"Man is not without the woman, nor the woman without the man in the Lord."

In the beginning God created man in His own image, male and female created He them; not one individual, but two. The man, Adam, was not complete, nor ever could be, until his counterpart, Eve, was added to the creation. They two became perfect in the Lord. And in order to go on in perfection to eternal lives, they must be fruitful and multiply and replenish the earth, their home and coming kingdom.

As our Father Adam found it necessary to a complete salvation and exaltation to multiply and replenish the earth, so naturally Jesus, appointed to come forth in the meridian of time, had just as perfect understanding with reference to his duties in parenthood. Jesus was born to be Christ, but worlds without end he could not have attained that high station and become a joint heir with his Father, without first doing that which his Father had done before him. "He that hath seen me hath seen the Father", he told his apostles. Why? Because he was in the express image of the Father, was a partner with him, and had done what his Father had done before him. "Verily, verily, I say unto you, the Son can do nothing of himself but what he hath seen the Father do; for what thing soever He doeth, these also doeth the son likewise. For the Father loveth the son, and showeth him all things that himself doeth."

Could anything be more natural than for the Father to teach the Son both by precept and example, as Abraham doubtless taught Isaac, and as Isaac taught Jacob, etc.? Like father like son. The Father had married and had sired children. Jesus was one of them. He taught Jesus the law of procreation and Jesus, learning from his Father, followed in the footsteps thereof,

for the "Son can do nothing of himself, but what he hath seen the Father do." They were one in thought and action; they motivated alike and, to be literally like his Father, Jesus must needs become a father. It is through the law of procreation that holy men become Lord of lords, King of kings, or father of fathers. It was Jesus' right to so become and he embraced the fulness of that right.

Then, too, it was the son's place to bring glory unto the Father that he might in turn receive glory from the Father. This was accomplished in part through the posterity of the Son—his sons and daughters—which greatly added to the Father's kingdom, thereby tending to glorify the Father. Jesus was glorified in being permitted to sire offspring; thus they glorfied each other.

"Father, the hour has come; glorify thy Son that thy Son may also glorify thee: * * * I HAVE GLORIFIED THEE ON THE EARTH: I have finished the work which thou gavest me to do." (John 17:1, 4). These were no idle words Jesus spoke unto his Father. "I have glorified thee on the earth", and he might have added—"by, among other things, fulfilling the law of procreation, thereby raising up seed to thy name's honor and glory", for "Lo, children are an heritage of the Lord; and the fruits of the womb is his reward. As arrows are in the hands of a mighty man; so are children of the youth."—Psalms 127:3 4).

Of what greater blessings can a man conceive than a heritage of numerous and honorable posterity, which is an essential element in and the very foundation of godship? In this, as well as in other details, did Christ fulfill the law.

Jesus not only became a married man, but he lived the fulness of the Patriarchal order of marriage. Martha, Mary her sister, Mary Magdalene, Phoebe, Sarah, Rebecca, Josephine and others might have been members of his royal household. Certainly, at least some of them, did so become, and he, like his Father before him, became a father;

> **For they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they might bear the souls of men; for HEREIN is the work of my Father continued, that HE MIGHT BE GORIFIED.—D. & C., 132:63.**

Jesus Christ had a natural birth; he had lived a natural life and, in fulfillment of the prediction of the Prophet Isaiah that he should see his own seed, he became a father. He beheld with mortal eyes his children and he blessed them that their fruitfulness should continue. "And who shall declare his generation?" said Isaiah. The posterity of Jesus Christ has been carefully nurtured and preserved through all the years following his crucifixion, and today that seed is manifested in many of the faithful sons and daughters of God who have laid their all on the altar for the building up of God's Kingdom on earth. His seed is among us and the sublime faith—the determination and courage exhibited in their lives today do honor to the Royal Progenitor.

In the great sacrifice, agonizing as it was, the Son of God did not flinch nor falter. Power was in him to both lay down his life and take it up again. As the first fruits of the resurrection his body came forth from the tomb not having seen corruption, and he—a father—ascended to his Father clothed upon with glory, immortality and eternal lives, inheriting thrones, dominions, principalities, powers and exaltations, and possessing in fulness, the blessings of his progenitors, Abraham, Isaac and Jacob. He has gone to prepare a place for not only his own posterity, but also for those who, like himself, have accepted, or will do so, the fulness of the Gospel plan, including the eternal principle of marriage

in the Patriarchal order; and who, with their numerous wives and children, through their faithfulness, will take up their eternal abode in the Celestial kingdom of God and, with the matchless conqueror and King—Jesus Christ—become "Priests and Kings, receiving of the fulness of His glory" and joint heirs with him to all the Father hath.

PRISON REFORM

(Continued)

With the merit system as proposed, an educational system should be inaugurated at the prison with grades sufficient to at least provide a common school education to the inmates. Indeed the curriculum should be broad enough to interest everybody.

The people of Utah, though originally and generally from among the backward peoples of the world, have always regarded education as a paramount achievement. Whenever these people settled—in New York, Kirtland, Missouri, Nauvoo, and finally in the great Utah desert—among their first requirements was the establishment of school houses, first holding school exercises in private homes until regular places could be provided.

First was the establishment of the University of Deseret at Salt Lake City. Regarding this movement in education we copy from Bancroft—History of Utah, pp. 323-4:

> **During the first years that followed their migration, while yet engaged in building houses, fencing lands, planting crops, and tending herds, the Mormons provided liberally for the cause of education. In the third general epistle of the Twelve, dated the 12th of April, 1850 (but three years after reaching the valley), it is stated that an appropriation of $5,000 per annum, for a period of twenty years, had been made for a state university in Salt Lake City, branches to be established elsewhere throughout the territory as they were needed. In the curriculum the Keltic and Teutonic languages were to rank side by side with the Romanic, and all living languages spoken by men were to be included. Astronomy, geology, chemistry, agriculture, engineering, and other branches of science were to be studied.**
>
> **At first, however, education among the settlers was mainly of an elementary nature. There were many, even among the adults, who could not write nor spell, and not a few who could not read. A parents' school was therefore established at Salt Lake City for the heads of families and for the training of teachers, among the pupils being Brigham Young. Primary and other schools were opened in all the principle settlements, and for those who were sufficiently advanced, classes were organized as early as the winter of 1848-9 for the study of ancient and modern languages.**

This extraordinary effort at mental improvement must account, at least in part, for the reputation claimed by Utah of having the lowest record of illiteracy in the United States.

In view of these facts we feel chagrinned that our penal institutions are so devoid of educational facilities. While an inmate of the institution, under orders, I helped to shovel into wagons a couple of wagon-loads of books, that had accumulated in a section of the old barn, the remnants, I was informed, of a former educational system which had been abandoned. These books, many of them text books in mathematics, reading, spelling, histories and the sciences, such as many of the schools today are using, and though in general in good condition, were taken on the "dump" and burned. This appeared to me no less than sacrilege, and I have wondered why there is no educational system in the penal institutions of the State.

Lack of education, as I view it, is one of the cornerstones of crime. True, this is not always the case. There are educated forgers, accountants, bankers and other professional men in the penitentiary, but a large majority of the inmates are among the more illiterate citizenry. Ignorance appears to be a rich soil in which crime is bred and fostered.

California must sense the necessity of education in its prisons. The State reports: "We have broadened our Ed-

ucational and Training program, * * * to one recognized as outstanding throughout the nation. Three years ago we used all inmate instructors, supervised by the Educational Department head. At the end of the biennium we had twenty-six qualified outside instructors furnished us through the cooperation of the State Department of Education and the Marxin Junior College. * * *

"At present our Educational program is being operated under the direct supervision of the Folsom High School until qualified personnel may be obtained through Civil Service to fill our position of Supervisor of Education."

We believe there are men behind the walls of the Utah institution who are capable, and who would be willing, to conduct classes in many of the useful arts. Those chosen should be placed under the supervision of the State Superintendent of Instruction or the State Board of Education, and a real effort made to bring the inmates sufficiently within the realm of knowledge to better equip them to fight and avoid repeating their past mistakes when they are released.

We are pleased to note from Press dispatches that a "back-to-the-school" movement has started in the Utah State prison. The new program expanded to include the basic subjects as well as the correspondence courses offered when the school began last year, is said to attact many men who had no opportunity for formal schooling "outside".

With the appointment of the Rt. Rev. Msgr. Joseph P. Moreton, prison Chaplain, as director of education, the new movement promises wide and favorable results. The choice of Father Moreton to have charge of the new system of education is a happy one, and one we look forward to for results.

The instructor in the new school is said to be Arthur R. Tuttle. "We hope to give the men with little or no knowledge of the basic subjects", said Mr. Tuttle, "enough training to enable them to approach the 'outside' with a sense of security. They should be able to converse, read newspapers and better handle a job."

We learn from Mr. W. Keith Wilson, Asst. Probation officer, that a healthy condition exists with the inmates of the prison who are given their freedom and are under supervision. "An estimated 83 per cent of all parolees released from Utah State prison and persons placed on probation over the same period have shown 'concrete evidence' that they may be rehabilitated", Mr. Wilson is quoted as saying.

"This is a healthy condition", says Mr. Wilson. "Even though the percentage has fallen during the past two years." He pointed out that 54% of both parolees and probationers released during the two-year period had hung on to their jobs for at least one year." Another 29% he said, "have followed seasonable employment on jobs that have been interrupted through no fault of their own. "Mostly", said Mr. Wilson, "our problem stems from the number of transients confined at the prison and those released from the courts."

"Approximately 50% of the prison's total population are non-residents of Utah. When released", he pointed out, "these men will have no jobs, or home to return to. The $10.00 given each of them by the state upon discharge, will not provide room or lodging for more than two days. The Salvation Army's help, due to lack of funds, will provide food and lodging for only three days, and the situation is steadily growing worse."

We believe the parole system a good system and, coupled with an intelligent merit and educational system the prison system of the State can be materially improved.

(To be continued)

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. JANUARY, 1949 No. 8.

EDITORIAL THOUGHT

I AM one of those who believe that our American system of government is, as a whole, the best that has yet been devised upon this earth, * * *. Yet even I can think of some matters in which I believe our government can be improved, and I hope during my life to be free to urge upon my fellow citizens the desirability of the changes and reforms that I think desirable to make life in America more just, more fair, and more happy for the average man. If I believe this, what right have I to deny to the man who believes in Socialism, or in a soviet government the opportunity of endeavoring to pursuade a majority of the inhabitants of America that a government and a society framed according to his beliefs will be best for America—provided always he confines himself to the democratic methods of peaceful persuasion to accomplish his ends?—Henry L. Stimson.

MANIFESTO OF 1890 BOBS UP AGAIN

In the "I WANT TO KNOW" column of the Church Section of the Deseret News, November 24, 1948, the frequent recurring mention of the Wilford Woodruff Manifesto of 1890 again bobs up.

"Such a backlog of questions appear to be on hand that the public is requested to submit no more at the present."

While this question column has proved interesting to many of the public, the manner in which it has been handled has created such doubts that its value is questioned. So many of the questions asked show a sad lack of inspiration and knowledge of the quizzing public that one must stand amazed at the information sought.

The latest Manifesto question: **"Will you give us a little information on whether or not the Church regards the Manifesto as the revealed word of God, or if it was just an action of the Church?"**

The question itself, if given in good faith, shows a lamentable lack of good sense. The mere reading of the Manifesto should effectively answer the

question as to the standing of the Manifesto with the Lord.

It was addressed: "TO WHOM IT MAY CONCERN", an appelation never used by the Lord in His divine messages.

When the Lord gives a revelation He disassociates it from all other information, while with the Manifesto it is alleged the Lord used as a foundaton the lying report of the Secretary of the Utah Commission, that upwards of forty marriages were consummated in the Mormon Church during a certain period of time.

Plural marriages, under the law of God were permitted, and their alleged consummation, even if there had been four thousand such marriages, would be no occasion for a denial on the part of the Lord.

This alleged report furnished no grounds for the Manifesto. Under the law of God, plural marriages were required of the Saints, and it mattered not how many of them were performed. The statement recites, that "one case was reported that a plural marriage had been performed in the Endowment House, in consequence of which that sacred edifice had been torn down at once. This could not have been the Lord's action. He does not operate in that way. This lying report would furnish no grounds for the Manifesto. That document was issued against God's law.

The document could have recited, "That since unconstitutional laws have been enacted by Congress limiting the number of wives a man can have, I now publicly declare that my advice (not the command of the Lord) to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land." The whole muddled fiasco testifies that it did not have divine approval. Then the answer is as jumbled as the question. However, we are glad to note the wholesome change in the attitude of the Church: **"The Church does not accept the Manifesto as the revealed word of God given through the prophet, seer and revelator of the day when it was issued by President Wilford Woodruff."**

But then follows the false statement that "a copy of the Manifesto is found immediately following Section 132 in the Doctrine and Covenants. It is published in all editions of this book and has been since it was issued." This is not entirely correct. Instead of following Section 132, it follows Section 136 in Doctrine and Covenants published in 1921. While President Joseph F. Smith was on the stand in the Reed Smoot case in Washington, D. C., 1904, Mr. Worthington stated, "It appears here that the Doctrine and Covenants continue to be printed without the Manifesto. Why is it that the Manifesto is not printed and distributed with the other revelations contained in the Doctrine and Covenants?"

President Smith answered, "So far as I know, it is entirely an oversight. For myself I never thought of it, etc." It is now contained in the Doctrine and Covenants, as stated, after Section 136, but was not in earlier editions. (See Smoot Record, 1:291 et seq.)

With the Manifesto, as now published, is a motion offered by Lorenzo Snow, who at the was President of the Twelve, binding the Church as a whole to an acceptance of the Manifesto. But how could any resolution at that time bind unborn members of the Church who, upon reaching the years of accountability should study and adopt the structure of Mormonism as established by Joseph Smith's interpretation.

We are aware that a child born of American Citizens in the United States, when of age must accept the Constitution, but such adoption of the Constitution includes the provision that "Congress shall make no laws respect-

ing an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and petition the government for a redress of grievances." And by the same token we cannot conceive of the Gospel of Jesus Christ being taken away from a boy who is accorded baptism when he has reached the age of eight years. The "TO WHOM IT MAY CONCERN" greeting of the Manifesto cannot now concern hundreds of men and women who were not born at the time the Manifesto was adopted.

As a matter of fact, we believe the Lord did show President Woodruff certain possibilities of what might happen unless the Manifesto was adopted; but the Lord did not approve the Manifesto, nor did He instruct Wilford Woodruff to sign it. In His last revelation to Wilford Woodruff He told him not to sign it, not to make any promises; and He told President John Taylor in 1886, "I have not revoked this law (of plural marriage) NOR WILL I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof."

The Lord did not oppose the Manifesto further than as shown, nor did He instruct Wilford Woodruff to sign it; He told him not to sign it. He stood squarely upon that platform. What if the enemy did take our property, put us in prison, lock the Temple against us and in other ways provoke us. They had done the same before. But it was the people that urged the signing of the Manifesto. "Through that instrument we will get statehood; then we will make our own laws." "Let's fight the devil with his own fire!"

President Woodruff was induced to sign the Manifesto, not by the Lord, nor by His Spirit, but in the interest of protection. When the Manifesto was signed the brethren had no idea of surrendering their plural wives and children born of them; but a move by the Church to repossess its property which the government had stolen from it, under the law, at once threw the whole matter into the hands of Judge C. F. Loofbourow, as master in chancery, and the brethren were at once questioned as to the meaning and scope of the Manifesto. Mr. C. S. Varian on behalf of the government asked Wilford Woodruff: "Did you intend to confine your declaration and advice to the church solely to the forming of new marriages, without reference to those that were existing—plural marriages?" Answer: "The intention of the proclamation was to obey the law myself—all the laws of the land—on that subject, and expecting the Church would do the same."

Question: "Let me read the language, and you will understand me, perhaps, better: 'Inasmuch as laws have been enacted by Congress forbidding plural marriages, I hereby declare, etc.' Did you intend by that general statement of intention to make the application to existing conditions where the plural marriages already existed?" Answer: "Yes, sir; that is to obey all the laws."

Question: "In the concluding portion of your statement you say: 'Now I publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.' Do you understand that that language was to be expanded and to include the further statement of living or associating in plural marriage by those already in the status?" Answer: "Yes, sir; I intended the proclamation to cover the ground—to keep the laws—to obey the law myself, and expected the people to obey the law."

Question to Apostle (later President) Snow: "Do you believe that the association in plural marriage by those who are already in it is forbidden by the Manifesto?" Answer: "Well, I

cannot say what was in the mind of President Woodruff when he issued the Manifesto touching the matter; but I believe from the general scope of the Manifesto, it certainly embraced the plural marriage, because it is clearly an intention, as indicated in the Manifesto of President Woodruff, that the law should be observed touching matters in relation to plural marriage.'' Question: ''You mean now the law of the land?'' Answer: ''Yes, sir.''

Apostle Lund's testimony: Question: ''How is it as to the people who have already formed these relations, is it right for them to continue to associate in plural marriage with their wives?'' Answer: ''The Manifesto does not expressly state it, but the president has said it was not.'' Question: ''Was that the first time you understood that it was included?'' Answer: ''I understood his advice to the Church from the presidency was to obey the law of the land.''

Joseph F. Smith's testimony:

By Atty. Franklin S. Richards: Question: ''Do you understand that the Manifesto applies to cohabitation of men and women in plural marriage where it already existed?'' Answer: ''I cannot say whether it does or not.'' Question: ''It does not in terms say so, does it?'' Answer: ''No. I think, however, the effect of it is so. I don't see how the effect of it can be otherwise.''—The Smoot Record, 1:21-22.

And thus the muddy plot thickens. The Church is drawn deeper into the mire. The Manifesto, quite innocent in appearance, signed against the advice of the Lord, is twisted, jumbled into a shapeless mass forming all kinds of implications and complications against the word of the Lord. At least we now know from the Deseret News answer, the Manifesto is no longer considered a revelation from the Lord. By right thinking minds it never could have been thus designated.

The signing of the Manifesto fulfilled a prophecy of the Prophet Brigham Young. He said: ''The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it (not monogamy, but plural marriage). Now, then, it is said that this must be done away before we are permitted to receive our place as a a state in the Union. * * * Do you think that we shall ever be admitted as a state into the Union, without denying the principle of polygamy? If we are not admitted until then we shall never be admitted.''—J. of D., 11:269.

When the Enabling Act was passed granting Utah statehood, a provision was included in it that plural marriage should be abandoned, and the people accepted that provision.

THE INALIENABLE RIGHTS OF WOMAN

(Continued)

Lieut. General Nelson A. Miles of the U. S. Army, as early as 1915, said:

> **In some countries there will not remain enough men to rebuild the ruined homes. The destruction of humanity in this war (the war of 1914-1918) is beyond anything heretofore dreamed of. After the thirty years' war Germany permitted a plurality of wives, so great had been the loss of men in the country. It is not impossible that such conditions will follow this conflict, for war is destroying men as never before.—S. L. Tribune, Jan. 18, 1915.**

If the 30 year war so decimated the men of Germany what must the recent wars have done to all the countries involved, and if plural marriage was proper and socially correct then, why isn't it now?

Marriage was meant to ''multiply and replenish the earth, and subdue it''; any other purpose must be incidental and secondary. The Lord told Israel:

> **Wherefore it shall come to pass, if ye harken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:**

And he will love thee, and bless thee, and multiply thee: and he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.—Deut. 7:12-14.

Why the blessing, "There shall not be male or female barren among you?" Because the Lord intended His children to be productive and not barren as many of them now are. All kinds of diseases are among the people, as well as among the domestic animals, preventing them from having increase. Thousands of women are yearning for increase but are not able to get it. This is the result of the curse of God. A disease has come upon them. Many who do have children, the patrons of the "highball and cigaret" lounges, often bring them into life emaciated, scrawny and of ill repute. This is not the Lord's way. Those who live the fulness of the marriage relation as the Lord intended it to be lived, and as plural marriage teaches them to live it, are inheritors of strong and capable children. This is the Mormon system of plural marriage.

To the everlasting chagrin of the leaders of Mormonism today these high principles of plural marriage are not now being taught. To be sure the law prohibits the practice of that part of our religion, but that law has been legislated by our own people; yet there is no law against teaching the principle and endowing the Saints with a correct understanding of the holy covenant of marriage. With mealy lips we sometimes affect to teach the beauties of the Mormon marriage system, but we lack the courage, boldness and clearness of true servants of the Lord.

In an Editorial in the Deseret News, July 24, 1948, after eulogizing our pioneer leaders—Brigham Young, John Taylor, and others, the article states, "There is no better way by which to honor our pioneers than to uphold the principles they held to, * * *." Well, what were the "principles they held to?" Chief among them was the marriage system. Why haven't we the courage of saying so—calling a spade a spade? These men gave their lives for this principle. We eulogize them for doing so, and yet have not the courage to mention it.

Luther and his fellow reformers were not lacking in courage. George Q. Cannon said this of them:

Our chief reformers. Luther, Melancthon, Bucer, Zuinglius, etc., after a solemn consultation at Wittemberg, on the question "whether for a man to have two wives at once, was contrary to the divine law?" answered unanimously "that it was not"—and on this authority, Philip the Langrave of Hesse, actually married a second wife, his first being alive. The language of this council was, "The Gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to Marriage."—Celestial or Plural Marriage, p. 25.

Why is the so-called Christian world trying to topple over the decrees of the Lord, along with the best ancient marriage traditions? There was a time when practically the whole world—except the robbers who settled Rome—the Gentiles—believed in or permitted the practice of plural marriage; and the Gentiles then as they do now, practiced polygamy clandestinely; but now the so-called civilizations of the Christians have legislated against it. Why is this? It is because plural marriage belongs to the Celestial kingdom. One cannot be a citizen in the kingdom of God without at least believing in the prinople of plural marriage. Not to be a member of the kingdom of God means the end of progress with no issue in the spirit world. If there is no issue there can be no perfection and men and women will not be able to qualify as kings and queens, over a growing, eternal kingdom. This Satan is determined shall not be done. If he defeats this one purpose he has defeated God and frustrated His plans. We

know that the Lord will not be defeated. We are enlisted in the battle on His side.

We know, too, that God's laws are eternal; and that which was permitted in the Gospel plan in the beginning is still permitted and cannot be changed by man. Quoting from Milton, his first Book of Christian Faith:

> **Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided. * * ***
>
> **Who can believe, either that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: "The practice of the Saints is the best interpretation of the commandments."—Mill. Star, 16:321.**

Also this from Gratius, the Dutch Scholar and Statesman:

> **The Jewish law restrains all filthiness, but allows a pluarilty of wives, to one man. And again: When God permits a thing in certain cases and to certain persons, or in regard to certain nations, it may be inferred that the thing permitted is not evil in its own nature. * * * Polygamy, therefore, is not in its own nature evil and unlawful. Grotius also quotes Persichta Zotertha as saying: It is very well known that those pretend a plurality of wives was prohibited, do not understand what the law is."**

The principle of plural marriage pertains especially to the rights of woman. We know that monogamy, cluttered about as it is by celibacy and unfitness in men to marry, cannot care for every marriageable woman: and that every marriageable woman has an inalienable right to wifehood and motherhood by a husband of her choice, if she can discover such a husband, and though, at times, it does involve plural marriage. Therefore, in pleading for plural marriage we are but pleading for the rights of woman.

Why should men seek to destroy this right of motherhood? If a man does not want to enter the plural marriage pact, or if he does not want to marry at all, for that matter, why should he oppose his neighbor thus marrying? He can in no sense be injured by plural marriage. He is not being deprived of any privilege or blessing.

From hundreds of leading women contending for the right of plural marriage we quote but two: Mrs. Belva A. Lockwood, noted woman suffragist and attorney-at-law:

> **Two per cent (the percentage it is claimed of Mormons who practiced plural marriage), is a very small proportion of the members of the Mormon Church to practice plural marriage. It is the smallest percentage found among members of any Christian church.—Fruits of Mormonism, p. 45.**

Mrs. Jane Grey Swisshelm, American reformer and author. Among the earliest advocates of Women's Rights and an ardent opponent of slavery, had this to say:

> **A new question is likely to arise in politics. "Shall the Mormons, with their polygamy, be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen States now, in which polygamy is practiced and provided for by law. We have an administration whose chief business is to defend, spread, and perpetuate the institution. Now, we like variety; and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children. We should like a specimen of those who educate and support all their offspring.**
>
> **To our minds a pluarity of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to license brothels and gaming and drinking houses as do the "fathers" of our eastern cities.**

While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company. (Saturday American Visitor)—Mill. Star, April, 1854, 16:206.

Certainly such testimonials and pleas as these, and hundreds of others, if we could publish them all, should not fail to awaken the gallantry of man and enlist their support to encompass the inalienable rights of woman.

(To be continued)

AN OPEN LETTER TO PRESIDENT HARRY S. TRUMAN

November 15, 1948.

The Honorable Harry S. Truman
President of the United States
The White House,
Washington, D. C.

Dear President Truman:

Yes, Harry S. Truman, you are now the President of the United States in your own right. Your election is a sort of personal triumph. You had many antagonists, and it was freely predicted, by both friend and foe, that you would go down to defeat. But your election is now conceded by all parties: and we shall now, the Lord being willing, expect you to occupy the White House for the next four years.

I am addressing you as one who knows my people, and who speaks and understands our language. I shall feel free. Such a triumph as you have achieved we grant that a certain amount of personal pride is due you, and we would not in the least dampen your ardor in celebrating such a conspicuous victory. Your vacationing in Florida is well earned, and it is our hope, along with the hope of every good American citizen, that you will fully recuperate your health and be fit for the arduous labors confronting you as President of the greatest Republic on the earth.

As we conceive the situation, it is not as a great victor that you should now pose; but are you the choice of God, our Eternal Father, for the exalted position? Can you fully measure up to, and champion the rights of the people expressed by the Constitution of the United States? Do you fully appreciate the character of this great palladium of liberty that comes to the nation through the inspiration of heaven? The Lord told His Prophet, Joseph Smith:

And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—according to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto him, and that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men, whom I raised up unto this very purpose, and rtdeemed the land by the shedding of blood.—Doc. & Cov., 101:76-80.

The Church of Jesus Christ of Latter-day Saints, as well authenticated history sustains, has been literally driven from two States in the Union, at a tremendous sacrifice of life, limb and property, into the western wilderness, fighting the cause of its country's glorious flag en route. And when an appeal was made for redress to the President of the United States, the answer came through President Martin Van Buren: "Gentlemen, your cause is just, but I can do nothing for you"; and, "If I take up for you I shall lose the vote of Missouri." "What can I do?" The President said further, "I can do nothing for you, and if I take up for

you I shall come in contact with the whole State of Missouri."

We can imagine, Mr. President, that had you taken such a stand, and which your Party was anxious for you to take during the election, on your Liberty Rights program, where such a pusillanimous surrender would have landed you. President Van Buren did not take up for the "Mormon" people, though by every right of justice it was his duty to do so, but he did lose Missouri and the election!

By all means, Mr. President, I urge you to carry out your Civil Rights Program as you have announced it. As I see it, that program is just and right. The citizens of the United States have a right to your protection, be they colored or otherwise. To trample upon the rights of any man or any organization is a most dangerous experiment and should be avoided with punctilious care.

At the present time a group of six men, in whom I am vitally interested, are doing time in the Federal penitentiary at Tucson, Arizona, for a technical infraction of the law. They are there on a Mann Act charge. Their alleged crime was accompanying their plural wives across State lines, in the regular course of seeking a living for their charges. These men are in all respects honorable. A cleaner group of men we think do not exist. Their wives are the peer of women and their children are bright-eyed and upstanding, and such as any government should be proud to father.

Five of these men, under sentence of three yars each, and one for four years, have been in the institution since February 25, 1947.

Under the Federal laws and the rules of the institution, we are informed that these men are all entitled to parole and in every sense of justice they should be given their freedom, but their application for parole has been denied them; they are sweltering in prison, their families are on government relief, and these men should be free to care for their families.

Well, says one, these men are admitted lawbreakers and they are but suffering the consequences thereof. True, but let us not forget the memorable reply of the Savior, "He that is without sin among you, let him first cast a stone."

An investigator, we are informed, was sent out from Washington to interview these men. His report, supplemented by prejudicial data given by the Mormon Church, was the grounds for a denial of the petition for parole.

But what has the Mormon Church to do with such cases? The men were but following their convictions as taught them by the Mormon Church. They believe in plural marriage. They refuse to surrender their faith. But they have paid the penalty. Why hold them in prison longer? We can see nothing to be gained by so doing. Why not let the spirit of mercy and justice combine in their behalf?

Mr. President, the Christmas season is fast approaching—the season of good will to all men. Could there be a more gracious time for you to extend Executive Clemency to this group of men and women, with their children, who are, in fact, suffering imprisonment for conscience sake?

I pray you weigh this matter well and give the God of heaven a chance to bless your administration.

Most respectfully,

JOS. W. MUSSER.

Elitor's Note:

The following letter, in answer, has been received from Walter K. Urich, Parole Executive at Washington, and we now consider the whole matter in the hands of President Harry S. Truman to act in his office as he shall be led.

Ignorance cannot be pleaded, for the letter recites that "The Board is very familiar with these cases. They have been brought up for review on several occasions since the parole applications were denied."

President Truman, as we view it, is assuming a tremendous responsibility, and we trust will act in collaboration with the Lord, thereby giving the Almighty a chance to bless his administration and make it successful.

United States Department of Justice
United States Board of Parole
Washington

December 1, 1948.

Mr. Jos. W. Musser, Editor
Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah

Dear Mr. Musser:

Your letter of November 15, addressed to President Truman, has been received and referred to the Board for consideration and acknowledgment. You refer to the cases of six men who are serving sentences in the Federal Prison Camp, Tucson, Arizona, for violation of the Mann Act.

The Board is very familiar with these cases. They have been brought up for review on several occasions since the parole applications were denied. The Board, however, has never felt justified in amending the original action in these cases.

Your interest is appreciated, and your letter is being placed in the record for the Board's information if at any future time evidence is submitted that would justify the Board in reconsidering any or all of these cases.

Yours very truly,

WALTER K. URICH,
Parole Executive.

OUR PROPHETS, SEERS AND REVELATORS

At the recent semi-annual conference of the Church, President J. Reuben Clark, Jr., satirized the prayers of the people for some message from heaven. At every conference the Saints are called upon to sustain the First Presidency and the members of the Quorum of Twelve, as Prophets, Seers and Revelators, but what do this army of prophets give the people? They read carefully prepared addresses, instruct the people in safety tactics while they are crossing the streets, advocate Christian conduct and speak glowingly of the large congregation, and of the large number of missionaries in the field who are in the world "paying their own way", to preach what they understand is the Gospel of Jesus Christ, but not as Christ told them to teach it, "without purse and script."

The people feel that they are needing something from this group of Prophets, Seers and Revelators besides the ordinary coaching to be good and attend their quorum meetings; they see the world in a terrible condition; occasionally they are reminded of the revelations in the Doctrine and Covenants of coming judgments, the establishing of Zion and the building of its Temple and the New Jerusalem; the coming of floods, famines, earthquakes, wars and general dissolution of our government. These things, to be sure, are given in the abstract and are almost immediately forgotten; they are not given to the people with the zest and emphasis that reaches into their hearts and causes the fires of faith to burn within them.

President Clark meets the situation with the brief statement, "We do not lack a prophet; what we lack is a listening ear by the people and a determination to live as God has commanded."

As we understand the situation this is true only in part.

President Clark continues: "The trouble with the world is they do not want a prophet teaching righteousness. It is a trite thing to say the world is in a mess. That we know, and out of a life of 77 years I can say that so far as I can see it has never been in the mess that it is in today. There has never before in my life been the power of evil in such strength. Satan seems to have taken us over very largely and we are more or less his today."

But we ask, how are the people to know what the Lord has commanded, unless at least a few of these fifteen prophets spend a little time explaining to them, admonishing them and teaching them specifically, not from written addresses, but from the burning fires of faith.

To attribute our dullness and lameness in revelation to a lack of "listening ears", is not without its truth, nor is the fault entirely on the part of the Saints who go to the Tabernacle year after year for food, and are generally compelled to go away without it. The principle of tithing and Word of Wisdom are generally pretty thoroughly elucidated, but we don't hear much about "Walking in obedience to the commandments." What are the commandments? We have a book filed with them, and we apprehend that the people generally are not familiar with many of the commandments.

Here are some of them: "Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needed; retire to thy bed early, that ye may not be weary, arise early that your bodies and your minds may be invigorated.

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is a bond of perfectness and peace."

We are not accusing our brethren of breaking these simple commandments, but there are many of them that might be taught with profit to the people.

The Lord gave four commandments sustaining the law of plural marriage and in the last one He instructed His mouthpiece, Wilford Woodruff, not to make and further promises to the enemy; ten months after this revelation was given President Woodruff was induced to sign the Manifesto. He didn't sign it of his own choice, the Saints generally, many of them unfamiliar with the revelations, insisted on his doing so; they were tired of trying to live the revelations of the Lord; they became scared and gave up. With this surrender the Lord ceased further revelation. He said in effect, "Until you are willing to do as I tell you, you must find your own way. The Heavens are from now closed against you."

But is the present darkness due wholly and completely to the lack of "listening ears?" We think not. We find many pure, wholesome Latter-day Saints; many who are praying continually for guidance and who are working for it.

What is President Clark's lack in the Gospel? We would say he lacks love, mercy and justice; he lacks a definite testimony of Jesus Christ. He consented, as we are advised, that a band of his brethren be incarcerated in Federal prison because of their adherance to the holy principle of plural marriage. He seems to be helping to keep some of these brethren there. We are convinced that a proper word from President Clark, at one of many stages of the cases would have effected their release. Failure to speak the said word proves that this man is not a prophet, seer and revelator, but is an ordinary politician.

The Prophet Joseph Smith was in Liberty Jail and was very inhumanly treated. But he was there on the charge of breaking certain laws. We are convinced that had the case of the Prophet been in the hands of President Clark, or of Mark E. Petersen, or of James E. Talmage, or of Anthony W.

Ivins, no effort would have been made to free the Prophet.

Many of our brethren and sisters have "listening ears". Fill them with wisdom and the word of the Lord, and you will be surprised how earnestly they will respond. Prophets cannot be made by the votes of the people. The Prophet Jeremiah spoke the word of the Lord when he said, "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will we do in the end thereof?"—Jer. 5:30-31.

THE MALTHUSIAN THEORY

"More than a century ago", reads an editorial in the Salt Lake Tribune, "an English economist, the Rev. Thomas R. Malthus, advanced the theory that economic ills are caused by overpopulation, and that overpopulation should be checked by social restraints."

Since that theory was advanced a great many books have been written on the subject, many of them tending to discredit the Malthusian theory. "While the American Association for the Advancement of Science, meeting in Washington, was hearing the warnings of the growing pressure of world population against food supply, delegates in Denver at the First International American Conference on the Conservation of Renewable Natural Resources, discussed the World's dwindling top-soil."

At Denver, we are told by Dr. Dudley Kirk, a population expert for the State department, that the world now having 2,000,000,000 population will have 3,000,000,000 by 1980, and the question now is how can food be provided for the extra billion when many now are approaching starvation. The scientists at Washington, D. C., we are told, were not squeamish about carrying the problem to its more touchy stages. Mr. Warren S. Thompson of the Scripps Foundation advocated that the human race must eventually control its own numbers, or be controlled by hunger, war and pestilence.

We apprehend that the planet, with the people on it, belong to God, and when the people are ready to acknowledge this fact, He will see that none suffer for food or other necessities. God, being responsible for each birth on His planet, must see that the human family is provided for.

When the population was much smaller than it is now famines existed in the lands. We read of priestcraft in the days of Abraham and human sacrifices were offered by the Priest of Pharaoh to the false gods of the Egyptians. "Accordingly", the record states, "a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine and he repented of the evil which he had determined against me, (Abraham) to take away my life." Famines, we learn, have been sent by the Lord at numerous times as judgments against the people for their idolatry and other sins, and when they had been sufficiently punished and had returned to the Lord, the lands again began to bear fruits and the people were fed.

In the present dispensation the Lord has directed an economic system whereby the people, when faithful, will be rewarded with plenty. The Lord speaking of the bounties of the earth said, "For the earth is full, and there is enough and to spare; yea, I prepared all things and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D. & C., 104:17-18).

And to the selfish rich and the ungrateful poor, He said:

> **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 the judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!**
>
> **Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!**
>
> **But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.—Ib. 56: 16-18.**

The Malthusian theory is evidently based upon a static situation insofar as food supply is concerned, and an ever increasing population, when with advanced science in soil improvement, modern agricultural equipment, with improved storage facilities, etc., production and the care of foodstuffs will be enormously increased over a century ago; and there will yet be great increases to look forward to.

Advocates of the Malthusian theory are advocates of what eventually would resolve itself into "Race suicide". It means the adoption of "Birth control", that has been under the curse of God from the beginning. It is the direct opposite of the great commandment, "Multiply and replenish the earth", and, singularly enough, Satan employed a minister of the gospel to advance the damning theory. Little can it be wondered at that the Lord told Joseph Smith to join none of the churches, for they were all wrong. Mankind, without church sanction, are too ready to practice the life-killing habits of birth control, to have it taught from the pulpit by an alleged minister of the gospel.

When all the spirits intended for earth are born in mortal bodies, we expect the earth to become celestialized and take its place among the planets that have become perfected and are headed for a vastly higher mission. Until this time arrives we expect the earth to produce ample food and other necessities for the people who inhabit it, in such abundance as they, through their faithfulness in serving the Lord, are entitled to. Meantime we expect famines, wars, earthquakes, cyclones, volcanos and other natural disturbances to decimate the wicked until only a select population remains. Birth control methods, other than self control wisely timed, have no part to play in the economy of heaven.

For future judgments to visit earth see Doctrine and Covenants, 29:15-20; 88:87-91.

EDITORIAL BY GEORGE Q. CANNON

One result is more apparent now than probably it ever has been since we came to these mountains. It is this: That the men and women who have lived according to the precepts and requirements of the gospel are in a better condition to withstand the assaults of our enemies than those who have pursued a contrary course. Thousands of discourses have been preached and published to the people setting forth this great truth. Probably no subject has been so much dwelt upon by the Elders.

If the people have not understood it, it has been because human thought and human language could not be made impressive enough to reach them. But present events should impress this great truth on the minds of the Latter-day Saints more indelibly than any mere words can possibly do. They have before them today the illustration of this truth.

Do you know any men or women whose lives have been pure, who have

obeyed the requirements of the gospel, who have made the Holy Spirit their guide, who today are trembling, faint-hearted and ready to yield to the demands of the enemies of God's kingdom? We do not believe there is such a person in the Church. But those who have lived in this manner are strong in the Lord, full of courage, full of hope, full of confidence, and determined to press forward in the performance of their duties. Those who have committed sin—and especially sexual sins—now feel the need of that strength, of that light and power which their conduct has to some extent deprived them of.

And yet with all these examples before us (and the history of the men of our Church is full of similar illustrations) men and women today indulge in acts which will most assuredly bring upon them the most terrible consequences.

We are told that among young people there is a growing tendency to indulge in the vice of the most damning character, and questions are asked as to how this can be stopped. The time will come when such conduct will not be permitted among the people of God. But at present the wicked have power and bear rule. Men who sympathize with corruption and who would be glad to see our young people become immoral, execute the laws and have control in the courts of the Territory. Our only power as a people is the power of moral suasion. We can withdraw our fellowship from the wicked. We can sever them from our Church; but beyond this we cannot go. However vile their conduct may be we can inflict no physical punishment. Under such circumstances the people are left to choose whom they will serve, and the greatest possible care ought to be taken by parents and others who have charge of the young to fortify them against the allurements which abound in society.

We think it is well for us that the Lord has blessed us in organizing our Sunday schools. What would our condition be today if it were not for the Sunday school organization and the organization of the improvement associations and other societies in our midst? And yet, with all these, vice seeks to corrupt and to lead astray, and its advocates are, to some extent, successful. Like wolves which are ever ready to devour sheep, they get into their power some of the flock and make them their prey.

If we could speak in thunder tones we would say to the young of both sexes, and in fact to all, avoid every lustful thought, every lustful action, all sins of this charcter, for just as sure as they are committed they bring a blight upon the soul. The Spirit of God will not dwell with such people. Sooner or later they will apostatize, unless they repent with deep and heartfelt repentance, and even then they never can recover their lost ground. There will always be a weakness about such characters. But the pure man, the pure woman, those who have obeyed the laws of God and have maintained their virtue and purity, they are strong through the strength of the Lord and the power of the Holy Ghost. —The Juvenile Instructor, 20:248.

THE REVEALING ANGELS

By Ella Wheeler Wilcox

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

Their voices were like bugles;
And then all war, all strife,
And all noises of the world grew still:
And no one talked;
And no one toiled, but many strove to flee away.
Robbers and thieves, and those sunk in drunkenness and crime,

Men and women of evil repute,
But God has asktd us first to bring to Him
And mothers with fatherless children in their arms,
All strove to hide.

But the Revealing Angels passed them by,
Saying: "Not you, not you.
Another day, when we shall come again
Unto the haunts of men,
Then we will call your names:
But God has asked us first to bring Him
Those guilty of greater shames,
Than lust, or theft, or drunkenness, or vice—
Yea greater than murder done in passion,
Or self destruction done in dark despair.
Now in his Holy Name we call:
Come one and all;
Come forth, reveal your faces."
Then through the awful silence of the world,
Where noise had ceased, they came,
The sinful hosts.
They came from lowly and from lofty places;
Some poorly clad, but many clothed like queens;
They came from scenes of revel and from toil,
From haunts of sin, from palaces, from homes,
From boudoirs, and from churches.
They came like ghosts—
The vast brigades of women who had slain
Their helpless, unborn children. With them trailed
Lovers and husbands who had said, "Do this",—
And those who helped for hire.
They stood before the Angels,
Before the Revealing Angels they stood.
And they heard the Angels say—
And all the listening world heard the Angels say:
"These are the vilest sinners of all;
For the Lord of life made sex that birth might come;
Made sex in its keen compelling desire
To fashion bodies wherein souls might go,
From lower plains to higher.
Until the end is reached (which is beginning.)
They have stolen the costly pleasures of the senses
And refused to pay God's price.
They have come together, these men and these women,
As male and female they have come together
In the great creative act.
They have invited souls, and then flung them out into space;
They have made a jest of God's design.
All other sins look white beside this sinning;
All other sins may be condoned, forgiven;
All other sinners may be cleansed and shriven;
Not these, not these.
Pass on, and meet God's eyes."

The vast brigade moved forward, and behind them
Walked the Angels,
Walked the sorrowful Revealing Angels.

SAINTS AND SINNERS

(From the "Road Runner", Federal Prison, Tucson, Arizona)

Author, Harry M. Oberstat, Inmate of U. S. Reformatory, at Chillicothe, Ohio

When some fellow yields to temptation,
And breaks a conventional law,
We look for no good in his make-up,
But God! How we look for a flaw!
No one will ask, "How tempted?"
Nor allow for the battles he's fought;
His name becomes food for jackals;
For us who have never been caught.

"He has sinned!" we shout from the house-tops.
We forget the good he has done,
We center on one lost battle,
And forget the times he has won.
"Come. Gaze on the sinner!" we thunder,
"And by his example be taught
That his footsteps lead to destruction",
Cry we who have never been caught.

I'm a sinner, O Lord, and I know it;
I'm weak, I bunder, I fail;
I'm tossed on life's stormy ocean
Like a ship embroiled in a gale.
I'm willing to trust in Thy mercy;
To keep the commandments Thou'st taught,
But deliver me, Lord, from the judgment,
Of saints who have never been caught!

"So your husband has been deceiving you, has he?"

"Yes, I've been giving him a dime every day to ride to work and now I find he's been walking and spending the money."

A Frenchman said to a hotel clerk: "I'm checking out. What is my bill?"

After payments, the clerk remarked, "You are now square."

"That's strange", said the Frenchman. "This is the first time I ever knew I was square."

As he was about to leave, the clerk shook his hand, saying, "I hope you'll be 'round soon."

Said the confused Frenchman: "You first told me I was square, now you hope I'll be round."

"When I speak of being round, I mean you won't be long", said the clerk, only adding to the Frenchman's confusion.

At last the Frenchman said: "I don't know how many shapes you want me to assume, but I'm glad you didn't tell me I was flat."

Prisoner: "But, Your Honor, she keeps irritating me all the time."

Judge: "How does she irritate you?"

Prisoner: "Why, she keeps saying: 'Hit me! Beat me! Go on, just hit me once, and I'll have you hauled up before that baldheaded old reprobate judge, and see what he'll do with you!' "

Judge: "Prisoner discharged!"

TRUTH

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

VOL. 14. FEBRUARY, 1949 NO. 9.

A Discourse *by* President Brigham Young

The Gospel—Growing in Knowledge— the Lord's Supper — Blessings of Faithfulness—Utility of Persecution—Creation of Adam—Experience

I wish to bear my testimony, before this congregation, to the religion which is called "Mormonism", and preached by the Elders of the same profession in all the world; and that, we believe, is the Gospel of salvation, and calculated to save all the honest in heart who wish to be saved.

This is my testimony concerning it: It is the power of God unto salvation to all who believe and obey it. The words, "obey it", I have added to the text as it is given to us by King James' translators. To say it is the power of God unto salvation to them that believe, and that be the end of it, then the people could not be saved by it. It is quite possible some may argue the point as it is held out in the New Testament reading, and in their own estimation justly. But to me one argument is sufficient to lay the matter at rest in my mind—a person who disobeys the Gospel, and operates against it, may not only believe it, but know it to be true. Therefore I read the Scripture thus—"'This Gospel that we preach is the power of God unto salvation to all who believe and obey it."

My testimony is based upon experience, upon my own experience, in connection with that obtained by observing others. To me it has become positively true—no doubt remains upon my mind, whatever, as to the power of the revealed will of Heaven to man upon the minds of the people when the principles of salvation are set before them by the authorized ministers of heaven. The heavenly truth commends itself to every person's judgment, and to their faith: and more especially to the senses of those who wish to be honest with themselves, with their God, and with their neighbor. Yet I must admit that all men are not operated upon alike; the evidence of truth comes more forcibly to the understandings of some than others. This is owing to numerous influences.

The Gospel may be preached to an individual, and the truth commend it-

"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."

self to the conscience of that person, creating but a little faith in its truth, to which there may be an addition made. If persons can receive a little, it proves they may receive more. If they can receive the first and second principles with an upright feeling, they may receive still more, and the words of the Prophet be fulfilled. He, seeing and understanding the mind of man, and the operations of the different spirits that have gone abroad into the world, and knowing the ways of the Lord, and the vision of his mind being opened to those things we call mysteries, said—"Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." That is, He gives a little to His humble followers today, and if they improve upon it, tomorrow He will give them a little more, and the next day a little more. He does not add to that which they do not improve upon, but they are required to continually improve upon the knowledge they already possess, and thus obtain a store of wisdom.

It is plain, then, that we may receive the truth, and know, through every portion of the soul, that the Gospel is the power of God unto salvation, that it is the way to life eternal; still there may be added to this, more power, wisdom, knowledge, and understanding. The Apostle does not say, grow in grace, and in the knowledge of the truth, as Jesus did; no, but it reads, "Grow in grace, in the knowledge of our Lord and Savior Jesus Christ", which implies a growing in strength, wisdom, and understanding, as he did.

It is the privilege of all the Saints to grow and increase in understanding, and to spread abroad. If they receive a little, it is their privilege to improve upon that little, and so receive more, until they become perfect in the Lord—knowing and understanding perfectly His ways.

Then the manifestations of His providence among the children of men cease to be a mystery to them. Kingdoms and thrones, princes and potentates, with all their earthly splendor, may be hurled to the dust, and revolution upon revolution may spread scenes of affliction and blood among the inhabitants of the earth, yet their eyes are open to see the handy work of the Lord in all this. They realize that He is capable of endowing His ministers and servants on the earth with the same power as He possesses in Himself, that He scrutinizes every particle of His work, and that not a hair of their heads can fall to the ground without His notice.

I bear my testimony that the Gospel you have embraced is the way of life and salvation to every one that believes it, and then obeys it with an honest intent. The inquiry may arise in the mnds of some, as to how far they shall obey it. Every son and daughter of God is expected to obey with a willing heart every word which the Lord has spoken, and which He will in the future speak to us. It is expected that we hearken to the revelations of His will, and adhere to them, cleave to them with all our might; for this is salvation, and anything short of this clips the salvation and the glory of the Saints. Consequently, we are here today, engaged in the administration of the ordinance of the Sacrament of the Lord's Supper.

How does it appear to you and what are your sensations, when the servants of the Lord present to you the emblems of His body? Do you believe you receive life? Do you realize that you receive any benefit? Do you feel that you will receive fresh strength, or additional knowledge, through this holy ordinance? Or, do you do it because others do it? Do you partake of these tokens of the love of the Redeemer because it is a mere custom? Suf-

fice it to say, varied are the feelings among the human family upon this subject.

If you ask a certain class of the priests of Christendom what they think of the bread and wine administered for the Sacrament of the Lord's Supper, they will declare that the bread is the actual flesh, and the wine the real blood, of him who was slain for the sins of the world.

If you ask another class of men what benefit they derive from partaking of the Sacrament, from eating and drinking the emblems of the body and blood of Christ, they reply, "It is merely a token of our fellowship with each other." Is there any life, any power, any real and substantial benefit to be obtained by adhering to, and obeying faithfully, this ordinance? What do the Latter-day Saints think about it? Do they understand the true nature of this ordinance? Perhaps they do, and again perhaps they do not.

It is an easy matter for me to understand the information the Lord has imparted to me, and then communicate the same to you. Will the bread administered in this ordinance add life to you? Will the wine add life to you? Yes; if you are hungry and faint, it will sustain the natural strength of the body. But suppose you have just eaten and drunk till you are full, so as not to require another particle of food to sustain the natural body; you have eaten all your nature requires; do you then receive any benefit from the bread and wine as mere articles of food? As far as the emblems are concerned, you receive strength naturally, when the body requires it, precisely as you would by eating bread, and drinking wine, at any other time, or on any other occasion.

In what consists the benefit we derive from this ordinance? It is in obeying the commands of the Lord. When we obey the commandments of our heavenly father, if we have a correct understanding of the ordinances of the house of God, we receive all the promises attached to the obedience rendered to His commandments. Jesus said—Verily, verily I say unto you, except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you. Again, "He that eateth me", "shall live by me." Again, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "For my flesh is meat indeed, and my blood is drink indeed."

Can you understand these sayings of the Savior? These sayings are but isolated portions of the vast amount of instructions given by him to his followers in his day. Had a thousandth part of his teachings to them been handed down to us, and all his doings been faithfully recorded and transmitted to us, we should not have known what to do with such a vast amount of information. The Apostle says, "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."

Allow me to explain this text. The Apostle could not possibly mean what the language of the quotation implies —that the whole earth would have been covered with books to a certain depth; no, but he meant, by that saying, there would have been more written than the world of mankind would receive, or credit. The people then were as they are in this day—they are continually reaching after something that is not revealed, when there is more written already than they can comprehend. Instead of saying the world could not contain the books, we will say there would have been more written than the people would carry out in their lives.

I will now tell you what the Savior meant by those wonderful expressions touching his body and blood. It is simply this—"If you do not keep the commandments of God, you will have no life of the Son of God in you." Jesus,

as they were eating, took the bread and blessed it, and broke it, and gave it to the disciples, and said, "Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." What were they required to drink it for? What are we partaking of these emblems for? In token of our fellowship with him, and in token that we desire to be one with each other, that we may all be one with the Father. His administering these symbols to his ancient disciples, and which he commanded should be done until he came, was for the express purpose that they should witness unto the Father that they did believe in him. But on the other hand, if they did not obey this commandment, they should not be blessed with his spirit.

It is the same in this, as it is in the ordinance of baptism for the remission of sins. Has water, in itself, any virtue to wash away sin? Certainly not; but the Lord says, "If the sinner will repent of his sins, and go down into the waters of baptism, and there be buried in the likeness of being put into the earth and buried, and again be delivered from the water, in the likeness of being born—if in the sincerity of his heart he will do this, his sins shall be washed away. Will the water of itself wash them away? No; but keeping the commandments of God will cleanse away the stain of sin.

When we eat of this bread, and drink of this water, do we eat the literal flesh of the Son of God? Were I a priest of the Roman Catholic church, and had been trained from my youth in that faith, I might believe fully, with my whole heart, that my prayers would transform the bread of the eucharist into the literal flesh, and the wine into the literal blood, of the Son of God. But notwithstanding my faith on that matter, the bread and wine would be just the same in their component parts, and would administer to the mortal systems of men, or of beasts, the same amount and kind of nutriment that the same quantity of unblessed bread and wine would. If bread and wine are blessed, dedicated, and sanctified, through the sincerity and faith of the people of God, then the Spirit of the Lord, through the promise, rests upon the individuals who thus keep His commandments, and are diligent in obeying the ordinances of the house of God. So I understand all the ordinances of the house of the Lord.

You know we used to get down upon our knees and pray for the remission of sins; and we would pray until we got peace of mind, and then we thought our sins were forgiven. I have no fault to find with this, it is all right. Many in this way have been made to rejoice in the hope of eternal life, to rejoice in the gift of the Spirit of the Lord, and in the light of His countenance.

Many received heavenly visions, revelations, the ministering of holy angels, and the manifestations of the power of God, until they were satisfied; and all this before the ordinances of the house of God were preached to the people. They obtained those blessings through their faith, and the sincerity of their hearts. It was this that called down heavenly blessings upon them. It was their fervency of spirit, and not their obedience to the celestial law, through which they received such blessings; and it was all right.

What is required of us when the law comes? We must obey it, as old Paul did. He was a servant of God in all good conscience, when he took care of the clothes of those who stoned Stephen to death; but when the law came, sin revived in him, and he said, "I died." That is, his former notions of serving God, his former incorrect traditions, all appeared to him in their true light, and that upon which he had

trusted for salvation as baseless as a dream, when the law of the Lord came by Jesus Christ; and in it he found the promises and the gifts and the blessings of the holy Gospel, through obedience to the ordinances. That is the only legal way to obtain salvation, and an exaltation in the presence of God.

In this light do I view all the ordinances of the house of God. I do not know of one commandment that may be preferred before another; or of one ordinance of the house of God, from the beginning to the end of all the Lord has revealed to the children of men, that is not of equal validity, power, and authority with the rest. So we partake of bread and wine, obeying the commandments of the Lord, and by so doing we receive the blessing.

But how do the people feel? Perhaps you will refer the answer of this question to myself. Were I to answer it, I should say, they feel every way. Permit me to refer particularly to the brethren and sisters who have lately come to this place—they have all the variety of feelings that is common to the human heart. They know how they feel; they are my witnesses. The most frivolous and trifling circumstance that can transpire, will produce in them the most keen and cutting trial. What can we say about it? For one I will say, let them come, the small trials and the large ones; let them be many or few, it is the same: let them come as the Lord pleases.

Brother Heber C. Kimball was speaking this morning about this people being driven from pillar to post, and he told the cause of their many trials. I will ask a question concerning this matter. If you had not been driven from York State, and the persecution become so hot as to send you up to Kirtland, Ohio, would you have known as much as you now know? Persecution did not commence in Kirtland, nor in Jackson County, but it commenced at the time Joseph the Prophet sought the plates in the hill Cumorah. It did not commence after I came into the Church, but I found it at work when I entered the Church.

Suppose Joseph had not been obliged to flee from Pennsylvania back to York State, would he have known as much as he afterwards knew? Suppose he could have stayed in old Ontario County in peace, without being persecuted, could he have learned as much as he did by being persecuted? He fled from there to Kirtland, accompanied by many others, to save their lives. **There are men now in this Church, whom I see before me, and in full fellowship, who haunted my house for days, weeks, and months to kill me, and I knew it all the time; and Joseph had to flee to Missouri.**

Would he have known as much if this persecution had not come upon him, as he afterwards did by its coming upon him? When the people left Kirtland they went to Jackson County, Missouri, and Joseph commenced to lay out a city to be called Zion; and not now, but after a time, when the Lord has accomplished His preparatory work, it will be built, even the New Jerusalem.

The brethren were persecuted also in Jackson County, and driven out; they had trial upon trial, persecution on the right hand and on the left. Suppose, when they went to Jackson County, all the people of Missouri had hailed them as brethren, fellow citizens, and as neighbors, and had treated them accordingly, and they had been protected in their religious liberty, would the people that were driven from Jackson County have known as much as they now know? Could they have gained the knowledge and wisdom they have obtained by means of their persecutions? You can answer these questions to suit your own minds.

When they had to flee from Ohio to Missouri, it certainly gave the people an experience they could not have obtained in any other way. When they were driven from Jackson County, and went to Clay, Ray, Caldwell, and Davies counties, persecution still followed them, and every man and woman who acknowledged Joseph Smith to be a Prophet, had to leave the State forthwith.

I feel inclined now to give some of you a gentle touch on the left side. Brethren, how glad I am to see you; how pleased I am to see you; where have you been these few years back? Where have you been living? Where did you go after you left Missouri? "Why I stayed there." I say, there was not a man who would say that Joseph Smith was a Prophet, could stay there; they had all to leave the State; and you will now show yourselves at this late day, and try to have us believe you are first-rate Latter-day Saints. My thoughts are, "YOU POOR DEVILS!"

I hope I do not hurt any of your feelings. If you will do right from this time henceforth, and help with your mights to build up the Kingdom of God, I will hold you in fellowship after you have thus proved yourselves. But you may regard it as an established fact, that I have no fellowship for you yet; and I have as much as the Lord has. Still, if I have anything to fear, it is that I fellowship people too much, when they are not worthy; that is, I reflect—"Can I be more merciful than the Lord?" But I have not got light enough nor wisdom enough to fellowship men who lived in peace with those who sought to kill us.

Ask yourselves whether you think this people would have received as much as they have received, if they never had been persecuted. Could they have advanced in the school of intelligence as far without being persecuted, as they have by being persecuted? Look for instance at Adam. Listen, ye Latter-day Saints! Supposing that Adam was formed actually out of clay, out of the same kind of material from which bricks are formed; that with this matter God made the pattern of a man, and breathed into it the breath of life, and left it there, in that state of supposed perfection, he would have been an adobe to this day. He would not have known anything.

Some of you may doubt the truth of what I now say, and argue that the Lord could teach him. This is a mistake. The Lord could not have taught him in any other way than in the way in which He did teach him. **You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding.** You can write that information to the States, if you please—that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. **What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.**

But suppose Adam was made and fashioned the same as we make adobies; if he had never drunk of the bitter cup, the Lord might have talked to him to this day, and he would have continued as he was to all eternity, never advancing one particle in the school of intelligence. This idea opens up a field of light to the intelligent mind. How can you know the truth but by its opposite, or light but by its opposite? The absence of light is darkness. How can sweetness be known but by its opposite, bitter? It is by this means that we obtain all intelligence. This is "Mormonism", and it is founded upon all truth, upon every principle of true philosophy; in fact the Gospel of Jesus Christ is the only true philosophy in existence. There is not one particle of it that is not strictly philosophical, though you and I may not un-

derstand all the fulness of it, but we will if we continue faithful.

Let the brethren who have been persecuted and driven from city to city, inquire of themselves if they like it. Some of you may give a negative answer to this inquiry. You recollect Brother Taylor telling about a woman in Far West who had her house burnt down some four or five times; she finally said, "she would be damned if she would stand it any longer." If her eyes had been opened to see, she would have thanked the Lord for that, more than for anything else; that persecution was more precious to her than riches, because it was designed to teach her to understand the knowledge of God. **Do I acknowledge the hand of the Lord in persecution? Yes, I do. It is one of the greatest blessings that could be conferred upon the people of God. I acknowledge the hand of the Lord in levelling His people to the dust of the earth, and reducing them to a state of abject poverty.**

Time and time again have I left handsome property to be inherited by our enemies.

Suppose we were called to leave what we have now, should we call it a sacrifice? Shame on the man who would so call it; for it is the very means of adding to him knowledge, understanding, power, and glory, and prepares him to receive crowns, kingdoms, thrones, and principalities, and to be crowned in glory with the Gods of eternity. Short of this, we can never receive that which we are looking for.

For example, I will refer to your crossing the plains. How could you in any other way have known the hardships incident to such a journey? And do you not feel ashamed for getting angry at your cattle, or for letting passion arise in your bosoms? Suppose you were rolling in wealth, and perfectly at your ease, with an abundance around you; you might have remained in that condition until Doomsday, and never could have advanced in the school of intelligence, any more than Adam could have known about the works of God, in the great design of the creation, without first being made acquainted with the opposite?

"Is there evil in the city and I have not done it, saith the Lord." There is no evil that is not known to the Lord. He has been perfectly acquainted with all the persecutions the Saints have passed through. His hand was there, as much so as it is in building up and tearing down kingdoms and thrones on earth; and even the moth we trample upon is not overlooked by Him. Everything is under His watchful eye; he understands all the works of His hands, and knows how to use them to His own glory. He has given the children of men the privilege of becoming equal with His Son Jesus Christ, and has placed all things that pertain to this world in their hands, to see what use they will make of them.

Joseph could not have been perfected, though he had lived a thousand years, if he had received no persecution. If he had lived a thousand years, and led this people, and preached the Gospel without persecution, he would not have been perfected as well as he was at the age of thirty-nine years. **You may calculate when this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten, and peeled, the Almighty is rolling on His work with greater rapidity.** But let you and me live and die in peace, and in our lives we send the Gospel to the nations, from kingdom to kingdom, and from people to people, will it advance with the same speed if it receive no persecution?

If we had received no persecution in Nauvoo, would the Gospel have spread as it now has? Would the Elders have been scattered so widely as they now

are, preaching the Gospel? No, they would have been wedded to their farms, and the precious seed of the word would have been choked.

"Brother Joseph, or Brother Brigham, do not call upon me to go on a mission, for I have so much to do I cannot go", would have been the general cry. "I want to build a row of stores across this or that block, and place myself in a situation to make $100,000 a year, and then I can devote so much for the building up of the kingdom of God." The Elders would have been so devoted to riches, they would not have gone to preach when the Lord wanted them. But when they have not a frock to put upon the backs of their children, or a shoe for their feet, then they can go out and preach the Gospel to the world.

Well, do you think that persecution has done us good? Yes. I sit and laugh, and rejoice exceedingly when I see persecution. I care no more about it than I do about the whistling of the north wind, the croaking of the crane that flies over my head, or the crackling of the thorns under the pot. The Lord has all things in His hand; therefore let it come, for it will give me experience. Do you suppose I should have known what I now know, had I not been persecuted? I can now see the hearts of the children of men with the same clearness as I can your persons in the light of day. I know we have been sunk in the depths of poverty and wretchedness, by the hands of our enemies, but in this we have seen the works of the Lord, and the works of darkness intermingled; this has taught us to discriminate between the two, that we may learn to choose the good, and refuse the evil; or in other words, to separate the chaff from the wheat.

I am a witness that "Mormonism" is true upon philosophical principles. Every particle of sense I have, proves it to be sound, natural reason. **The Gospel is true, there is a God, there are angels, there are a heaven and a hell, and we are all in eternity, and out of it we can never get, it is boundless, without beginning or end, and we have never been out of it.**

Time is a certain portion of eternity allotted to the existence of these mortal bodies, which are to be dissolved, to be decomposed, or disorganized, preparatory to entering into a more exalted state of being. It is a portion of eternity allotted to this world, and can only be known by the changes we see in the composition and decomposition of the elements of which it is composed.

The Lord has put His children here, and given them bodies that are also subject to decay, to see if they will prove themselves worthy of the particles of which their tabernacles are composed, and of a glorious resurrection when their mortal bodies will become immortalized. Now, if you possess the light of the Holy Spirit, you can see clearly that trials in the flesh are actually necessary.

I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them today is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness.

I have heard of some of you cursing and swearing, even some of the Elders of Israel. I would be baptized seven times, were I in your place; I would not stop teasing some good Elder to baptize me again and again, until I could think my sins forgiven. I would not live over another night until I was baptized enough to satisfy me that my

sins were forgiven. Then go and be confirmed, as you were when you first embraced the religion of Jesus. That is my counsel.

Furthermore I counsel you to stop and think what you are doing before you commit any more sins, before you give away to your temper. The temper, or the evil propensities of men, when given way to, are the cause of their sinning so much. The Lord is suffering the devil to work upon and try His people. The selfish will, operated upon by the power of Satan, is the strongest cord that vibrates through the human system. This has been verified a thousand times. Men have sacrificed their money, their health, their good names, their friends, and have broken through every tender tie to gratify their wills. Curb that, bridle the tongue, and then hold the mastery over your feelings, that they submit not to the will of the flesh, but to the will of the Holy Ghost; and decide in your own minds that your will and judgment shall be none other than the will and judgment of the Spirit of God, and you will then go and sin no more.

Many of the brethren who have led companies through this season are scattered through the congregation. I will tell a story you will scarcely believe. In the first place, I will remark, it has been very common for the companies crossing the plains to send into the city for provisions to be sent out to them.

Again, many of you new comers have suffered for want of food on the plains. Would you have suffered as you did if you had been in possession of the experience you now have? "No", you reply. "No", says this father, and that mother, and this man that brought through a company, "had we the experience we now have, when we left the Missouri river, we could have come through and none have suffered for food, and less of our stock would have been destroyed." This experience is good for you. It helps you to learn the lessons of human life, for the Lord designs His people to understand the whole of it—to understand the light and the darkness, the height and the depth, the length and the breadth of every principle that is within the compass of the human mind.

Now for the hard saying. Brother David Wilkins' company, Joseph Young's company, John Brown's company, and other companies, had more provisions for their journey, when they left Missouri river, by a great amount, than the first emigrants had who started to come to this valley, not knowing whither they went, carrying with them their farming implements into a country where they could obtain nothing to sustain themselves in life until they raised it from the ground.

When you started for this place, you had more provisions, according to your numbers, than the first Pioneer companies had who came here six years ago. Can you believe this statement? I can prove it to you. Here are hundreds who can testify to the truth of this statement. And you complain of suffering, if you suffer, it is for want of experience. This is positive proof to you, that were it not that the Lord turns us into these difficulties, and leads us into these trials, we could not know how to be glorified and crowned in His presence.

If these companies were again to cross the plains, they would have plenty, and some to spare to feed the poor, and take up the lame, and the halt, and the blind, by the way, and bring them to Zion, and then have a surplus. Are you to blame? No. If you are to blame for anything, it is for complaining against the providence of God, instead of feeling thankful for the knowledge and intelligence the Lord has given you in this experience. When you are in the like situation again, you can save yourselves, and those associated with you. Your experience is worth more to you than gold.

Brother Kimball referred to Zion's camp going to Missouri. **When I returned from that mission to Kirtland, a brother said to me, "Brother Brigham, what have you gained by this journey?" I replied, "Just what we went for; but I would not exchange the knowledge I have received this season for the whole of Geanga County; for property and mines of wealth are not to be compared to the worth of knowledge."**

Ask those brethren and sisters who have passed through scenes of affliction and suffering for years in this Church, what they would take in exchange for their experience, and be placed back where they were, were it possible. I prsume they would tell you, that all the wealth, honors, and riches of the world could not buy the knowledge they had obtained, could they barter it away.

Let the brethren be contented, and if you have trials, and must see hard times, learn to acknowledge the hand of the Lord in it all. He directs the affairs of this world, and will until He reigns King of Saints. The veil which is over this people is becoming thinner; let them be fathful until they can rend it asunder, and see the hand of the Lord, and His goings forth among the people, with a vision unobstructed by the veil of ignorance, and bless the name of the Lord.

Brethren and sisters, inasmuch as I have the right and privilege, through the Priesthood, I bless you in the name of the Lord, and say, Be you blessed. These are my feelings to the Latter-day Saints, and would be to all the human family, if they would receive my blessings. In the name of Jesus Christ. Amen.—J. of D., 2:1-10.

"And it shall come to pass that the noble of my spirits shall be preserved to come forth in the last days to fight the fight."

TYPOGRAPHICAL ERROR

In the January number of TRUTH, p. 212, on the subject of the "Manifesto of 1890 Bobs Up Again", a reader has called to our attention that the word "NOT" slipped in by mistake, and it was overlooked by the proofreaders. We cheerfully correct the error. The text should read, taking from the Deseret News of November 24, 1948, "The Church does accept the Manifesto as the revealed word of God, given through the prophet, seer and revelator of the day when it was issued, President Wilford Woodruff." We copied it in the TRUTH, the "Church does NOT accept the Manifesto as the revealed word of God given through the prophet, seer and revelator of the day when it was issued by President Wilford Woodruff."

We are complimented by having the error raised, evidence as showing the scrupulous care in which our articles are being read and compared. The error, of course, is infinitismal, as in the words of President Joseph F. Smith, speaking on the Priesthood subject, "it is a distinction without a difference."

The "Church does accept" the Manifesto, etc., but with an ordinary 4th grade school boy intelligence, in reading over the Manifesto, he will say the "Church does not accept the Manifesto as the revealed word of God to President Woodruff, or to any other person." The Lord has never talked to His servants in the language of the Manifesto; and the article in Truth will fully substantiate this view. We have a statement by Elder Joseph Fielding Smith, Church Historian and member of the Quorum of Twelve, Oct. 29, 1936, "The Manifesto is NOT a revelation, but is based upon a revelation given to President Wilford Woodruff." We asked Brother Smith for a copy of this revelation or the information where it can be found, but received no reply to our inquiry. We concluded he received no such revelation.

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. FEBRUARY, 1949 No. 9.

EDITORIAL THOUGHT

THIS New and Everlasting Covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grand keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, and without it they could not attain unto the eternal power and Godhead and the fulness of celestial glory. Now, many may enter into the glory of God and become servants in the house of God and in the celestial kingdom of God who are not able to abide this new and everlasting covenant; but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation. They may remain in their saved condition without exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things.—Erastus Snow, 1883.

APOSTASY

We are greatly astonished at the efforts being made by the leaders of the Church to drive the people into complete apostasy against the principles of light and truth. In the "I Want to Know" column of the Church section of the Deseret News of Dec. 8, 1948, the Editor publishes a question: "Is it true that plural Marriage is required to obtain the highest degree of glory?" G. K., Salt Lake City.

And the answer is given: "**Definitely not. The Church teaches no such thing. Certain cult leaders are trying to advocate this doctrine among the people, BUT IT IS FALSE.**" Of course the Church, since it has gone into apostasy, is not teaching this thing; but the leaders of the Church from the Prophet Joseph Smith down taught this doctrine. Certain "cult leaders" have for years been giving their strength and their lives to get this truth across, and some of the "cult leaders" we again quote their teachings upon this doctrine:

From the Prophet Joseph Smith:

The same God that thus far dictated me and directed me and strengthened me in this work, gave me this revelation (D. & C. 132) and commandment on Celestial and plural marriage, and the same **God commanded me to obey it.** He said to me that unless that I accepted it and introduced it and

practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they, the enemy, 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 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.

The Words of Brigham Young:

It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all the hearts to obtain the blessings which Abraham obtained, you will be polygamists— * * * or you will come short of enjoying the salvation and the glory which Abraham obtained. This is as true as God lives. * * * **The only men who become Gods, even the Sons of God, are those who enter into polygamy.** Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son, but they cannot reign as kings in glory, because they had blessings offered unto them and they refused to accept them.—J. of D., 11:268-9.

The Testimony of John Taylor:

Concerning the Patriarchal order of marriage, President John Taylor, said: If we do not embrace that principle soon the **keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with him.** A man obeying a lower law is not qualified to preside over those who keep the higher law.—Life of Wilford Woodruff, p. 542.

The Message of Wilford Woodruff:

And God, our Heavenly Father, knowing that this was the only law, ordained by the Gods of eternity, that would exalt immortal beings to kingdom, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fulness of Celestial glory. * * * **commanded Joseph Smith the Prophet, and the Latter-day Saints,** to obey this law, or you shall be damned, saith the Lord.—Mill Star, 41:pp. 242-3.

Joseph F. Smith said:

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. **I want here to enter my solemn protest against this idea, for I know it is false.** * * * He (man) cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptised without the laying on of hands by proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes. * * *

I understand the law of celestial marriage to mean that every man in this Church who has the ability to obey and practice it in righteousness and will not, **shall be damned.** I say I understand it to mean this and nothing less, and I testify in the name of Jesus it does mean that.—J. of D., 20: 26-31.

The Testimony of Heber C. Kimball:

Many of the people have broken their covenants * * * by finding fault with the plurality of wives and trying to sink it out of existence. But you cannot do that, for **God will cut you off** and raise up another people that will carry out his purposes in righteousness, unless you walk to the line of your duty. On the one hand, there is glory and exaltation, and on the other hand no tongue can express the suffer-

ing and affliction the people will pass through, if they don't repent.

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.** What are you opposing it for? It is a principle that God has revealed for the salvation of the human family.—J. of D., 5:203.

William Clayton, the Private Secretary of the Prophet:

From him (Joseph Smith), I learned that the doctrine of plural and Celestial marriage is the most holy and important doctrine ever revealed to man on earth and that without obedience to that principle no man can ever attain to the fulness of exaltation of Celestial glory.—Historical Record, 226.

President Lorenzo Snow:

Respecting the doctrine of plural or Celestial marriage * * *, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet. I married my wives because God commanded it. The ceremony which united us for time and eternity was performed by a servant of the Lord having authority. God being my helper I would prefer to die a thousand deaths than renounce my wives and violate those sacred obligations. Though I go to prison (Elder Snow was about to be sentenced for violating the law against plural marriage) God will not change His law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.—Mill. Star, 48-110-111.

And a word from Apostle George A. Smith, the grandfather of President George Albert Smith:

They are a poor, narrow-minded, pinch-backed race of men, who chain themselves down to the law of monogamy, and live all their days under the dominion of one wife. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those whose so much better understand the social relations.—J. of D., 3:291.

The principle of plural marriage under the New and Everlasting Covenant of Marriage, of which we call Celestial marriage, is so well authenticated and documented in the annals of Mormonism, that to give an answer such as we quote from the News Editorial must necessarially be attributed to gross ignorance or stupidity; it is a direct slap at Joseph Smith and a total abandonment of his revelations, and if their endorsement of the editor's views are the views of leaders of the Church they can be branded as apostates from the Gospel of Jesus Christ.

Why don't our leaders have the good judgment to openly confess that their shifting and changing attitude regarding the Gospel of Jesus Christ is wholly wrong and is getting them deeper entangled in error; and like men of valor and real Saints leave the matter for the Lord to straighten out in His own way, and free from their petty influences and bickerings? In this way the title of "These Amazing Mormons" would take upon new life and piquency.

BETRAYAL

The betrayal of sacred confidences is branded by the Lord as one of the most damning sins. The Prophet Joseph Smith spoke of it frequently and with emphasis. On one occasion he said:

O ye Twelve! and all Saints! profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given

in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren. —His. of Church, 3:385; Teach. of Jos. Smith, p. 156.

In all their public transactions it is entirely clear that our present leaders are committing a betrayal. This, we realize, is a serious charge, but we are forced to make it,—deliberately. We charge "That you have betrayed the revelations of God." The policy of the Church as now announced by the leaders, is a direct betrayal of the revelations of the Lord. Section 132 of the Doctrine and Covenants you have rejected, you have ignored and blasphemed it; you have said it isn't the law and have tried to replant it by Wilford Woodruff's Manifesto of 1890, and yet in a hundred ways you have denied the Manifesto as being a revelation from God.

"See to it that you do not betray heaven." In betraying a revelation of heaven you have betrayed heaven.

"That you do not betray Jesus Christ." "That you do not betray the brethren." In betraying the revelation, Section 132, which the brethren have adopted, you are betraying Jesus Christ, who gave it and the brethren who have announced it as the law of God.

We see no possible way that the brethren of the leaders can get away from this very situation.

When President George Albert Smith, at the semi-annual Conference of the Church, October, 1947, denounced the practice of plural marriage, and accused those who under appointment, are trying to keep the system alive, calling them adulterers, "committing a sin not only against the government of the United States, but also against the Church itself", we feel that he was accusing Joseph Smith of sin, his grandfather, Apostle George A. Smith, Brigham Young, John Taylor, and all others who has accepted the revelation; while those who endorsed his remarks, by silence or otherwise, are under the same indictment —J. Reuben Clark, Jr., David O. McKay, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley and Henry D. Moyle; and the Seventies, Levi Edgar Young, Antoine R. Ivins, Richard A. Evans, Oscar A. Kirkham, Milton R. Hunter, Dilworth S. Young and Bruce McConkie. They have all, to a more or less degree, by their actions, betrayed the revelations of the Lord.

As inferred, only a revelation of the Lord will enable them to go on pretending, and they who have had the Saints vote themselves in Prophets, Seers and Revelators, cannot get a revelation from the Lord sustaining their positions. They are in utter darkness. They (the leaders) every one of them know from the testament of the Spirit, that the law of plural marriage was revealed to the Prophet Joseph Smith by the Lord; it was revealed to him, otherwise the structure of Mormonism is a hoax and a sham; and that law has never been changed by the Lord, nor ever will be, for the law is eternal.

If you believe Joseph Smith to be a Prophet of God, you must accept the revelation, Section 132; if you reject that revelation you reject Joseph Smith as a Prophet of God. If you reject Joseph Smith you reject the Gospel, and if you reject the Gospel you reject salvation. TAKE YOUR CHOICE!

THE INALIENABLE RIGHTS OF WOMEN

(Continued)

The talented poet, author and Relief Society worker in the Mormon Church, Eliza R. Snow Smith, wrote:

We feel that it is our right to worship God according to the dictates of our own conscience without fear or molestation, under the protection of that government which guarantees to us the right of conscience. And inasmuch as one of the most IMPORTANT principles which God has revealed and which he requires of his children to practice has been assailed, we feel that it is our right to express our views upon the subject.

Before the principle of plurality of wives was known to be practiced by the Latter-day Saints, we were driven, our prophet and patriarch were vilely masacred, and not one of the perpetrators of the atrocious deed has ever been brought to justice. We have submitted to these wrongs, we have suffered oppression, privation, hardships and misrepresentation, and now we feel that it is our right, and duty demands of us, to express our sentiments.

I am proud to state before this large and honorable assembly that I believe in the principle of plural marriage just as sacredly as I believe in any other institution which God has revealed. And I believe it to be necessary for the redemption of the human family from the low state of corruption into which it has sunken. And I truly believe that a Congress composed of polygamic men who were true to their wives, would confer a far higher honor upon a nation, and would perform better service to the country than a Congress composed of monogamic husbands.

This statement from a plural wife and one of the female pillars of the Church, fairly sets forth the women's attitude on plural marriage. We have dozens of such testimonies from the women of the Church. The cry that plural marriage makes slaves of women is as silly as are the people who have such imaginations. This principle of marriage was carried on by the Mormon Church because there were women who wanted to enter it, and because the Lord commanded it. Women whose lives could not be taken care of by the monogamic system—surplus women, to be sure, but women of rare discrimination under whose ideologies husbands could not be found among men devoting themselves to monogamy.

The matter of entering plural marriage is entirely in the hands of the women. Men cannot marry them without their consent; and no matter how evenly men and women are divided in mortality, there are many women who have their high standards set and with whom it would be impossible to match them with husbands selected from the available men who are wedded to monogamy.

Then again, our Gentile friends, and there are many of them of the very highest caliber of gentlemen and ladies, are too solicitous of the welfare of their Mormon neighbors. They appear to assume a guardianship that does not belong to them and, in fact, which they are wholly incapable of discharging. Their general criticism of Mormon plural marriage life are:

1. A man is incapable of loving more than one woman at the same time.

2. Under present economic conditions a man cannot be expected to provide food, clothing, schooling, entertainments, automobiles, and the likes for more than one family.

3. Plural marriage does not meet the high social standards of the day.

4. Large families such as Mormon polygamists generally have are now passe and become a burden on the State and upon society.

5. The Mormons who live in plural marriage are too exclusive, living and voting at elections among themselves. Their religion is too exclusive, therefore they are not good citizens.

6. They are too honest, too virtuous, too prosperous, too poor, to ignorant, too bright, too quiet, too boisterous, etc., etc.

Let us consider these objections:

1. A man is incapable of loving more than one woman at the same time.

Cannot a man love more than one daughter at the same time? Yes, you say, but that does not contemplate a sexual union. Then it is admitted that marriage is based wholly on sexual

life? Suppose a man does not live with his daughters sexually, he loves them, and at the same time he expects to give them to other men in the marriage relation. How many monogamists do we find who do not love their one wife? Half the married couples today are divorced—and mainly those who are monogamists. Is that a reason why marriage should be done away with entirely? Yes, a husband can love more than one woman at the same time. We know it, because we do.

2. Under present economic conditions a man cannot be expected to provide food, clothing, etc., for more than one family.

Why should our friends worry about this. That they do, should be a sufficient answer. The husband of a plural family may have to work a little harder, cut out cigars and liquors, and cut down on some vacations; use his old automobile longer, attend fewer dances and shows and cancel his trip to a convention; but if he is willing to do so in order to provide better for his family, why should men worry? Then suppose one or two of the wives, while in youth, should elect to accept other employment to help out the larder, as it is quite generally the case with monogamists to do, whose business is it? We know large families who get along on comparative small incomes, through a course of strict economy, cutting down on doctors' bills, which they do not need, pleasure escapades, the women doing their own sewing and largely making their own gowns; and as a rule such wives and children become better and more substantial citizens. Yes, we know of some such families, because of the Church crusade of 1944-48, failing temporarily and going on relief; but we also know of small monogamic families without such handicaps, doing the same. So let them alone to work out their own problems.

3. Plural marriage does not meet the high social standards of the day.

Phew! What high social standards? The social standards of monogamic parents neglecting their children for a "round" at the Club house, a game of bridge, a cigarette and high-ball party, while juvenile delinquency is on the constant increase? What kind of social standards are being set by the monogamists today that the Mormons should want to emulate? We, of course, recognize that there are good and bad in society and those embracing plural marriage are trying to emulate the good.

4. Large families such as Mormon polygamists general produce, are now passe and become a burden upon the State and society.

Phew! again. We recall one of such a large family where four polygamously born children were enlisted in the late war. When the war was declared to be over, one was an f/c in the Marines, another a Captain in the Air force of the army, another a Lieutenant-Colonel in the Army, and another a Captain in the Navy; all promoted without political or other "pull". Didn't the Government want these, the offspring of plural marriage. Did the Government frown on the principle on the score of the family being too large? Well bred and well regulated families cannot be too numerous for the State, and as to society, it should take lessons all down the line from such family combinations.

5. The Mormons who live in plural marriage are too exclusive, etc.

Just as if exclusiveness tends to poor citizenship. Just because a class of people are learning to mind their own business, not meddling with other peoples' affairs, does not mean that they live inferior lives; but, if they should decide, like the Southerners generally, to vote unitedly, whose funeral is that? They are, as a rule, clean citizens, high minded, upright, sincere and honest. What more can be asked of a people?

The inherent characteristic of society is to frown upon anything pertain-

ing to the plural marriage status. Without any apparent reason people condemn polygamy while impassively ignoring those who commit vicious felonies. This attitude of society is actually the cause of the alleged peculiarity of those involved in polygamy. Ostracized and hounded by everyone not of their group, they naturally stay by themselves. If laws and society permitted plural marriage, then this situation would quickly adjust itself and in general living, it would be difficult to distinguish these people from other good citizens.

6. They are too honest, and the rest of the nonsense the opposition accuses them of. This objection does not merit a reply, so we pass it up.

We are impressed with the Rev. Martin Madan's comments on the rightfulness of plural marriage. Said he:

> **Among us, if a man be married to a barren woman, he cannot take another wife while she lives but must content himself with letting his nobility, titles, honours, and family be annihilated, and his estates escheat to the crown, under pain and penalty of being adjudged a felon if he marries a second wife (living the first) who might be the means of continuing and transmitting all these things to a long and numerous posterity.**
>
> **Had the scriptures forbidden polygamy, all the human laws that ever could be enacted, and all the human authorities that ever could be produced, could not make it lawful in the sight of God. For that were to place men above God. On the other hand, if God hath not forbidden it, but even allowed it, all the men upon earth, though joined with all the angels in heaven, cannot make it sinful—for this were also to set the creatures above their Maker. Judging and determining on the matter either way, but on the authority of God's law, is a much more serious thing than is usually imagined; for there are as many woes pronounced on those who call good evil, as on those who call evil good. Is. v. 20).—Ib. 305-6.**
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> **That polygamy and concubinage were both dispensations of God, both modes of lawful and honorable marriage, is a proposition as clear as the Hebrew scriptures can make it. That polygamy and concubinary contracts are deemed by the Christians null and void, and stamped with infamy of adultery and whoredom, is as certain as that the canons and decrees of the Church of Rome made them so. The consequences of the former were the preservation of female chastity, and the prevention of female ruin. The consequences of the latter have been and still are the destruction of thousands of both sexes, but more especially the female, in this world and the next.—Ib.**

We are contending for the inalienable rights of woman. Marriage is not a man-made rite; it concerns God first. In no place in Scripture has the Lord condemned the principle of plural marriage; but He has distinctly commanded it, and where it is observed in accordance with the laws of heaven, it is a dispenser of deep and everlasting blessings.

"And as pertaining to the New and Everlasting Covenant", said the Lord, "it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."—D. & C., 132-6.

(to be continued)

GREETINGS

To our numerous friends and well wishers,

GREETINGS:

Your lavish avalanche of Christmas and New Years tokens have deeply touched us. There are so many that it becomes necessary to acknowledge them in blanket form. We have greatly enjoyed these expressions of friendship and good will and wish to manifest our appreciation by sincere and heartfelt thanks. May there be heaped upon you all the joys of the New Year, and with all the prosperity your hearts may desire and can hold; and may we continue to send the TRUTH to your homes carrying the message of the Gospel of peace.

JOSEPH W. MUSSER,
Editor.

PRISON REFORM
(Continued)

The waste going on at the state penitentiary is an item to be reckoned with; it sometimes seems prodigious and without proper excuse. We speak more particularly of food waste. The writer was one designated to supply the kitchen from the farm. During the day crates and sacks of fresh vegetables would be sent into the kitchen on the inside of the tall inclosure. The next morning, as the garbage cart came out, often times, two-thirds of yesterday vegetables would be hauled back untouched, and dumped on the garbage pile or fed to the hogs.

Onions, always a staple in prison diet; the farm gave us an extra heavy crop this (1945) year. My associate and I gathered the crop in in great piles. After drying properly we topped and sacked some 250 bags or bushels. We fixed a place in the barn, piled the bags in a manner to admit proper ventilation. My partner was an experienced Davis County farmer and knew the science of onion storage, and he did the job well. This was a good winter supply, but later reports indicated almost the entire crop froze or overheated and spoiled and were dumped. Through carelessness, doors were left open in the coldest weather. This waste was inexcusable.

A large pile of carrots were topped for the cannery. This work was done during the cold, sloppy weather. They were allowed to remain in the snow and ice until they were unfit even for the livestock or humans. Other such examples might be cited. We attribute this waste to lack of proper organization and supervision.

To correct this faulty situation we recommend the employment of a chef. The kitchen in charge of the inmates offers a great source of waste. The inmates, being the cooks and dispensers, little do they care for economy. The chef should supervise all cooking and dining rules. He should have charge of all food supplies. He might properly be assisted by inmates of the institution. His duty should be to conserve waste—cut it to a minimum; see that the food is well prepared, cooked and served. He should be an officer under the Warden with disciplinary powers. We believe such an officer would much more than save his salary, besides keeping the inmates in better temper.

According to information furnished the Governor of Utah, it cost Utah, in 1945, $673.26 per year for each inmate. In the year 1946, this amount was considerably reduced, the per capita expense being $588.47 with a cost of $73.00 per capita for probation.

We believe that these figures can be considerably reduced by a system of strict economy. The per capita expense of both the States of California and Washington is $5.00, and 50c for probation supervision.

There are doubtless many opportunities for a "make work" nature, whereby utilities can be manufactured at the penitentiary and through which channel many men can find agreeable employment and their expense of keep be turned into profit. If legislation is necessary to get such work going it should be sought after. Certainly the rehabilitation of men merits the more careful consideration.

Other institutions are daily adding to their assets in the articles they are manufacturing for the market. North Dakota, for instance, has a twine and cardage plant which, according to its 1946 report, gave a total production of 5,127,600 pounds of standard 500 ft. binder twine. This institution also has a casket factory, besides a farm that yields considerably more than the institution can use, leaving a surplus for the market.

According to figures published by the Government, the California prisons have produced war goods of tre-

mendous value, the total tabulated amounting to $4,322,548.00 as follows:

Garments and sewn products	$ 76,041
Furniture	56,862
Boats, bunks, chests	102,327
Metal work	120,852
Farm increase and Canned Goods	66,073
Salvage	57,047
Jute, rope, burlap	496,481
Shoe repair	2,298
Laundry service	17,503
Nets, slings, etc.	2,211,076
Misc. services	1,115,361

"In addition to their contribution to the war effort through the production of critical materials, thousands of prisoners, also, have shown their patriotism in purchasing war bonds and donating blood to the Red Cross. Many prisoners have received training for war jobs before leaving California prisons and are now valuable employees in war industrines on the outside."

We give this item in detail to show the varied occupations the California inmates are employed in their industrial achievement and in the disciplinary deportment of their inmates. The working inmates receive up to 50c per day for their labors.

In the Utah institution a small scale "make work" propect, according to the 1945-46 report, netted the institution $18,132.00 The institution's cannery provided a quantity of goods for the State project at American Fork and for the Wyoming prison, in the latter place exchanging food for blankets.

The sanitary and economic handling of food, in our judgment, are among the first things to be accomplished in our penal institutions. With the farm facilities now under the control of the penitentiary at the "point of the mountain", there seems to be no reason why all the fruit, vegetables, flour and cereals, milk, butter and cheese needed in the institution cannot be supplied from the farm.

We are pleased to note that the new Governor is investigating our public institutions and good results may be looked for. According to the press, Governor J. Bracken Lee has visited the Utah penitentiary on 21st South street, and has designated it as a "disgrace to the State". He found the institution filled to double its capacity with no means of proper sanitation and disciplinary conduct. The Governor states that the plant at the point of the mountain will be given all priority and rapidly push it to completion. Human beings, though inmates, are entitled to humane treatment and the states are under obligation to provide adequate means for their care.

(To be continued)

COUNSEL TO THE MARRIED

By HEBER C. KIMBALL
(J. of D., 4:276-279)

* * * I have not a wife but what was taken from another man's family and grafted into a space that I had got in my family. Now if I have a woman who says that she has no love for plurality, I do not think that there could be much affection towards her. And when there is affection, such a woman would soon banish it all.

Suppose she has no love, no attachment, can she expect the affection of her husband? Can a graft grow to a tree unless its nature is congenial to that of the tree in which it is grafted? Say that one man gives me a graft from his tree, and that I get hundreds of grafts from other trees, and that they are all grafted into my tree, then if they partake of the nourishment and fatness that are in the tree, they will certainly grow, but if they alienate themselves, they will wither and drop off.

Perhaps some of you do not believe that the spirit of the Lord goes and comes throughout every portion of the vine, even to the smallest and farthest extremity thereof, but it does. How could the members of my body exist, if the blood did not pass to the extremities? Then it has to turn and go back to the vitals. Now say that I am a branch, how am I to partake of the fatness of the true vine, and permit its sap, or essence, or spirit, to flow through me without obstruction? —that my mind and will may become amalgamated and run together with the mind and will of Brother Brigham, that our spirits may freely and fully unite through the same genial influences of the Spirit of truth.

And if my wife wants to be one with me, she must let her will and affection center in me, just as if I were a vine, and my wife a branch; then where is there room or occasion for confusion? Were such universally the case, do you not think that we could raise up a still better posterity?

When wives become one with their husbands, when there is no evil interruption, children will be begotten, born and reared under greatly improved influences. The Holy Ghost will rest upon and dwell with the parents, and their offspring will be mighty and godlike. I would not give much for a man nor a woman that does not enjoy the fellowship of the Father, of the Son, and have the Holy Ghost, It shall not produce the fruit that is designed by the holy order of matrimony.

Mary, the mother of Jesus, was a pure woman, and was ordained and designed to bear the Son of God, because no woman in her sins was worthy of performing that work. How long will it be before we will have children filled with the Holy Ghost from their birth, who will grow up steadfast in the truth, even sons and daughters of God? No woman entering into this holy order should do so without she has the Holy Ghost, and she should ever after keep it, that her nourishment, example and teachings may always partake of the life-giving principle of the Spirit.

Stop all wickedness, all your quarreling, and all unholy divorces. Some women will marry a man one day, and call for a divorce the next. They are playing with the things of God, and are sealing their own damnation. Some women get married and then run after other men; and some men get married and run after other women. What are such persons doing? They are sealing their own damnation. On the other hand, every man and woman that will not yield to passion, nor to any evil practice or principle, will become filled with the Spirit of God, and it will pass from one to another. **This is why, as I have often said, I love Brother Brigham Young better than I do any woman upon this earth, because my will has run into his, and his into mine, and there is a free interchange of feelings.**

There are but few men that will do that, for they generally want their own way and their own will, therefore their wills do not run into ours and the Father's. This free interchange of pure feelings should run through all the organizations in the Church, and through every member in every family throughout all our borders.

I have been trying to tell you how you may raise children to hold the Priesthood and be holy unto the Lord; and if all would take a right and proper course in regard to rearing children, from the commencement until they are grown up, and not take a course to weary the tree while it is maturing fruit, many would do far better than they now do. Many who have but one wife, and several of those who have more than one, take a course to excite adultery, and what is much worse, they often take that course at the most improper and un-

wise times, and thereby seriously injure their offspring.

If husbands and wives will pursue a righteous course in this matter, their children will be much less subject to lustful desires, and will enter into the holy bonds of matrimony with a view to keep the commandments and raise up a pure posterity. For this purpose God has instituted the plurality of wives.

How I would like to talk to you in the plainest way that the Spirit dictates to me, but the delicacies and wickedness of the corrupt and ungodly cannot bear it. I want you to have a reformation, for God is working upon me. I wanted to stay at home this morning, but I could not; I had to come here to talk to you. The world judges Brother Brigham and me as they do themselves, and some of you judge us in the same way. I wish to just touch upon this, for the world does not believe in our religion, still they take the liberty of judging us, and they judge us, as some of you do, according to the glasses, or microscopes which they have. This is not the right way, for there are but few men who hold their ages as Brother Brigham and I. Whereas if we took the course that those do who thus unjustly judge us, we should have been old long ago.

Some of you are living in adultery or in the spirit of adultery. And some have wives that do not bear children. Why don't you let them alone? Why don't you take a course to regenerate, and not to degenerate?

How do you suppose I feel? As I live, and as the Lord lives, I will defend the oil and the wine; and they will be blest with the blessings of Abraham, Isaac, and Jacob, and with all the blessings of the fathers clear back through all generations and dispensations; all these blessings will rest upon them. I care not whether it be men or women who live the religion of the everlasting Gospel, nor whether they be Americans, English, Scotch, Dutch, Danes or inhabitants of any other nation for all such persons have my blessing and my good feelings. I am not national nor sectional, and God forbid that I should be, for I have that Spirit that delighteth in the welfare and salvation of the human family. And when I have that Spirit about me, can I be national? You never knew that feeling to be in me, for I abhor it. I will not bow my head to that national spirit, nor to any spirit that is not of God.

Cultivate the principles I have tried to lay before you, for I have done this for your good, for your happiness and salvation. I have endeavored to let you know that we must become one, or we never shall be connected to that vine; but if you are not connected to the vine, you cannot be saved. That vine is like a cable which reaches within the veil, and the Father has hold of it.

The Twelve Apostles sprang from Jesus in his day, and Joseph sprang from them, and Brother Brigham, myself, and others, sprang from Brother Joseph, and if we cleave together, how can any of us be lost? We never shall be. But do not jump on to the car and ride, instead of trying to do something to help keep the car in motion. Do not jump on, as did some women who crossed the Plains last season. They jumped on to the handcart and made the men draw them, until the men died.

* * *

CAN POLYGAMY BE JUSTIFIED?

From an article published in "Physical Culture" April, 1926, bearing the above title, in which Leroy A. Wilson of Salt Lake City accepted the challenge for plural marriage and made a strong defense of the same. We are not using Mr. Wilson's argument but are reproducing other critics' answers to the Macfadden article, which tend to throw light upon the subject:

A Mormon's Viewpoint

You speak in your editorial of The Menace of Polygamy. It is evident from what you further say that, in your mind at least, you have so closely related that term with so-called Mormonism that they have become synonymous to you. When you refer to polygamy, you refer to Mormonism. Now I am not an advocate of polygamy for, in the church you criticize, we leave such recommendations to God, depending explicitely upon the council, command or advice He reveals to his servants or our leaders, the modern prophets of this church. So I feel my position that of the listener rather than the commander.

It is true that about the same number of men are born as are women, yet manners of life make fatalities amongst men greater than women. The last world war and prior wars have killed millions of men. Man's work, also, is more perilous, his habits more dangerous and his inclination toward marriage far less than that of the opposite sex. The inevitable conclusion is, then, there are always fewer available for marriage among men than women. What then is to become of this surplus of the gentler sex?

In your esteemed magazine at numerous times you have spoken enthusiastically of family life, the reproduction of the race and the joys of being a parent.

Now, as a result of the killing, mobbing, driving and inhuman treatment of the early Mormon pioneer families the loss of manpower was greatly increased. Our social condition at that time was one of about three per cent more women than men. Yet they did not attempt a remedy in and of themselves. Their inspired work, the Book of Mormon, expressly forbade any irregularity of monogamy except under order of God. And that order came. You will find it recorded in the Doctrine and Covenants of the church (Sec. 132). I am quoting these facts to you because they are of interest in throwing light upon the question we are discussing in showing why and under what circumstances this polygamous condition was permitted among the Mormon people. Then I hope to put qualifications upon your editorial showing it to be a menace.

In those perilous circumstances when every life counted, men, that is some of them, were accounted worthy of the responsibility of taking care of and making a home for another woman. She perhaps would never have had a family otherwise. The joys of parenthood we just spoke of would never have been hers. Then for her sake, not the man's, she was permitted family life. Some of the finest people I have ever known, the most vital, the most moral, and healthy, both mentally and physically, came from just these conditions.

I cannot help but admire your attitude and ambition to work toward a goal where men and women will be so physically perfected that they will no longer in themselves desire to be unfaithful to each other. It is the very noblest of dreams.

But round trip tickets to Reno are as popular now as they can possibly be. If you were to suddenly jerk the roof off the top of any of the large cities of the world today you could not avoid blushing were you to chance to look in. Yet these same poor, vain fools, so characteristic of a Babylon, are the same ones who get so furious when anything concerning Mormonism is mentioned. They are the ones who are continually worried about us and suggesting remedies for us.

Nevertheless, Mr. Macfadden, I am going to continue to hold you in the same high esteem despite your erroneous opinion of my faith and people, for your wonderful books have served to make **me a better Mormon** than I would ever have been otherwise.—Paul C. Dana, San Francisco.

A Man's Defense of Polygamy

As one who had lived for half a century in a community where both polygamy and monogamy have been practiced, keeping an open mind and weighing the arguments of the champions of both ideas of marriage, observing the quality of the progeny of single and plural wives, permit me to point out a middle ground between the extreme views of both sides of this question.

In the first place note carefully the distinction between polygamy and secret bigamy or mistressship, which you mention as being practiced n every part of the country. In real polygamy, as one time practiced, most of the advantages of home life and all the virtues attendant on motherhood and fatherhood are preserved equally with monogamic household; whereas the paramourship, often confused with polygamy, breaks down all the fine qualities which marriage was instituted to perpetuate.

The real significance to my mind, generally overlooked when discussing marriage, is that it is marriage itself, in contradiction to all forms of promiscuity of the sex relations, that is urged on the race by the sages of the past. But why try to gauge our lives by the ideas of those of the past, except to profit by experience? This harking back to ages when the average man was given little or no opportunity to express himself or to make research or discovery is certainly not progressive.

The anxiety expressed in the thought that monogamy "is in a precarious condition and should be saved and made enduring to the benefit of mankind", should be changed to a solicitude for pure, clean, lovable marriage, whether of the single or plural kind. In other words, society or the law should not concern itself with the number of wives a man may have, but rather should do all in its power to see that all suitable men should be rightly married and that the obligations of that relation are religiously observed.

It is not a problem of monogamy or polygamy—it is a problem of purity. The interest of the state is in the reproduction of healthy, vigorous, well-bred citizens. What matter if such are produced by plural or single wives?

And this brings me to the point which I think is at the bottom of many of the evils of sex perversion — the usurpation of man of all the prerogatives of wooing and proposal of marriage! If members of the gentler sex had the same privileges granted them by custom and propriety of seeking their mates as have always been accorded the members of the sterner sex, then many more satisfactory marriages would result. I believe I am on safe ground in saying that the instincts of womankind are more in accord with nature's intent than that of man, and that mating on the initiative of the female would be far safer than it has been under our age-old system of monopoly of such prerogatives by the male.

From my own observations during the past forty years, it is clear that fully as many women as men would accept and practice this form of marriage as a supplement to monogamy. For polygamy cannot possibly be urged by any sane person except on the ground of expediency, to meet a particular situation, either of a community or of individuals. To urge polygamy as a universal custom is to talk nonsense, because nature has already provided the same number of males and females.

But, to facilitate the mating of such females as do not naturally gravitate to the younger men, such as those who have had years taken from their lives by illness, accident, or other causes not necessary to mention, then polygamy might be a boon to such forlorn women. **To deny that they inherit the same emotions, crave the same glory of motherhood and the companionship of a mate, is to violate common sense and experience. To prohibit suitable mar-**

ried men from becoming the husbands of such women, with the consent and cooperation of the earlier wife or wives, is to set an arbitrary rule of conduct based on dogma rather than on reason and humanity.

The percentage of marriageable women as compared to marriageable men, basing the suitability of such state on health, inclination, ideals, love of home instinct for parenthood is very largely in favor of the females, and hence bears out my argument for equal rights for proposal of marriage; also for polygamy as an expedient, wholly for the benefit of the gentler sex, under the protection of firm and well enforced laws which would save them from the neglect, abuses, and ill-treatment that might be the result in polygamy, as is also true in monogamy, where a stupid public ignores the multitudinous ways in which the fountain of life s abused.—George A. Startup, Provo, Utah.

A Christian Chinese

I am a Chinese Christian, living far away from America. I believe in monogamy and I believe in polygamy. Monogamy is very good for some men, and polygamy is very good for others. Those who find it physically impossible to remain monogamists, become polygamists in actuality, though legally they hide the fact. And that's the whole trouble with western civilization as I see it. It creates a nation, or a group of nations who are really hypocrites.

There are monogamists among Asiatic people, but until they become attached to western Christianity they do not condemn their fellowmen who keep and love two or more wives, if they can afford it and if they get their first wife's consent. My opinion is that this should be the attitude of monogamists in the west towards others who are not by nature or circumstance able to be "faithful to one wife". I do not, of course, think that anyone is right to insist on all men becoming husbands of plural wives. Personally, I think "one wife and one husband" should be the standard, and I am living up to that. But I maintain that "what is one man's food may be another man's poison".

The great thing to bear in mind always is that man should strive to live a spiritual life, and he should practice self-control in the matter of his physical desires. * * *—Chew Cheng Yong, Singapore.

THE FREEDOM PLEDGE

I am an American—a FREE AMERICAN,

FREE to speak without fear,

FREE to worship God in my own way,

FREE to stand for what I think right,

FREE to oppose what I think wrong,

FREE to choose those who govern my country.

This heritage of freedom I pledge to uphold for MYSELF and to ALL MANKIND.

THE CHURCH NOT MAN-MADE

One of our brethren who spoke today gave out the idea that he knew who was to lead the Church. I also know who will lead this Church, and I tell you that it will be no man who will lead the Church of Jesus Christ of Latter-day Saints; I don't care in what time nor in what generation. No man will lead God's people nor his work. God may choose men and make them instruments in his hands for accomplishing his purposes, but the glory and honor and power will be due to the Father, in whom rests the wisdom and the might to lead his people and take care of his Zion.

I am not leading the Church of Jesus Christ, nor the Latter-day Saints, and I want this distinctly understood. No man does. Joseph did not do it; Brigham did not do it; neither did John Taylor. Neither did Wilford Woodruff, nor Lorenzo Snow; and Joseph F. Smith, least of them all, is not leading the Church of Jesus Christ of Latter-day Saints, and will not lead it. They are instruments in God's hands in accomplishing what they did. God did it through them. The honor and glory is due to the Lord and not to them. We are only instruments whom God may choose and use to do his work.

All that we can do we should do to strengthen them in the midst of weaknesses, in the great calling to which they are called. But remember that God leads the work. It is his. It is not man's work. If it had been the work of Joseph Smith, or of Brigham Young, or of John Taylor, Wilford Woodruff, or Lorenzo Snow, it would not have endured the tests to which it has been subjected; it would have been brought to naught long ago. But if it had been merely the work of men, it never would have been subjected to such tests, for the whole world has been arrayed against it.

If it had been the work of Brigham Young or Joseph Smith, with such determined opposition as it has met with, it would have come to naught. But it was not theirs; it was God's work. Thank God for that. It is the power of God unto salvation, and I want my boys and girls to take my testimony upon this point.

And yet, while we give the honor and glory unto the Lord God Almighty for the accomplishment of his purposes, let us not altogether despise the instrument that he chooses to accomplish the work by. We do not worship him; we worship God, and we call upon his holy name, as we have been directed in the gospel, in the name of his Son. We call for mercy in the name of Jesus; we ask for blessings in the name of Jesus. We are baptized in the name of the Father and of the Son and of the Holy Ghost.

We are initiated into the Church and Kingdom of God in the name of the Father and of the Son and of the Holy Ghost, and we worship the Father. We seek to obey the Son and follow in his footsteps. He will lead—no man will ever lead—his Church. **If the time or condition should ever come to pass that a man, possessing human weaknesses, shall lead the Church, woe be to the Church, for it will then become like the churches of the world, man-made, and man-led, and have no power of God or of life eternal and salvation connected with it, only the wisdom, the judgment and intelligence of man. I pity the world, because this is their condition.**

—Joseph F. Smith, Gospel Doctrine, pp. 138-9 (Seventh Edition).

WHY JUDGMENTS?

The Divine Purpose. And what is the purpose—the ultimate purpose of it all? Destruction? No, a thousand times no, except insofar as destruction must at times precede reconstruction, and it is necessary to preserve what is worth preserving. The world's welfare is the object in view. God's wrath however fiercely it burns, is not comparable to the petty human anger. His work and His glory is "To bring to pass the immortality and eternal life of man", and if, in the process He uses the powers of destruction as well as the powers of construction—for "all power" is his, "in heaven and in earth"—it is because such a course is necessary and is for the best. However severe his chastisements, we can rest assured of this: Hatred of humanity has no place in the heart of him who "so loved the world" that he "gave his only begotten Son" to save it from eternal damnation.

Why Calamities Come. Calamities do not come upon the world merely to

scourge the wicked and avenge the wrongs of the righteous. The primal aim of divine punishment is to purify, and if possible save those upon whom the "Great Avenger" lays a chastening hand. The object is to bring sinners to repentance to throw down the barriers that prevent men from coming to Christ, and turn into the upward path those who are bent upon pursuing the downward road. The gospel saves all who are willing to be saved, and who show their willingness by their obedience, their faith by their works. It also aims to save the unwilling and the disobedient—here if possible, and if not here, then hereafter. Wars and other woes are sent to put a stop to men's evil practices, lest they add sin to sin and pile up guilt to their greater condemnation. To be swept off the earth and ministered to in the spirit world, is not the worst fate that can befall the wicked. Omnipotence wields the powers of destruction in such a way as to make of them instruments of salvation. It may seem cruel, but in reality, it is kind.—Orson F. Whitney, Saturday Night Thoughts, p. 202-3.

ITEMS OF SPECIAL INTEREST

An officer in the Church, not living the Patriarchal law, cannot legally sit in judgment on a case of one who is living such a law.

* * * * *

Many taking plural wives and failing to live the principle, their wives will be taken from them and given to others who are worthy,—among them, men who would have lived the principle but could not because of physical or other handicaps.

* * * * *

The largest faction of the Church membership will always be with Joseph Smith and his assistants, and therefore the Gospel will never be taken from the earth or given to another people.

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"He that blasphemeth against me, or those whom I have anointed, shall come under condemnation and will be damned."—Jesus Christ to Joseph Smith after personally anointing him in Spring of 1831.

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"O ye of little understanding, how oft would I have taught you, but you could not receive it."

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"I would rather be a door-keeper in the Kingdom of God, than President of the Church."—John Taylor.

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"He that will not provide for his loved ones, is worse than an infidel", carries a special meaning. That provision has reference to embracing the fulness of the Gospel,—marriage; else the family organization is incomplete and happiness cannot result.

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So long as there are a few people in the Church who are living the fulness of the Gospel, including the Patriarchal Order of Marriage, God will acknowledge His Church.

* * * * *

Lincoln forfeited his right to the blessings of the Lord by signing the Morrill Bill against polygamy and threatening to destroy the other "twin relic of barbarism"—polygamy—as he put it, when he got through with the slave question. He broke his covenants, which were very sacred and specific. Brigham Young said Lincoln would not live to carry out his threat against the Mormons, and he did not.

* * * * *

"I am going into the heavens to take my place", remarked Joseph Smith, a fews days before his martyrdom. "I am rolling the burden off on you brethren, but I will assist you."

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Jesus glorified the Father by, among other things, raising children to his name.

* * * * *

"Regarding my servants whom I have called to this labor: men shall speak evilly and do all manner of things against you, and those who seek to serve me, but if you continue faithful to the covenants that you have made with me, it will be to their shame and to your triumph."

WAR

Franklin D. Roosevelt: "Resort to force in the Great War failed to bring tranquility. Victory and defeat were alike sterile. That lesson the world should have learned."

Winston Churchill: "The most complete victory ever gained in arms has failed to solve the European problem or remove the dangers which produced the war."

Adolph Hitler: "War always was futile. Every war first destroys the best people of a nation."

Gen. Smedley Butler, U. S. Army: "War is a racket. It always has been. It is possibly the oldest, easily the most profitable, surely the most vicious. It is only one in which the profits are reckoned in dollars and the losses in lives."

Gen. John J. Pershing: "We may well ask ourselves whether Civilization does not reach a point where it begins to destroy itself, and whether we are doomed to go headlong down through destructive war and darkness to barbarism."

Frederick the Great: "If my soldiers would really think, not one would remain in the ranks."

Napoleon Bonaparte: "The more I study the world, the more I am convinced of the failure of brute force to create anything durable."

Duke of Wellington: "If you had seen but one day of war, you would pray God that you might never see another."

Gen. Ulysses S. Grant: "There never was a time, in my opinion when some way could not have been found to prevent war."

Hades is filled with Americans who drop dimes in the collection plate and tell the income tax man they were dollar bills.—Pathfinder.

THE VISION

How the "VISION", Doctrine and Covenants, Section 76, was given to Joseph Smith and Sidnew Rigdon, February 16, 1832, was received is related by Philo Dibble in his "Recollections of the Prophet Joseph Smith", published in the Juvenile Instructor Instructor, 27:303, as follows:

"I was with Joseph the next morning after he was tarred and feathered by a mob in the town of Hyrum. After he had washed and dressed in clean clothes, I heard him to say to Sidney Rigdon, who was also tarred and feathered, 'Now, Sidney, we are ready to go on that mission', having reference to a command of God to go to Jackson County, Missouri, and which they had deferred to comply with until they should have accomplished some work which they had planned, but never did accomplish.

"The vision which is recorded in the Book of Doctrine and Covenants and was given at the house 'Father Johnson', in Hyrum, Ohio, and during the time that Joseph and Sidney were in the spirit and saw the heavens open, there were other men in the room, perhaps twelve, among whom I was one during a part of the time—probably two-thirds of the time—I saw the glory and felt the power, but did not see the vision.

"The events and conversation, while they were seeing what is written (and many things were seen and related that are not written), I will relate as minutely as is necessary.

"Joseph would, at intervals, say: 'What do I see?' as one might say while looking out the window and beholding what all in the room could not see. Then he would relate what he had seen or what he was looking at. Then Sidney Rigdon replied, 'I see the same.' Presently Sidney would say, 'What do I see?' and would repeat what he had seen or was seeing, and Joseph would reply, 'I see the same.'

"This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision.

"Joseph sat firmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, 'Sidney is not used to it as I am.'."

AMBITION

Cromwell, I charge thee, fling away ambition:
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by it?
Love thyself last; cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr! . . .
O Cromwell, Cromwell!
Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.
—From King Henry the Eighth.

The haughty Englishman was trying to impress the importance of his family upon his guide in the Highlands. "My ancestors", he exclaimed, with a great gesture, "have had the right to bear arms for the last 300 years."

"Hoot, Mon", replied the Scot, "my ancesters have had the right to bare legs for the last 2000 years."

A Hollywood producer received a story entitled the "Optimist". He called his staff together and said, "Gentlemen, this title must be changed to something simpler. We're intelligent and know what an optimist is, but how many of those morons are gona know it's an eye doctor?"

He: "Why do you weep and snuffle at a picture show over the imaginary woes of people you never met?"

She: "Same reason why you scream and yell when a man you don't know slides into second base."

SUPPLICATION

A Navajo's Prayer

Half-starved, copper-skinned babies,
Barefoot in the snow,
Crying a pietous cry,
Shivering as they go;

Lean, hungry children,
Plying over their books,
To learn of civilization—
Of democracy;

Spirit-baffled youths—
Michelangelos, Raphaels, Holbeins—
Thwarted by ignorance,
Subdued by the civilized;

Grim, young homemakers—
Veterans of Okinawa and Saipan—
Living in foxholes called hogans,
With crusts and coffee for rations;

The tribal sages, telling legends
Of early civilizations
With grandeaur great as Athens—
With glory unexcelled by Rome;

The cries of an oppressed people
From the barren portions
Of a fertile land,
From the bleak and icy desert;

The wailing of Israel
Against the walls
Of snow-covered mesas—
The temples of the deseret;

Ascending heavenward,
The cries of a wronged people
Have reached Thine ears,
Oh, Great White Spirit!

How long, Lord,
Will Israel, Thy people,
Writhe in bondage?
Whither is their deliverance?

How many moons will wane
Until a hidden Moses
To deliver Thy people again
Shall rise with mighty power?

—Donna May Kunz.

"I've just arrived at a certain place but I can't tell you where", the soldier wrote his folks at home. "However, I can tell you this much, I just shot a polar bear."

"I've been transferred from where I was when I last wrote you", he said in his second letter. "I still can't tell you where I am but I just danced with a hula girl."

"I still can't tell you where I am", said the third letter, "but I can tell you for sure, if I had danced with the polar bear and shot the hula dancer I wouldn't be where I am."

TRUTH

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

VOL. 14. MARCH, 1949 NO. 10.

EDITORIAL

Abraham Lincoln

On the 12th of February the people of the United States, and much of the civilized world generally join in paying respect to Abraham Lincoln, who was President of the United States from March 4, 1861, to April 15, 1865, when he was assassinated. The Saints also join in paying him homage, almost to the supreme of worship, and without understanding the true merits of the situation.

Abraham Lincoln is looked upon generally by the people at the present time in the spirit of deism; while during his administraton and at the time of his death, scarcely a man could not be condemned more and hated as deeply.

Lincoln was born of poor parents in a log cabin in the State of Kentucky. He was designated generally as the "rail splitter", having spent much of the time, as a young man, in splitting rails to be used in fencing the farms. He was of a studious nature, yet his home library consisted of the Bible, Pilgrim's Progress, Aesop's Fables, Robinson Crusoe, Histories of the United States, George Washington and the Laws of Indiana; he was melancholy, morose and splenetic—his pessimism being so pronounced he said he rather dreaded the idea of carrying a pocket-knife. He said at one time, **"I am now the most miserable man living. If what I feel were equally distributed to the whole human family, there would not be one cheerful face on the earth. Whether I shall ever be better I cannot tell. I awfully forebode I shall not. To remain as I am is impossible. I must die or be better as it appears to me."**

Lincoln received his education in the hard way, his light at the fireplace being the blazing of "pine knots". In maturer years Lincoln was the proprietor of a store, a postmaster and a lawyer. He was honest, considerate and kind. In later years he gravitated

"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."

into politics and was an associate in many political scrimmages with Judge Stephen A. Douglas, who was cultured, brilliant, tactful and a recognized orator. He and Douglas were opponents on opposite tickets for the President of the United States in the election of 1860, at which Lincoln succeeded; and herein lies an interesting tale:

"We shall see in the progress of this history a wonderful fulfillment of a prophecy by a Prophet of God:

"The prophecy relating to Judge Stephen A. Douglas occurred on the 18th of May, 1843. The text of it is taken from the daily journal of William Clayton, then the private secretary of President Joseph Smith, and present at the interview described. Under the date above given, Mr. Clayton makes the following entry:

Prophecy Upon the Head of Judge Stephen A. Douglas

"May 18th, 1843:—Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Smith to give him a history of the Missouri persecutions, which he did in a very minute manner for about three hours. He also gave him a relation of his journey to Washington city, and his application in behalf of the saints to Mr. Van Buren, the president of the United States, for redress, and Mr. Van Buren's pusillanimous reply—'Gentlemen, your cause is just, but I can do nothing for you'; and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, **Clay saying, 'You had better go to Oregon', and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'**

"The judge listened with the greatest attention, and then spoke warmly in deprecation of Governor Boggs and the authorities in Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment; they ought to be punished.

"President Smith, in concluding his remarks, said, that 'if the government, which receives into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow, and I prophesy in the name of the Lord of Israel, unless the United States redress the wrongs committed on the saints in the state of Missouri and punish crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted and there will not so much as a postherd be 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.' He (Judge Douglas) appeared very friendly and acknowledged the truth and propriety of President Smith's remarks."**

This prophecy was first published in Utah, in the Deseret News of September 24th, 1856; it was afterwards published in England, in the Millennial Star, February, 1859. In both instances it is found in the "History of Joseph

Smith", then being published in sections in those perodicals. It is a matter of common knowledge that Stephen A. Douglas, after the publication of this prediction, did aspire to the presidency of the United States, and was nominated for that office by the Democratic Convention, held in Baltimore 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, was resorted to."

Bright Prospects for Mr. Douglas

"When Mr. Douglas first began to aspire 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 for 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 results: Abraham Lincoln, candidate of the Republican party, was triumphantly elected. He received 180 electoral votes; Mr. Breckenridge 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. Breckenridge 11; Mr. Bell 3, and Mr. Douglas 1—Missouri! Twenty days less than one year after his nomination by the Baltimore 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 heartbroken man."

The Douglas Cause of Failure

"Though it may be regarded somewhat as a digression here, let us now inquire into the relation between the prophecy and Mr. Douglas' failure to become the president of the United States. Fourteen years after the interview containing the prophecy with which we are dealing, and about one year after 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. 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 President Joseph Smith, and was well acquainted with the other church leaders. He was, therefore, looked upon as one competent 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 take the oath of allegience, or do any act recognizing the government of the United States as the paramount authority of the territory of 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 the head, as paramount to that of the

United States, in civil as well as religious affairs; and they will in due time, and under the direction of their leaders, use all means in their power to subvert the government of the United States, and resist its authority.'

The Hand Raised Against the Saints

"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 see 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 th 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 the 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 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 control 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 of territories, AND HANGED FOR THEIR CRIMES. The law of 1790 has sole and exclusive jurisdiction where no 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." * * ***

Affidavit of James Dwyer

"In the year 1860 I was on a mission in the eastern states in the interest of the Church of Jesus Christ of Latter-day Saints, having in charge especially the saints scattered throughout the state of Connecticut. In this capacity I was in the city of Norwich, Connecticut, when Judge Stephen A. Douglas made one of the greatest speeches of the presidential campaign of that year. Thousands of people came from all over the New England states to hear him. As he spoke from the veranda of the hotel at which I was stopping, and where he, too, had rooms, I heard his speech.

"After the speaking was over, as I was on my way upstairs to my room, a thought came to me that I would like to know by Mr. Douglas himself how he stood in regard to Utah and the 'Mormon' question, since that had become an incident of considerable interest in the campaign. I retraced my steps, knocking at Mr. Douglas' door, and was admitted to his presence. I introduced myself and told him I was a 'Mormon'. When I told him I was a 'Mormon' he shook my hand very cordially and with a smile on his face said he knew Joseph Smith well. Said he had important relations with him during those troublesome times in Illinois. Said he always found Joseph Smith to be a perfect gentleman in every sense of the word. I then asked Mr. Douglas the following question:

"Mr. Douglas, I would like to know what your course and policy will be toward Utah and the 'Mormon' people should you succeed in being elected to the presidency. His answer was this: (In a defiant attitude), **'I hold Brigham Young and the 'Mormon' people in utter contempt, and should I be elected I will use the full force of the law against them.'**

"I then took the liberty of saying to him: 'Mr. Douglas, in consequence of the speeches which you have made

told in this prophecy. Steven 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 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 Baltimore 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 2nd, 1857, addressed directly to Mr. Douglas, the closing paragraph of which is as follows:

"'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 with far more fairness have your views now been commented upon. And inasmuch as you were well acquainted with Joseph Smith, and this people, also with the character of our maligners, and did know their allegations were false, but must bark with the dogs who were snapping at our 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 **against Brigham Young and the 'Mormon' people in Cleveland, and which appeared consecutively in the Cleveland Plain Dealer newspaper, at that time, and your present views and intended policy, I feel to say to you with all due respect and candor, YOU CAN NEVER REACH THE WHITE HOUSE ON SUCH A RECORD.**

(Signed) JAMES DWYER"
(Sworn to)

Joseph Smith's counsel in respect to slavery was as follows:

> **Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionists from reproach and ruin, and infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of the public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings: FOR AN HOUR OF VIRTUOUS LIBERTY IS WORTH A WHOLE ETERNITY OF BONDAGE."**

"The document from which this counsel was quoted was published in February, 1844. Eleven years later, namely, in 1855, Mr. Ralph Waldo Emerson declared that the question of slavery should be met in accordance **'with the interests of the south, and with the settled conscience of the north. It is not really a great task', said this accomplished writer, 'a great feat for this country to accomplish, to buy that property of the planter as the British nation bought the West Indies slaves.' He also predicted that the 'United States will be brought to give every inch of their public lands for a purpose like this.'** This plan suggested by Mr. Emerson in 1855, brought to him no end of praise as a sage and philosopher and wise humanitarian. But what of Joseph Smith, whose suggestion preceded that of Mr. Emerson by eleven years? * * *

"It is impossible for any merely human sagacity to foresee the events fore-

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.'"

Then follows the account of the interview between Joseph Smith and Mr. Douglas as recorded in the Journal of William Clayton, as published in the Deseret News a year before Mr. Douglas' Springfield speech, and as now quoted in this History.—A Comprehesive History of the Church, Roberts, pp. 182-192.

Thus Judge Douglas did aspire to the presidency of the United States at a time when he felt his party needed him there; he railed against the Church of Jesus Christ of Latter-day Saints, threatening the Saints, if elected, drastic treatment; he failed in the election, and died a disappointed and broken-hearted man.

Another prophecy of a far-reaching consequence was later uttered among the Saints by a Prophet of God—Heber C. Kimball—which we fear the Saints have generally forgotten, but to which TRUTH calls the reader's attention:

"God knew that Zachary Taylor would strike against us, and He sent him to hell. President Fillmore was the next to come upon the platform, and he did us good. God bless him! Then came President Pierce, and he did not strive to injure us. We hoped that the next after him (Buchanan) would do us justice; but he has issued orders to send troops to kill Brother Brigham and me, and to take the young women to the States. * * *

"Will the President that sits in the chair of state (Lincoln) be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him; and He will also curse his successor, if he takes the same stand; and He will curse all those that are his coadjutors, and all who sustain him. What for? For coming here to destroy the kingdom of God, and the prophets and Apostles, and inspired men and women; and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ according to my calling; and if there is any virtue in my calling they shall be cursed, every man that lifts his heel against us from this day forth."—J. of D., 5:132.

These three men were Zachary Taylor, James Buchanan and Abraham Lincoln.

Mr. Taylor was not in the presidential chair but only a little over a year, from March 5, 1849, to July 9, 1850, when he died a very much disliked man. He left the Army employ to run for president; had fought many times against Indian tribes and against Mexico, was described as unscrupulous, savage, and brutal, and with casting threats against the "Mormons".

President Buchanan was a supporter of Martin Van Buren, who told Joseph Smith, **"Your cause is just, but I can do nothing for you; if I take up for you I will lose Missouri."** He sent Johnson's Army to Utah under the caption of the "Utah Exposition", to destroy the leaders of the Church, and that under the representations of Judge William W. Drummond, an appointee of Mr. Buchanan, and who left his wife in the State of Illinois while he brought his mistress to Utah, and she sat on the bench wth him as judge. The "Utah Exposition" was later called "Buchanan's Folly".

President Buchanan conducted the affairs of the nation carelessly, and loosely; according to Encyclopedia Americana, "during the last two months of his administration, he has been severely criticised. Even at this day it was impossible to arrive at a satisfactory estimate of his policy." His untimely death is said to have been caused by cancer.

Mr. Lincoln was elected when the President was confronted with prejudice from the north and the hatred of the south over the slavery question and when the south tried to secede from the Union. The rebellion was put down after a most fratricidal war, when he was elected for another term, but was assassinated by a southern sympathizer while attending the Ford theatre in Washington, D. C., on April 14, 1865.

Mr. Lincoln's mistake was in opposing God Almighty and trying to destroy the kingdom of God. It is true that during the conduct of the war he frequently called upon God for help, and seemingly, at times, received it. But he boasted that after he had settled the slavery issue he was going to go after the "Mormon" people and destroy the "other relic of barbarism" (speaking of the "twin relics of barbarism), among them plural marriage. He knew the "Mormon" people well, was a member of the Grand Jury that helped to investigate the murder of Joseph Smith and his brother Hyrum at Carthage, Illinois, the jury bringing an indictment against nine men, who were, however, later declared innocent of the crime.

The law of plural marriage was established through the Prophet Joseph Smith in a revelation to him of God Almighty. The law was considered the only way by which people could obtain salvation and exaltation in the presence of God and the Son. The people at Nauvoo finished their Temple, then were driven from the city outside the state of Illinois, their homes destroyed, the people ravaged by mobs, many of them killed and all driven from their beautiful city into an uninhabitable wilderness into the Rocky mountains. In 1862 Lincoln doomed the American nation by signing and giving life to the Morrill Bill that had passed the Congress, entitled "An Act to punish and prevent the practice of polygamy in the territories of the United States and other places under the jurisdiction of the United States, and annulling certain acts of the Legislature of the Territory of Utah."

In approving that bill Lincoln entered into a positive fight against God and His kingdom on the earth. He became a servant of Satan and paved the way for men who were enlisted in the service of the Lord to be sent to long terms in the penitentiaries of the nation, causing many deaths among the people, and placing hundreds of men and women engaged in the service of the Lord, into foul prisons, under unspeakable conditions of filth and corruption.

Under the Gospel of Jesus Christ, as we view it, the crime against entering the service of the devil against God Almighty can be wiped out only through the principle of "blood atonement". This penalty was exacted of Mr. Lincoln, and was executed by the assassin's bullet. Lincoln tried to destroy the work of the Lord and the people of the Lord, and his blood was spilt, thereby coming under the curse of the Prophet with his coadjutors, Zachary Taylor and James Buchanan. In performing the ordinance of baptisms for all the signers of the "Declaration of Independence", Presidents of the United States and a number of other worthy men, by Wilford Woodruff, he was prompted to forego this ordinance from the three mentioned until a later day when they will have a chance to atone for their sins.

Our brethren who are called upon to eulogize the life of Mr. Lincoln and are often carried away by enthusiasm and eloquence, for the deposed president, create a signal injustice. Such a speech was given by J. Reuben Clark, Jr., a member of the First Presidency of the Church of Jesus Christ of Latter-day Saints, at Pocatello, Idaho, February 9, 1940, as published in the Church Section of the Deseret News,

February 17, 1940. Prest. Clark's words were free, easy and convincing to many, as he took upon himself the mistakes of Lincoln, classing him with the great Moses approaching God at Mount Horeb; Moses preparing for a mission for sanctifying the children of Israel, while Mr. Lincoln opposing God and destroying His people! In endorsing Mr. Lincoln's life, the speaker condoned his acts and became a major party in destroying the highest principle of salvation to the human family, thereby taking upon himself the lapses of Lincoln and the consequences thereof. Prest. Clark's purported boasting that there is not a drop of polygamy blood in his veins may be yet to rejoice that his father who was a polygamist and tried to establish this principle among the Saints.

Introducing the subject, President Clark said:

"I never come to this hour of respect and honor for Lincoln, that I am not minded of the time when Moses, keeping the flocks of his father-in-law, Jethro, on the mountain sides of Horeb, saw a bush burning, yet not consumed. He came forward to see the mystery, and out of the bush came the voice of the Lord saying, 'Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' So stand we tonight as we would talk about and ponder the life and work of Abraham Lincoln, a sacrifice to the cause of the liberty of man."

HEBER C. KIMBALL

The following "Open Letter" addressed to Spencer Kimball and the "Kimball Committee" by Quince K. Kimball, and published in "Progressive Opinion", has been called to our attention. It is so filled with good sense, with historical lore, that we are giving space for it in TRUTH.

Among other things that impress us is that which is said about the cane that was made from one of the planks that were used in the caskets in which Joseph and Hyrum Smith were brought from Carthage, and in possession of the grandson of Heber C. Kimball. We have seen this cane in possession of Brother Kimball on many occasions, and have witnessed good results when it has been used in administering to the sick, when faith properly attended the administration.

We are told that a garbled account of this cane is contained in the last edition of the Life of Heber C. Kimball, and for the benefit of our readers we are giving the correct account from the history, pp. 476-477. Unfortunately many of our old writings have been changed and garbled, when new copies have come off the press, that some of them have ceased to impress the beauty they originally possessed. The account of the cane given by President Heber C. Kimball follows:

"How much would you give for even a cane that Father Abraham had used, or a coat or ring that the Savior had worn? The rough old boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane made from the plank of one of those boxes, so has Brother Brigham and a great many others, and we prize them highly and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here I shall hand it down to my heir with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them. * * *

"If I had those relics of Abraham and the Savior which I have mentioned, I would give a great deal for them. In England when not in a situation to go, I have blessed my handkerchief and asked God to sanctify it and fill it with life and power, and send it to the sick; and hundreds have been healed by it; in like manner I have sent my cane. Dr. Richards (Willard B.) used to lay his old black cape on a person's head and that person has been healed through its instrumentality, by the power of God. I have known Joseph hundreds of times to send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds."

This of the Church organization in heaven:

"When you go into heaven, into the celestial world, you will see the Church organized just as it is here, and you will find all the officers down to the Deacon. Our Church organization is a manifestation of things as they are in heaven, and you are all the time praying that the Church here may be brought into union and set in order as it is in heaven."

—"Life of Heber C. Kimball", Whitney, 476-7.

AN OPEN LETTER
By Quince Kimball

Salt Lake City, Utah
October ,1945.

Mr. Spencer Kimball and the Kimball Committee

Dear Cousins:

I have looked through the Second Edition of the Heber C. Kimball History. I am pleased that you did not take out any of the words that Joseph Smith said to our Grandfather and my Grandmother, Vilate, on plural marriage and the wonderful revelation that came to them from God, and how nicely they went through life together, and how all my aunts loved her.

I was acquainted with many of the women, ate in their homes. Some of my uncles were only a few years older than I—Eugene, Washington Dos, and Whitney Dos. We all went to school together. Orson F. Whitney was our teacher. My brothers, Tom and David, and Uncle Heber's and Uncle Charley's children, and some of the Whitney boys and girls—we all gathered around the old home, and how we loved one another—days that never will be forgotten while life lasts.

I am well acquainted with the discipline of the L. D. S. Church. I am not trying to tell the Leaders what they should do. I claim a membership in the Gospel of Jesus Christ and I know there is no man who can take my Priesthood away from me—ONLY I CAN DO THAT, and I hope to keep on the Lord's side. I have a right to know when a principle has been cancelled or disfigured, and by what Authority. THE STANDARD WORKS OF THE CHURCH is my guide, and I surely want to live so that I can enjoy the Spirit of the Holy Ghost. I am after eternal life, and for many years I have known that every person has to make the grade.

Our Father in Heaven tells us He is no respecter of persons. Truth is what I want, and I want my children to be taught truth, and when any minister, regardless of what Church he belongs to, is preaching, I surely want him to stay with the Gospel facts, when he is preaching to my children and to my friends' children. That is where it is keeping me these days on the lookout to correct false teachings.

THE STANDARD WORKS of the L. D. S. Church tells me plainly not to put my trust in the arm of flesh, and this is the reason I am not afraid of Man, whether he may be a king, president of the United States, or even the President of the Mormon Church. Up to date, I have never seen a perfect man in 79 years. If I ever get into a condition that I can't get on my knees and talk to God as I would to my mortal father, then I'll know without doubt that I have missed the goal. To my mind come the words of Brigham Young:

"I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful lest they settle down in a state of blind self security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not."—Discourses of B. Y., p. 209.

I have always believed in the discipline of the L. D. S. Church. Till my father died, I knew nothing else. Morning prayer was clockwork in our home.

I think, my dear Cousins, when our Grandfather said, "A TEST, A TEST, A TEST!" would come to this people, in my mind, it is right here now. He said we would have to know the Gospel of Jesus Christ our own selves or we would not stand the test. That time has not gone by. Not more than three per cent of the people knew anything about Plural Marriage and only a fraction of them suffered by and through wicked men for the Principle, and the Test could not have been then for the majority of the L. D. S. people.

Now, almost every principle has been weakened, that was given by the Prophet Joseph Smith. The pure Gospel of Jesus Christ we have now sounding in our ears almost every day—Church Rule. I, for one, intend to enjoy the Four Freedoms that we have been fighting for, and that our relatives bled for. Truth is what I want. **Truth May Hurt,** but **Truth** will make all the world free.

There is not a Kimball I have ever become acquainted with that I don't like. They all seem to have a way of their own, male and female. Some of the men may swear, drink, or use tobacco, but they are true to their friends, and the great majority are honest, and in my mind, that is the first fundamental principle of the Gospel of Jesus Christ, and the Christian world better practice just that.

In conclusion, I want to say the cane owned by my Grandfather, which seems to be in question, belongs to my brother, Heber Chase Kimball, without any argument. Vilate is his Grandmother, the first wife of Heber C. Kimball, a real queen among the group, and loved more by her husband than any other wife he had—who went through all of the sorrows from Kirtland, Missouri, Illinois, and crossing the plains to Utah. She gave birth to ten children, and it's not likely, in the patriarchal order of things, that the cane, that had so much value, would go to a lady, wife, whose parents apostatized from the Church, and she never had faith enough to follow her husband to Utah, and had only one child, whom I have nothing but the greatest regard for—and his name is not Heber Chase, he could not be the heir and owner of the cane.

Heber Chase Kimball, the first one who received the name of his Grandfather, is the first child of the Third Generation, to receive the full name, and I want to say this, "That no man whom I ever saw, has more faith in a gift of that kind than the boy I have just mentioned.

QUINCE K. KIMBALL
227 N. 1st West Street
Salt Lake City, Utah.

RECOLLECTIONS OF THE PROPHET JOSEPH SMITH

(From Juvenile Instructor, 37:385)

Elder Levi Curtis of Springville, Utah, relates the following incident which, as he states, was told to him by one of the principle parties referred to:

"About the month of August, 1856, William D. Huntington and I went into Hobble Creek Canyon to get a tree or log suitable for making drums. After we had finished our labor and started for home, both of us riding on the log, our conversation naturally turned on the doctrines of the Church and experiences of the past, when the life and labors of the Prophet Joseph Smith were touched upon. The subject aroused into more than usual earnestness the mind and conversation of my associate.

"He said that in Nauvoo he lived in the family and worked for Joseph Smith at the time the Prophet had such a wonderful time with the sick, when nearly everyone was stricken down and he himself was among the afflicted and was one of those who were healed by the Prophet. He said he had been sick for some weeks and

kept getting weaker, until he became so helpless that he could not move. Finally he got so low he could not speak, but had felt perfectly conscious of all that was passing in the room. He saw friends come to the bedside, look at him a moment and commence weeping, then turn away.

"He further stated he presently felt easy, and observing the situation felt that he was in the upper part of the room near the ceiling, and could see the body he had occupied lying on the bed, with weeping friends, standing around as he had witnessed in many where people had died under his own observation.

"About this time he saw Joseph Smith and two other brethren come into the room. Joseph turned to his wife Emma and asked her to get him a dish of clean water. This she did; and the Prophet with the two brethren accompanying him washed their hands and carefully wiped them. Then they stepped to the bed and laid their hands upon the head of his body, which at that time looked loathsome to him, as the three stretched their hands to place them upon the head, he had by some means become aware that he must go back into that body and started to do so. The process of getting in he could not remember; but when Joseph said, 'Amen', he heard and could see and feel with his body. The feeling for the moment was most excruciating, as though his body was pierced in every part with some sharp instruments.

"As soon as the brethren had taken their hands from his head he raised up in bed, sitting erect, and in another moment turned his legs off the bed.

"At this juncture Joseph asked him if he had better be careful, for he was very weak. He replied, 'I never felt better in my life', almost immediately adding, 'I want my pants'.

"His pants were found and given to him, which he drew on, Joseph assisting him, although he felt he needed no help. Then he signified his intention to sit in a chair at or near the fireplace. Joseph took hold of his arm to help him along safely, but William declared his ability to walk alone, notwithstanding which, the help continued.

"Astonishment had taken the place of weeping throughout the room. Every lookeron was ready to weep for joy; but none were able or felt inclined to talk.

"Presently William said he wanted something to eat. Joseph asked him what he would like, and he replied that he wanted a dish of bread and milk.

"Emma immediately brought what he called for, as one may easily comprehend, every hand was anxious to supply the wants of a man who, a few minutes before was dead, really and truly dead! Brother Huntington ate the bowl of bread and milk with as good a relish as any he ever ate.

"In a short time all felt more familiar, and conversation upon the scene that transpired followed. William related his experiences, and the friends theirs.

"Joseph listened to the conversation and in turn remarked that they had just witnessed as great a miracle as Jesus did while on the earth. They had seen the dead brought to life.

"At the close of his narrative to me William Huntington remarked:

"'Now I have told you the truth, and here I am a live man sitting by the side of you on this log, and I testify that Joseph Smith was a Prophet of God!'"

THE THINGS THAT MONEY CAN'T BUY

And They Are Many

From "Human Culture Digest"

The late George Horace Lorimer, for many years editor of The Saturday Evening Post, once wrote these words:

"It is a good thing to have money and the things that money can buy, but it is good, too, to check up once in a while and make sure you haven't lost the things money can't buy. Here are some of them:

"Money can't buy real friendship—friendship must be earned.

"Money can't buy a clear conscience—square dealing is the price tag.

"Money can't buy the glow of good health—right living is the secret.

"Money can't buy happiness—happiness is a mental condition and one may be as happy in a cottage as in a mansion.

"Money can't buy sunsets, songs of wild birds and the music of the wind in the trees—these are as free as the air we breathe.

"Money can't buy inward peace—peace is the result of a constructive philosophy in life.

"Money can't buy a good character—good character is achieved through decent habits of private living and wholesome dealings in our open contracts with our fellow men."

A NATION

The Midgard Doctrine of 1949

A Nation is not a melting pot for all kinds of divergent races. Nor is it the proving ground for this or that ideology, for one form of government or another, for this or that economic system. A nation basically, is the breeding establishment of a certain if not exclusive then at least dominant type of people similar in major characteristics, such as make them suited for constructive interbreeding. When that particular type ceases to be dominant, then that nation ceases to be the nation it was, it becomes submerged and absorbed, though form and name may remain to deceive us about this nation's inglorious eclipse.

A Nation then is a race in the making, or in the unmaking, as the case may be. Man's possibilities here now lie woefully neglected, particularly among us Christianity-confused, biologically benighted Whites, with all our scientific and technical achievements, whither are we bound ourselves in the long run? What we need to survive, and to turn the dysgenic trend of our species into decent breeding, is A New Moral Code, based on recognition of biological realities, inspired by genetical idealism, and in line with long-range national wisdom. Nation, awake! Guard and improve your most precious possession, your genetical heritage!

I come to challenge this civilization because I have found it basically unsound, and no human achievement elsewhere can compensate for its genetical guilt.

EDWARD MIDGARD

ROBERT WAYNE EABY

We are pleased to note that our friend Robert Wayne Eaby, formerly of Salt Lake City, has taken up his residence in La Habra, California, and associated himself as co-editor of Human Culture Digest, which has been established and maintained for many years under the leadership of the talented Dr. John T. Miller. We wish Robert the best of good fortune in his new position and we congratulate Dr. Miller in securing the services of another live wire to help him in the managment and circulation of his worthy magazine.

A SUBSTANTIAL PROPHECY

Let us make no mistake. We are witnesses of and participants in a drama of planet-wide magnitude and major social consequence. A decrepid, shattered social order is slipping rapidly into limbo. A new social order is taking its place. It is as foolish, as wasteful, and as futile to try to retain the old order as it is idiotic to try to hold on to spring as April showers give place to May flowers, and June plantings ripen into July harvests.—Scott Nearing in World Events.

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

Devoted to Questions—Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY.

Vol. 14. **MARCH, 1949** **No. 10.**

EDITORIAL THOUGHT

NOVEL reading—is it profitable? I would rather that persons read novels than read nothing. There are women in our community 20, 30, 40 ,50 and 60 years of age, who would rather read a trifling, lying novel than read history, the Book of Mormon, or any other useful print. Such women are not worth their room. It would do no good for me to say, Don't read them; read on and get the spirit of lying in which they are written, and then lie on until you find yourselves in hell.—Brigham Young.—J. of D., 9:173.

PRESIDENT GEORGE ALBERT SMITH'S EDITORIAL

In the most excellent Editorial of President George Albert Smith, page 73 of the February "Improvement Era", the flood-gates of vital principles that all Latter-day Saints would do well to ponder upon and earnestly consider are set forth. The President said:

> **The question has often been asked: Is it possible that the boys and girls, the young men and women who have been reared in this generation of the Church would be willing to suffer the hardships, privations and trials that their fathers and mothers endured for the Gospel's sake? Would they leave their homes of comfort to people a new country in the interest of their faith?**
>
> **I say to you that if there has been planted in their hearts a knowledge of the divinity of this work as we know it, if faith has been given them by reason of our keeping the commandments of the Lord, if they have been taught to know that Jesus is the Christ and that Joseph Smith was a prophet of the Lord, then I say unto you, Yes! they would do what their fathers and mothers have done, take their places in the ranks of latter-day Israel.**
>
> **If it meant privation, if it meant sickness and distress, or even expatriation from home, there are hundreds and thousands of our sons and daughters, knowing this is the gospel of Christ, would, if need be, seal their testimony with their lives.**

We emphatically say Amen to this statement, "If there had been planted in their hearts a knowledge of the divinity of this work as **we know it**", stands to reason that they would prove true and faithful to their convictions; but to whom and by whom such teachings have been or are being imparted in this day? We are referring, as President Smith doubtless did, to the fulness of the gospel that Joseph Smith established on earth. He was most unmercifully persecuted for introducing the gospel and finally his life was forfeit as a result. There were thousands who followed him, repeating his example, who were driven to and fro, many giving up their lives and all going into bondage as a result.

The President said further:

Fathers and mothers, are you teaching your children this gospel? Or do you wait until they grow to manhood and womanhood, only to find that they do not comprehend it? Are you preparing the sons and daughters God has blessed you with to become messengers of life and salvation among the children of men? or are you neglecting them and permitting them to grow up thoughtless and indifferent regarding these things?

I am persuaded that if there are any children of Latter-day Saint parentage who depart from the faith, they are those who have not understood the meaning of the doctrines of Christ, who have not had instilled into their hearts faith in their Heavenly Father, and do not comprehend that it means eternal happiness to them to keep His commandments.

Further the President says:

"I have no fear for the boys and girls who are walking in obedience to the commandments they have been taught." But what commandments have they been taught? To receive the revelations of the Lord or the Manifesto of Wilford Woodruff with its numerous meanderings and interpretations. To accept the Manifesto would be a very simple expediency if that would fill the bill; but as the Lord said in the "Word of Wisdom" revelation,

All Saints who remember to keep and do these sayings WALKING IN OBEDIENCE TO THE COMMANDMENTS, shall receive health in their navel and marrow to their bones; and they shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not destroy them.

What are the commandments we are to walk in obedience to? One is Section 132 of the Doctrine and Covenants pertaining to the principle of plural marriage.

Brigham Young said, "It is the word of the Lord and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is true as that God lives. * * * The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others obtain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered them and they refused to accept them."—J. of D., 11:268-9.

And Jesus Christ said, "All those who will enter into my glory must and shall obey my law (plural marriage). I have not revoked this law NOR WILL I, for it is everlasting, and those who will enter my glory must obey the conditions thereof."

Thus we maintain that no man can revoke a commandment of the Lord which establishes His law. Whatever was the sincerity of Wilford Woodruff in issuing the Manifesto, it did not revoke the revelation that was involved. If the Lord instructed Wilford Woodruff to have plural marriage stopped among the Saints, why did not Wilford Woodruff have it stopped; why was plural marriages continued among the hundreds of Apostles and Saints in Mexico and other places? These are vital questions to which all the Saints are entitled to an answer.

The President states, **"I have no fear for those of not of our faith who are living up to the light that God has blessed them with, because according to the law received so will be they judged and held accountable."** NOR HAVE WE, but many of those who are living in the light that God has blessed them with, are now unchurched, sent to prison and in many ways are being persecuted for their faith which they are honestly adhering to. What about them, President Smith?

MISSIONARY WORK

In "World Press Comments", Deseret News—Church Section, January 26, 1949, we clip an item concerning the labors of two young missionaries working in Denmark. The one man particularly impresses us, Elder Gaylen Snow Young, a descendant of Brigham Young, our great Pioneer leader. These men apparently broached the subject of polygamy, the one saying his "grandfather, Brigham Young, had 26 wives." This subject brought to fore in the missionary field is significant. Our missionaries, we are led to believe, are instructed to evade that issue, treating it as though they are ashamed to own it as a part of the Gospel, but it was classed by Brigham Young as the leading principle of the Gospel.

While it is too sacred a principle to be badgered about recklessly in the world, among the corruption and filth of apostasy, we feel that our young missionaries should hold their heads high and proudly whenever the subject is broached; for there is no subject of the Gospel more important than this to be taught with intelligent zeal. We append the clipping to this article:

"MY GREAT-GRANDFATHER HAD 26 WIVES"

Kolding, Denmark

There is a ring at the door. One answers the bell, and before him there are two young men who ask for permission to talk with him. What do they want? Well, they come from the Church of Jesus Christ of Latter-day Saints, one of them explains in somewhat awkward Danish. Even if I generally turn people down who offer me sectarian tracts, and as I do to people who sell shoelaces and other things at the door, I hesitate in this instance. It is not the well dressed suits of the young men or their friendly, apologetic smile that does it. It is their eyes. They have "good eyes", eyes that tell that these young men themselves believe in the cause they serve. In the first place I cannot bring it into my heart to extinguish the light, that makes the eyes so bright—and then I am curious. What can these Latter-day Saints have to offer? And then I invite them in, and let them talk.

They are two of about 150 young Mormon missionaries who are laboring in Denmark. There are about 5000 such missionaries all over the world. These two have been in Denmark for 18 months. They have been doing missionary work in Kolding for the past eight months, and plan to stay here another year. One of them Gaylen Snow Young, a law student, 22 years of age, is a direct descendant of Brigham Young, the second president of the Mormon Church. In America, Brigham Young is considered one of the greatest pioneers and colonists.

When in Denmark we talk about the Mormons, we generally think of polygamy, and Brigham Young, who in the Mormon Church is considered a prophet, was both theoretically and practically an ardent follower of polygamy.

Here is one of his many descendants sitting before me, and when I mention polygamy, the young missionary smiles, and says: "It is true that polygamy has existed within the Mormon Church. My great-grandfather, Brigham Young, had 26 wives."

COMMENT

February 5, 1949.

The following is one of many letters of appreciation coming to TRUTH. Is it a trend?

Dear Bishop Musser:

Brother—You hit the nail on the head in your last edition of TRUTH. Every Latter-day Saint if such she or he is should ask herself or himself the question:

"Do I believe and fully accept Section 132 of the Doctrine and Covenants as the word of God? If the answer is 'yes' then you are in very deed a Saint in these latter days, but if you quibble and are not sure—then you have lost the spirit of the Gospel through false teachings and should be re-baptised to wash away every sin, yes seven times if need be and then be reconfirmed."

The leaders of the Church today are following a path of satisfied retirement, wealth and appeasement to the Gentiles. They are in very deed following in the exact footsteps of the

arch enemies of Joseph. You can name them—William and Wilson Law, the Fosters, the Higbee's, etc., It was these men who likewise rejected this revelation when shown to them and called Joseph a fallen prophet! Well, I ask you. The leaders today are saying the very same thing by trying to side-step, and to give false interpretations to the youth of Zion. Awake, Zion! Awake, leaders, in the midst of these mountains and do not forsake your Prophet, heaven forbid. I believe in Joseph the Prophet, **and every word he gave his people** and I appease no man beyond the word of the Prophet.

Sincerely,

THE INALIENABLE RIGHTS OF WOMAN

(Concluded)

"There is a law irrevocably decreed in the heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is in obedience to that law upon which it is predicated."—D. & C., 130:10-21.

There are laws pertaining to the telestial glory and laws pertaining to the terrestrial and the celestial glory. To participate in either of these glories one must live the law pertaining to that glory. Failure to live the law means failure to attain the glory. This must in the very nature of things be inevitable. The law is irrevocable.

Then there is a law that pertains to the Celestial glory. One cannot hope to reach this glory by merely living a telestial or terrestrial law. The Celestial law must be lived. This is positive. Then, "In the Celestial glory there are three heavens or degrees", says the Prophet, D. & C., 131:1. Each heaven or degree has its fixed law, which is also irrevocable. "And in order to obtain the highest, a man must enter into this order of Priesthood (meaning the New and Everlasting Covenant of Marriage). If he does not he cannot obtain it. He may enter into the other, but that is the end of his kingdom, he cannot have an increase."—Ib. 2-4.

One of the inviolable laws pertaining to this higher order in the Celestial glory, is acceptance of the New and Everlasting Covenant of Marriage. To reject this law one cannot possibly reap the reward. The law is unchangeable and forever fixed.

But why this law of the New and Everlasting Covenant of Marriage? It has reference to eternal marriage and unless a woman is married to a man eternally, the marriage is annulled by death—"until death do you part", is the prescribed contract. And since there is no marriage nor giving of marriage in heaven, the parties to such a compact must forever remain single and without eternal issue. Without issue in the eternities there can be no progress. Hence the law of the New and Everlasting Covenant of Marriage, a system of marriage that insures every man a wife or wives, and every woman a husband of her choice. Short of abiding in such a marriage the highest heaven or glory cannot be reached.

Then one of the inalienable rights of man consists in the privilege of entering the New and Everlasting Covenant of Marriage, and one of the inalienable rights of woman is to be permitted to marry a man of her choice, and seeking motherhood. This is simple and conclusive. There is no occasion of becoming indecisive or befuddled, for the law is clear. A man cannot hope to buy a Cadillac or a Packard car at the price of a Ford, nor to purchase an annuity for life by paying only one year's premium. Man gets what he pays for, no more and no less. If he wants a $25,000 home he must expect to pay for it.

If one starts out to "Multiply and replenish the earth, according to my

commandment, and to fulfill the promise which was given by my Father before the foundation of the world, for their exaltation in the eternal worlds, that they may bear the souls of men"; he undertakes a tremendous task, but a task that is workable to those who are willing to sacrifice and subdue.

The inevitable rights of woman leads not only to motherhood, but to having a husband of her choice—the choice of the father of her children. This she is entitled to, the Lord alone being willing; and though, under present laws, she is often denied this privilege it is still her heaven-given right, and those depriving her of it must most certainly assume the consequences. Her rights must eventually be awarded her.

Since legislation has always been in the hands of the male portion of the globe the rights of the female have not been closely guarded. The women being designated the weaker sex, men have dominated over them, and when legislating, they generally legislate for their own selfish interest. Motherhood is placed secondary on the agenda.

While men are freely forgiven by society for sex sins, women are renounced by their sex and by society, generally cast out and often driven into the depths of debauchery and death.

Why should a woman who errs sexually suffer more than the man who instigates her downfall? She generally is the least to blame, for her error is in response to a deep, and to many, an incomprehensible urge to motherhood, while the male is out pure and simple for sexual pleasure and, after obtaining which, he nonchalantly pursues his course in life without thought or regret for his act.

Mormonism has but one standard of purity and morality, applying to both sexes. "What's good for the goose must be good for the gander." Each sex is blessed or damned by their actions. There can be no salvation for a man who ruins a woman, and the woman who is ruined will be judged by the great Jurist in accordance with all the circumstances in her case.

With Mormonism, Celestial or plural marriage, men are under a single standard of morality; it is an absolute requirement for God will not tolerate unchastity; an unchaste person cannot enter the kingdom of heaven under any circumstance.

Why then, should men, who have perfect freedom in the marriage relation, object to women having like freedom? Why should a man proudly parade his family before the public and inferentially condemn "spinsters" who he helped to make them so because they are not married and have no children?

What man is there who would marry a woman in monogamy who was repugnant to him? Then why compel a woman to marry a man who is inimical to her? And since there are more marriagable women than there are men who are yet unmarried, without the principle of plural marriage, many must inevitably remain single and childless.

PRISON REFORM

(Concluded)

It may be interesting to note the average prison population in the various State Institutions at the present time (June, 1948), as reported to TRUTH:

State of Washington	1580
State of Oregon	1250
State of Colorado	1219
State of California	*9645
State of North Dakota	230
State of South Dakota	400
State of Oklahoma	2000
State of Utah	500
State of Pennsylvania	2371
State of Ohio	*8291
State of Nebraska	720

*Includes females.

Our six brethren who were taken to the Federal prison camp at Tucson, Arizona, on a Mann Act conviction (but because of plural marriage) were assigned to that camp as trusties; yet the blundering officials who conducted them from Denver to Tucson had them strapped together with leg-irons and handcuffed. They were forced to ride that long distance in pain and distress to gratify childish officialness.

These were men that if tickets had been purchased for them on the railroad, they would have made the trip safely without guard.

Such treatment does not insure good feelings toward the law, the officers who administer it and toward loyalty for penal institutions, and shows a woeful lack of human understanding.

It is reported that when these men reached the prison camp, the receiving officer said to their conductors. "Take the irons off these men; we do not treat our men that way here." They were set loose to roam the prison yard without gate or walls.

Incidentally it didn't increase our love for the officers and the courts when some 40 of us were arrested for Polygamy, and when some 20 of us were handcuffed March 7, 1944, in the Church crusade against plural marriage, and marched to the Federal building to enter our pleas. A penny postal card requesting us to appear at a certain time would have answered the purpose. Laws and courts are not instituted to embarrass citizens. Under American jurisprudence, a man is presumed to be innocent until proven guilty by a jury of his peers.

Of course the arresting officers were not supposed to know the character of the men and women they were taking into custody. They might be desperate characters, and perhaps the U. S. army would have to be called out before the job could be finished. As it was, four or five officers, heavily equipped with artillery, accomplished the job in the case of each defendant.

That the officers made monkeys of themselves and warranted the contempt of all sensible men is a foregone conclusion, but this is not to be wondered at from the tales that were doubtless told them by their persecutors before their arrest. But some degree of saneness should be displayed when officers are taking their peaceful neighbors into custody for an alleged offense that can only be an offense because the laws so decree it. As we have stated, a penny post card would have accomplished the trick, yet an arrogant display of authority and a rare public exhibition of audacity would have been lacking.

Too often our public prosecutors work on the theory that the more convictions they bring about the higher is their record as a faithful and efficient public servant; oftentimes claiming a high percentage of convictions as a reason for re-election to office. This, we consider poor morality and practice. The law presumes every person arrested innocent until proven otherwise, and it is equally incumbent upon public prosecutors to defend a person's innocence as well as prosecute his guilt.

We, of course, appreciate the fact, and we recommend it, that prosecutors in Utah as a rule are loath to initiate a case before a thorough investigation by questioning complaining witnesses, and until they are satisfied the law has been broken and that due proof will be forthcoming in the trial. But this is not enough. Complaining witnesses are too often prejudiced; they do not like the defendant—his religion, his business or his social standing are not to their liking. They often perjure themselves in order to get even with a neighbor. Private pique too often forges the chain of circumstantial evidence. And here is where the public prosecutor should intervene and show as much diligence in defending the in-

nocence of the accused as in prosecuting him for an alleged wrong.

A noted example of this theory is outlined in "The Perfect Case" as treated in TRUTH (Vol. 11:336), wherein Attorney Homer S. Cummings, later Attorney General in Roosevelt's Cabinet, defended the innocence of a man accused of murder. Here an unfortunate victim of circumstances was on trial for murder. The evidence was overwhelmingly against him. His alibi was woefully lacking. However, in summing up the evidence, Mr. Cummings stated:

> **There is no evidence that this prisoner was subjected to any physical violence or any form of torture commonly known as the Third Degree. My own view was that, if the facts were subject to verification, the accused was undoubtedly guilty. . . . But it goes without saying that it is just as important for a state's Attorney to use the great powers of his office to protect the innocent as it is to convict the guilty.**

The prosecutor then skillfully dissected the testimony of all the witnesses, showing the defendant, a total stranger without friends or influence, to be innocent of the crime, and a verdict of "not guilty" resulted.

Better a dozen criminals should go free than one innocent man should be wrongly convicted and subjected to unjust punishment. And even when a defendant pleads guilty, throwing himself upon the mercy of the court, the judge should seek means to show mercy where there is a possible chance without outraging justice. This can be done under the laws of Utah, either by granting probation or suspending all or part of the sentence as circumstances warrant.

A case in point is that of the fifteen men, the victims of the Church crusade of 1944-1949, and who pleaded guilty to unlawful cohabitation before Judge Van Cott. Before sentence was pronounced the Attorney for the defense presented to the court a list of 886 cases of sexual offenses, a large portion of them adultery, by respected citizens of Salt Lake, during 1943; many of them married people and parents. Their crimes were adultery, breaking up homes, licentiousness, disease-spreading, and they were quietly fined from $5.00 to $50.00 and turned loose to continue their forage on society. Their cases were kept out of the press. While these fifteen caught in the Mormon Church crusade were only guilty of living the Mormon religion as it had been taught and lived in the Church since 1852. They cared for their wives, supported them, educated their children; and these men were sent to the Penitentiary for five years and many of their families forced on to public relief.

In this case we feel the judiciary used very poor judgment, a judgment that by all means should be corrected. If such a woeful lack of wisdom and justice are displayed in this case, what about the some over 500 cases now in the penitentiary? Hence our recommendation that all criminal practitioners, including judges and keepers of prisons be compelled to spend time in the regular routine of prison life before being admitted to public office, to better prepare them to dispense justice.

In the Utah penitentiary there are first defaulters — young men, some even younger than eighteen. On August 16, 1945, three young men were brought into the institution, reported at 15, 16 and 19 years of age respectively. Dr. Horton was reported to be much annoyed, saying his post there was not to take care of kindergartners. These "first timers" are placed on the "grade" as "fish" for the first ten days, not being permitted to go into the yard, until their blood tests had been determined. They are finally turned out to mingle with the most hardened of the institution's criminals. The result of such close contact must be obvious. Place a couple of rotten apples in a peck of good apples and how long before they will all be rotten? As with apples so with men.

It is the work of our public institutions to rehabilitate men, not ruin them. These young men soon learn "the ropes"—that it is the language of the underworld to "dummy up", and "play the game" with the other convicts. They mingle with them, gamble with them, and develop other immoral habits that forever after smirch their characters. When they come out of the institution they are apt to be hardened and unyielding, while older men, through years of confinement, have a greater tendency to mellow and become law-abiding. They have "played the game" and become tired of it.

There should be means of segregating these young men, and all "first timers" from the other class. Give them a fair chance at reformation without such great odds against them.

Young men are more susceptible to learning trades and professions than the older convicts; and opportunity for this should be afforded them. A correction institution should be equipped to correct people who are on the wrong track.

We are aware of the fact that when men are paroled the parole agents do much towards guarding them from former errors, helping them to get proper employment and to retain it. These agents are apparently conscientious men, and they treat their charges with due respect, being broad and liberal in their attitude.

On the question of education, we were told that formerly school was conducted within the walls. Why it was not continued we did not learn, but we are sure there is ample ability among the inmates to teach many trades and professions, besides grade school classes.

During the summer and fall of 1945 the farm was largely cared for by our group of fifteen, who also were the principle workers in the cannery. Their labors, besides supplying the prison kitchen with vegetables of all kinds, canning approximately 50,000 gallons of apricots, peaches, pears, prunes, beets, apples, corn, carrots and tomatoes. We picked and cured in some 20-50 gal. barrels of cucumbers and onions and made sauerkraut, topped and bagged 250 bu. of onions, made dozens of headgates for the "point of the mountain" farm and a dozen or so benches for the outside yard.

In our group was a doctor, a carpenter, tile setter and cement workers, several gardeners and farmers, an insurance agent, an auto repair man, real estate broker, a tailor, journalist and a historian.

Among the officials of the Utah Penitentiary whom we remember with deep respect and good feeling, men of strong characters and grandly human, men who mingled with the more or less static and rigid rules of the institution, the "milk of kindness", are:

The Warden, John E. Harris.
Big, fatherly guard, "Jim" Bigler.
Captain of Guards and Supt. of Cannery, "Bay" Smart.
Turn-key, Lyman M. Sherwood.
Captain of Guards, Clarence W. Dent.
Guard, James H. Davis.
Auditor George H. Carman.
"Father" (Rev. J. P.) Morton.
Dr. Walter H. Horton.

Governor Herbert B. Maw always displayed a kind and patient consideration toward our requests.

Oscar E. Lowder and W. Keith Wilson, our parole agents, whose treatment of the parolees has been all that could be desired.

Human betterment will come by changing systems of human relations and the lives of the people. Human nature can be improved by improving heredity and environment.—John T. Miller.

BACKSLIDING IN HEART

(Contributed)

The history of every person is one of loss or gain. The law of life is progress or degeneracy. There are two principles in every breast, a progressive and a retrogressive principle, and when that progressive principle ceases to work, that minute the retrogressive principle begins; hence we are going forward or we are going backward.

Somebody said we need not stay where we are; there are no stationary positions in life—physical or mental, or spiritual; we are incapable of permanence. Life is not built on a level; it is built on an incline so that when we stop climbing we are likely to slip, and that slip may result in a slide.

Religion, when we get it, does not give us any fixed state above which we cannot rise nor below which we cannot fall. All life is subject to evaporation, decay and death, and all life will die except it be fed. No organism, be it ever so complete, can sustain itself. This heart backsliding is no new thing, though it is a needless and distressing thing indeed. Some tell us that they do not believe in backsliding, they believe "once in grace always in grace". Well, it seems that we believe in backsliding, otherwise we are practicing something we do not believe in.

There are just two kinds of backsliders, the external kind and the internal kind. My text calls attention to the internal kind and I will, of course, speak on that kind. In speaking of heart backsliding, I will call attention first to the causes of it; then I will speak of the process of it; then of the evidences of it.

Speaking now of the causes, I will confine myself to three. The first one I mention is inaction or idleness or laziness. It is a scientific and spirtual fact that idleness is a prelude to death. There is a law in the natural world that operates like this—it is use or lose.

Down in the Mammoth Cave, three hundred feet from the surface, is a little river, the Echo River. You can get in a little skiff and ride out on that river, and there are plenty of fish in there with no eyes. There is a place for eyes, but no eyes. There is a law in nature that operates like this—it is use or lose. That same law operates in the spiritual world; it is use or lose. Many a fellow lost his religion because he did not do anything with it. Religion is one thing that you have to give away in order to keep. We are not only to be negatively good, we are to be positively righteous; we are not only to be good, we are to be good for something; we are not to be so "heavenly minded" that we are of no earthly use.

God has not only saved us from something, he has saved us for something. I am a little afraid that there is too much of an attitude that salvation is something to be enjoyed and not shared. Now if there is anything we need it is positive Christians. We have plenty of the negative kind. A negative Christian's religion consists of what he doesn't do, and too much of that will put too many do-nothings on our hands.

The church isn't suffering nearly as much from sinners on the outside as it is suffering from lazy, indifferent, good-for-nothing, worldly-conformed, professors on the inside.

You will find two classes of people in every church—those who lift and those who lean, and you will find fourteen leaners to every three lifters. Most of the work being done in the average church is being done by twenty-five per cent of its membership. The rest of them are sit-down strikers. You thought the sit-down strike was a new thing. Not so; the biggest sitdown strike ever known is not in some industrial organization, it is on in the churches of our country.

Some get on their knees and pray, "O Lord, what wilt Thou have me do?" when at the same time they are hoping the Lord hasn't any jobs to let. They pray a good bit like the old colored man did. He got down on his knees and prayed, "O Lord, use me Lord; but if you don't mind, use me in the advisory capacity."

There are a lot of people who are willing to give God their mouths who won't give God their feet. God would like your feet awhile, He has too much of your mouth.

You can profess more religion in three minutes than you can live in three years. When you stand up and tell the world you are saved and sanctified, you have said a mouthful. You have said something that will keep you humping to back up, and the great majority haven't backed it up. The people have made such a mess of demonstrating it until it has been brought into ill repute everywhere. Some of us have prayed but it was like the fellow who prayed, "Now, I get me up to work, I pray thee, Lord, my soul to keep; if I should die before I wake, I pray thee, Lord, my work's all right." "But", he said, "one day, I woke up, and ever since I woke up I have been praying that prayer differently. I have been praying it like this: 'Now, I get me up to work, I pray thee, Lord, I will not shirk; if I should die before the night, I pray thee, Lord, my work's all right.'" I am satisfied that if you get up to work instead of lying down to sleep, it will put meat on your bones and it will put joy in your heart; it will put power in your life and enable you to be a blessing to those about you.

I will say right now that entire satisfaction is more than feeling happy twice, and then sitting around the rest of the time, watching our experience to see that nothing happens to it. About all one-half of the professed followers of Christ in Cincinnati are doing tonight is to sit around, smell the coffee, watch the bacon fry, and get down on their knees and pray for God to save a lost world, when they are actually loafing on the job. They call that religion, but it isn't. It is mere sentiment, and there is more sentiment to the square inch than there is honest-to-goodness, wholehearted dedication and consecration of everything we have.

Now let me give you the second cause for this backsliding, that is, putting second things first. Christ said, "Seek ye first the kingdom of God and his righteousness", and everything needed would be added. The adding process will go right along as long as you do that thing; but when you reverse it and begin to put second things first, the drift is on, you have started to decline. I have noticed this, that the persons who put Kingdom interests first never have any trouble with this declension.

There are four epochs in the life of the church; namely, inwardness, outwardness, worldliness, worthlessness. The first is that of inwardness, and the church in this epoch was putting first things first: prayer first, the Bible first, salvation first, the church first, spiritual things first. In this epoch the church was putting the emphasis on the internal, on the new birth, on cleansing of the heart; and so long as they did it they went up the road with leaps and bounds.

But the church moved out of that epoch eventually into the second, that of outwardness. The drift has always been toward the outward, toward the external, toward Judaism, toward ritualism, and toward Pharisaism. The more a church backslides and loses the internal, loses the joy out of the heart, the more the emphasis is put on the external. Throughout the religious world the emphasis is more on the secondary than on the primary, more on

the external than on the internal, for the new birth is laughed at by the great bulk of the world, and the many who did once accept it now boo at it and think there is nothing to it.

Then the church moved into the third epoch, that of worldliness; and it is true that we are certainly in that epoch right now. Uncle Buddy said a long time ago, "The world can no longer join the church, for the church has joined the world." They chew off the same plug, and smoke out of the same pipe, drink out of the same cup, and dance on the same floor, and ride on the same goat, and read the same novel, and dress of the same fashion plate. It would take a mighty shrewd observer to detect any difference between the great bulk of the church people in Cincinnati tonight and those who are outside. I myself, think that an addition to the church should mean a subtraction from the world. I don't think anybody has a right to be counted in both places.

Yes, God must be first. There is an infinite distance between first and second. Mathematically speaking there may not be. To make God second is idolatry; God must have first place or he will not have any place. God refuses to be a side issue in any man's life.

Some time ago I resolved that I would put God first in my reading. Yes, that means that every day I am going to read my Bible before I read a newspaper or before I read anything else. I resolved I was going to put God first in my conversation each day, that means I am going to talk to God in the morning before I talk to anyone else, and I am gaining ground since I made that resolve. There is such a thing as putting first things first, and you will be happier if you do it. May God help us do that, and resolve to do it right now, and then make good on it, and it will result in great blessing to your heart.

Now take the third cause for this backsliding. I have incidently hinted at it now, so I will say but little about it. The third cause is neglect. Neglect is the cheapest and costliest thing we have anything to do with. Neglect is certainly making great inroads on our spirituality. It is not so much what we are doing that is starving and stunting our piety. It is not so much what we are doing that is filling our souls with creeping paralysis, and taking the light out of our souls until our faces begin to look like blown-out lamps. It is not so much what we are doing that is depleting our spiritual vigor and arresting our spiritual growth and sapping our spiritual foundations and destroying our soul-saving tendency. It is not so much what we are doing that is leaking our steam and breaking our belts and clogging our machinery and giving us hot boxes and blownout cylinder heads. It is not so much what we are doing that is stopping the choir birds from singing in the forest of our soul, and the flowers from ever blooming, and running brooks from flowing across the sparkling pebbles of our soul, half as much as the things we are leaving undone. I honestly believe that the sin of omission is robbing us of the glory.

Now let me speak briefly of the process of heart backsliding. There are three things I would like to say about it. The first thing is it is gradual. No moral collapse comes all of a sudden, nor does it come as an accident. When you see a man who was once a Christian, standing shamelessly on the mountaintop of impiety or wallowing in the miry pit of vice beneath, you may safely assume that that fellow has been worming his way in that direction for some time, and that the sudden outward change in his life was preceded by gradual inward preparation. He didn't go down with one leap.

It took five jumps for Peter to hit the bottom. He started with the feeling of self confidence, that led to neglect

of prayer, and that neglect to pray put him to following afar off and then we find him warming his hands at the enemies' fire, mixing up with the world, then we find him down and out, and denying his Lord with a curse. No man backslides first in his feet, he always backslides first in his heart. The man who goes down does not go down all of a sudden; he started five years prior to that when he quit reading the word of God, when he quit having his secret prayer, when he quit going to midweek prayer meeting, when he quit trying to save someone to the Lord Jesus Christ. No; we backslide gradually.

Some trees are blown over suddenly, but on investigating you will find many times that it was not suddenly; no more than the one I investigated out in South Dakota. The tree had been blown over. I had been noticing it for a week and was admiring it; it was so great, so grand, so symmetrical. But a big storm came and blew it over. It had stood the blast of fifty winters, no doubt, and I said as I saw it lying flat as I went by, "That tree went over suddenly." Then I said, "No, it didn't, and upon investigating I found dry rot had been going on in the trunk of that tree for at least thirty years, until it was practically hollow. You would have said it was a perfect tree and never have known there was a thing wrong.

And so it is with backsliding. The backsliding is so gradual as to attract no attention until, like the crisis demand made on that tree under which it finally went down, the crisis demand will be made on you, and because of dry rot, because of lack of strength or one thing or another, you can't resist, and will go down.

Let me say a second thing about process, it is deceptive. Not only gradual, it is deceptive. It is deceptive because it is confined to the heart life. It is said of Samson, "He wist not that the Lord was departed from him." There is such a thing and you all know it as an unconscious drifting from God, and the unconsciousness of it is its greatest peril. The Christian life rarely ever falls to gross immorality. It nearly always comes about by unconscious and insensible degrees, never by a blowout; it always comes about by a slow leak. As a rule no one backslides deliberately or wilfully. As a rule the backslider in a little way by neglecting duty, tapering a little here, trimming a little there, and compromising a little here, until the heart is in that condition where that wonderful love has gone out of it, just as it did in the church at Ephesus.

If this backsliding state is not arrested; if there be no impartation of new impulse; if we reach not a reconstructive crisis, we will drift on and on and out into a state of formalism that will be something fierce; and then maybe farther out into outbroken sin, and maybe into a devil's hell at last.

Then the third thing about the process. It is not only gradual and it is not only deceptive, but it is relative. It is relative to past experience. To illustrate: Here are A and B. A's spiritual thermometer, we will say, on Sunday, registers 800, and B's on Sunday registers 400. But on Wednesday, that is only three days, A's, which was 800, drops to 400; B's, which was 400, jumps to 800. In those three days' time B advances, while A in the same number of days declines. And so it is with you and me, if ever our spiritual thermometer registers 800, but because of a little neglect here, and a little carelessness there, it gets down to 600, then you are backslidden to that extent.

I will say this, too, that you may be wholly backslidden in your heart and not backslidden in your life. The surface appearance of your life may be as good as it ever was. It was with the church of Ephesus. Christ commended that church for four things: for its patience, for its service, and for its orthodoxy, and for its faithfulness; yet he

said to them, "I have somewhat against you, because you have backslidden in heart, you have lost the principle thing in religion, namely, love." He tells them to repent and do their first works over.

You may be just as faithful in going to church, in going to prayer meeting, in reading your Bible, and you may be just as radical a prohibitionist, and you may be just as strict in your Sabbath observance, and you may be just as careful about tithing your income, and you may be adorning your body in just as plain and modest apparel as you ever did, and yet at the same time be backslidden in heart.

Let every one of us ask ourselves these questions: "Have I ever had a better day religiously? Did I ever walk more closely to my Savior? Did I ever live on a higher plane? Did I ever have more consciousness of God? Did I ever have a keener witness of the spirit to the cleasing of my soul? Was there ever a time when I had more desire for secret prayer? If so, you are backslidden tonight just to that extent. If you feel at all that you are not where you ought to be, and that you have seen a better day than you are seeing, then I pray that you will go tonight and make a new covenant with God.—Foreman Lincicome, May 27, 1946. Delivered at a Camp Meeting.

REPERCUSSIONS FROM THE MISSION FIELD

The flippant manner in which some of our Mormon Elders refer to the sacred principle of plural marriage is illustrated in an article in the Millennial Star, a Mormon publication, for September, 1948, under the caption, "One Wife Enough".

"You feel", talking to the Rotarians, "that one wife is enough? Well, so do we in Utah", said Elder A. Ray Rawlson of the Mormon Church when he addressed Rotherham Rotarians on "Utah" Wednesday.

"Some people thought that Mormons had many wives", he continued, and while he had to admit that at one time polygamy was practiced by the men of Utah, it had not been done for the past fifty years. It is now against the law to commit polygamy and men were now sent to goal (jail) and excommunicated from the Mormon Church for doing so. There were men serving prison sentences for polygamy who had been sentenced by Mormon judges. * * * Rotarian, the Rev. W. Budd, thanked the speaker.

"Mormonogany"

Whilst at one time polygamy was practiced by the men of Utah, it had not been done for the last fifty years, and it was now against the law to have more than one wife—vide "The Advertiser", June 26th.

"I always thought the Mormons had
A multitude of wives,
But now I find that Utah men
Live ordinary lives.

"They're just plain ordinary men,
And not of sterner stuff,
Who find that one wife can often be
Much more than quite enough."

At a preparatory class for Mormon Missionaries in Salt Lake City, held recently, the question was asked, "When the people among whom we are proselyting ask about polygamy what should be our answer?" The teacher then instructed, "Tell them it has not been practiced among the Mormons for more than fifty years. If they continue the question, tell them that at most only about 3 per cent of the Mormon people ever practiced it."

If plural marriage is a divine principle what matters it if it has not been practiced for over fifty years, or that only about 3 per cent or even one-half of one per cent of the Mormon people entered into it? Is it true that but few entered the principle? Prove it to be false. Or that it has not been practiced for over 50 years in Utah?

We are completely exasperated and

disgusted at the lack of depth of our Mormon Elders when this subject is involved. The principle is either true or false, and our Elders should either be men or mice and act accordingly. If it is true it should be defended with our lives. If it is false then Mormonism, with its founder, Joseph Smith, must fall and our religion is not worth the ashes of a rye straw.

If the principle is true, as all true Latter-day Saints must admit, then what is to be accomplished by our wishy-washy attitude? Suppose a member of the First Presidency of the Church does claim "that there is not a drop of polygamous blood in his veins". If he wishes people to believe him to be a pure Gentile, what of it?

If we are men why not stand up for this principle of life and salvation, and not be weak saplings; why not tell the people honestly that the law of Celestial or plural marriage is a law of the Priesthood (See "A Priesthood Issue" at the office of TRUTH Publishing Co., Salt Lake City, also D. & C., 132:28, 34, 61, 64). Tell them that the Church accepted the law as a tenet in 1852, and ambitiously proclaimed it until 1890, when it renounced the law and threw it back into the laps of the Priesthood; that it is an eternal law of the Gods, and only obedience to it will assure an exaltation in the presence of the Father. Tell the truth conscientiously and nobly! and leave those who wish to reject the law do so to their own destruction.

Plural marriage is a higher principle and should not always be taught to the laity, but it should never be apologized for, nor permitted to be trampled upon by weak, wicked, shallow men who are too blind to see the virtues of it and accept its responsibilities. True, if the truth is told about plural marrage there will be many fewer converts to Mormonism; but what of that? Better have one true Latter-day Saint than a whole regiment of latter-day sinners claiming to be Saints.

THE PROPHET JOSEPH SMITH AND THE POTTOWOTAMIE CHIEFS

Their Meeting on July 2, 1843

(From Juvenile Instructor, 27:728)

The following conversation between the Prophet Joseph Smith and some Indian chiefs and braves, will no doubt, be of interest to our readers. We therefore produce the same in these columns:

The Indian orator arose and asked the Prophet if the men who were present were all his friends. The answer was "yes".

He then 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 is but few of us left. The white man has killed us and shed our blood, until it appears there would be no Indian left. We have talked with 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 the Prophet 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."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected, and shed tears. He arose and said unto them: "I have heard your words. They are true. The great Spirit has told you the truth. I am your friend and brother and 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; but they left the great Spirit and would not hear his words and 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 would 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: 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 take home with you."

When the Prophet's words were interpreted to the chiefs, they all said they were good. The chief asked how many moons it would be before the great Spirit would bless them. Joseph told them it would be a great many.

At the close of the interview Joseph had an ox killed for them, and they were furnished with more horses, and then went home satisfied and contented.

PEACE IS MORE THAN A WORD

The word PEACE has been printed billions of times, uttered in billions of prayers, spoken millions of times over the radio and voiced thousands of times by every member of the human race in all the languages of earth. And still we have wars.

It is high time to consider that peace is more than a word. It is more than a spot of ink on a piece of paper, or a sound on our lips.

Peace is everything that makes life worth living.

Peace is God on both sides of the table in a conference.

Peace is good will in action.

Peace is world-wide neighborliness.

Peace is cooperation and team-work; it is pulling with people instead of pushing them around.

Peace is sanity and common sense in human relations.

Peace is open-mindedness. It is a willingness to listen as well as talk. It is looking at both sides of a situation objectively.

Peace is patience. It means keeping our tempers, rising above petty irritations, taking the long-look. It means keeping our shirts on and giving time a chance to work its magic.

Peace is having the courage and humility to admit mistakes and take the blame when we are wrong.

Peace is international courtesy. It is good sportsmanship in world affairs.

Peace is tact, and tact has been defined as the ability to pull the stinger of a bee without getting stung.

Peace is vision. It is being big enough to give up small individual advantages for the universal advantage of a warless world.

Peace is using the Golden Rule as a measuring stick in solving world problems.

Peace is the open hand instead of the clenched fist. It is tolerance and understanding toward men of every class, creed and color.

Peace is a mighty faith. It is a radiant belief in the potential goodness and greatness of men. It is a dynamic confidence that war can be abolished forever.

Peace is a thing of the heart as well as the head. It is a warmth, a magnetism, that reaches out and draws people together in a common purpose.

Peace is top-level thinking, feeling, acting. It is rising above tanks, planes and atom bombs as a way of settling disputes.—The Silver Lining.

Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened.—Winston Churchill.

IF I WERE BOSS

If I were boss, I would like to say:
"You did a good job here today."
I'd look for a man, or girl, or a boy
Whose heart would leap with a thrill of joy
At a word of praise, and I'd pass it out
Where the crowd could hear as I walked about.

If I were boss, I would like to find
The fellow whose work is the proper kind;
And whenever to me a good thing came
I'd ask to be told the toiler's name,
And I'd go to him, and I'd pat his back
And I'd say, "That was perfectly splendid, Jack!"

Now a bit of praise isn't much to give,
But it's dear to the hearts of all who live;
And there's never a man on this good old earth
But is glad to be told that he's been of worth;
And a kindly word, when the work is fair,
Is welcome and wanted everywhere.

If I were boss, I am sure I should
Say a kindly word whenever I could;
For a man who has given his best by day
Wants a little more than his weekly pay.
He likes to know, with the setting sun,
That a boss is pleased with the work he's done.

—Anonymous.

THE HEART OF A GIRL IS A WONDERFUL THING

What is the heart of a girl?
Is it something that's given to swing?
Oh! Be it whatever it may,
The heart of a girl is a wonderful thing.

What a precious gift man can obtain,
And It's something that to him brings
Love, joy and perhaps fame
'Tis the heart of a girl, a wonderful thing.

If you be a gambler, or maybe a cheat,
When a girl comes along, ah then,
If she gives you her heart, you'll fall at her feet,
For the heart of a girl is a wonderful thing.

A heart that's wonderful and true,
A heart that's ready to sing,
Except that heart there's nothing for you,
For the heart of a girl is a wonderful thing.

If you want to be happy and gay,
Listen to me, my friend,
Get the heart of a girl today,
For it is a wonderful thing.

It will wipe away all sadness,
It will wipe away all pain;
It will bring you joy and gladness,
For the heart of a girl is a wonderful thing.

"Some people are like buttons—always popping off at the wrong time."

BUT I'M NOT BOSS

But I'm not boss, just part of the mob.
It's hard as gout to hold my job.
Whenever his back is turned my way
I stall and shirk, or sleep, or play.
The sun and rain my muscles irk.
It's worse than plague to have to work.

I hate to tell, but truth is best,
I shun my work and steal my rest;
I knock the boss, the great big slob,
And crab and wish I had his job:
Down in my heart I know I'm wet,
And yet, and yet, and yet, and yet?

No, I'm not boss. It's just as well,
His tides of trouble rise and swell,
Storms in the offing, both fore and aft
Take a heart of gold to steer his craft,
And I've no right to steal his jack
Because he fails to pat my back.

My shift's eight hours. Eighteen's his grind,
When I miss fire he's kicked behind.
Then while I whistle, and whittle, too,
My boss takes the toe of his boss' shoe.
No, I'm not boss! If I were he
I'd can the likes of lazy me.

A. Question.

A successful man is one who has lived well, laughed often and loved loyally;

One who has gained the respect of his neighbors, his friends and his competitors;

One who loves children and dogs and horses;

One who loves flowers and music and poetry;

One who never lacks appreciation nor dodges responsibility;

One who tries to make the whole world better by improving everything near to him;

One who expects much and hides his disappointment when it cometh not;

One whose life is an inspiration and whose memory is a benediction.

The managing editor was very explicit in his instructions to the cub reporter, and among other things he emphasized that names must be obtained in writing all items—"in fact", he continued, "names are essential".

Later the cub reporter handed in the following item:

"Last night, lightning killed three cows belonging to Ike Davis, northwest of town. Their names were Rosie, Isobel and Mabel."

"This bed", said the antique dealer to an unbelieving prospect, "belonged to my great-great-grandmother."

"Yeah? One of the beds Washington slept in, no doubt."

"Very likely, sir . . . though of course, you'd never get grandmother to admit that."

TRUTH

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

VOL. 14. APRIL, 1949 NO. 11.

POLYGAMY

By Elder A. Milton Musser

(Traveling Elder in Pennsylvania, United States, 1877)

Polygamy and Monogamy Compared—the Bible Generously Sustains the Principle—So Do Biology and Social Functions—The Principle One of Religion With the Latter-day Saints

The average American, when he meets a "Mormon", must first know all about his domestic relations.

With us marriages are consummated for eternity as well as time. The same holy Priesthood and authority that baptizes a person for the remission of his sins, also seals the wife to the husband forever.

Godly marriages, plural or single, means healthy, beautiful offspring, and never-ending companionship. Our system is Scriptural, natural, and consistent. It promotes longevity, gives every woman a husband and home, and multiplies the "noblest work of God" by filling the earth with joyous, robust children.

A prevailing idea is that its practice encourages excess and license. This is a great mistake, the opposite to this obtains. The restraints of our religion are rigid and inexorable. In the rare examples of infidelity that arise in our midst, as a rule, we load most of the responsibility upon the man, and make him assume the heft of the odium which attaches to the sin. The helpless woman is not tabooed and cast off with her innocent child, homeless and friendless, to wander of necessity into deeper infamy and shame, and the man turned loose to make other victims; he is made to take her, provide for her, live with and respect her as he agreed to do before her humiliation.

We are not here to advocate the practice of polygamy, but to defend it. To attempt its advocacy in a country where a soul destroying imitation and its twin sister polyandry already prevail to a fearful extent, would be a work of supererogation.

It is not generally known that polygamic marriage has been the rule and not the exception with a very large majority of the human family since

"There is a mental attitude which is a bar against all informations, 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."

Adam; and that our modern system of monogamy had its origin in Pagan Greece and Rome, which were dissolute beyond description. (See Hist. and Ph. Marriage, pub. by James Campbell, 18 Tremont St., Boston).

When the census of Isreal was taken by Moses (See Numbers), there were in the neighborhood of 30,000 families, and 2,500,000 souls, which makes an average of 83 persons in a family. This shows that the practice must have been very general in Israel's greatest prosperity, when God led them by direct and continued revelation. In fact, the people of the Bible from soon after the creation till the time of John the Revelator, were generally polygamists. During the period of sixteen hundred years, from Adam to Noah, we read of but three monogamists.

Our Savior, the Son of God, came through a lineage of illustrious polygamists. The very best and most distinguished men on record practiced plural marriage. Abraham, the "Father of the Faithful" and "the friend of God", was a practical polygamist. Jesus assures us that Abraham went to heaven; He and his Apostles repeatedly told the Jews that if they were Abraham's seed, they "would do the works of Abraham". God says to this great and good man, "In blessing I will bless thee, and in multiplying I will multiply thee, till thy seed shall become as the stars of heaven and the sands of the sea shore for number.

All the civilized nations of the earth have for the foundation of their governments the laws of Moses. St. Luke tells us (Acts VII, 22), that "Moses was learned in all the wisdom of the Egyptians, and mighty in words and deeds". He it was that led the children of Isreal out of bondage, through the Red Sea. God empowered him to work many miracles in their behalf, and made him the custodian of his oracles amidst the thunders of Mount Sinai, upon which the divine glory rested. Yet Moses was a practical polygamist, and because his sister Miriam complained of his taking the Ethiopian woman for a second wife, God smote her with leprosy.

Lamech, Solomon, David, and many others were also practical polygamists; but to support monogamy it is often said that Lamech was a murderer; so, too, was the monogamist Cain, who slew his brother Abel.

Adam was a monogamist, and yet his sinning brought all the crimes and misery known to the human family. Are there any sinning monogamists in the nineteenth century?

Solomon built the great Temple, the praise and pride of Jew and Gentile, while his writings are gems of divine wisdom; but for his idolatrous marriages and marital excesses, he justly fell under the displeasure of the Almighty.

David was "a man after God's own heart". In I Kings XVI, 5, we are told that he "did right in all things save in the case of Uriah"; his writings are proverbially good, and universally esteemed as sacred and prophetic.

"Among his honorable wives were kings' daughters", and Nathan the Prophet told him that the Lord gave him his wives, and would have given him more but for his great sin. "Now", says Nathan, "God will take them from thee and give them to thy neighbor", not neighbors.

Bathsheba's first child, the product of adultery, was slain, while her next son, Solomon, born in lawful wedlock, was spared to succeed his father as King of Israel.

By the laws of Moses, bastards were not permitted to enter the congregations of the Lord till the tenth generations; not so with Joseph, Samuel, Solomon, and others—the offspring of polygamy;—they were blessed with God's presence and numberless favors.

Jacob had four wives, from whom sprang the twelve tribes of Israel. John

the Revelator, in his glorious vision (Chap. XXI, 10-14), describes the New Jerusalem which is to come down out of heaven from God. The wall surrounding the city will have twelve gates, with the names of the twelve tribes of Israel written thereon. The gates are to be guarded by twelve angels, and the names of the Twelve Apostles of the Lamb will be engraved on the foundation walls.

Here is another direct recognition of the merit and legitimacy of polygamy. If polygamy is adultery, as the modern Pharisee asserts, God would not superscribe the gates of his holy city with the names of polygamists. The divine author informs us that outside the city, "dogs, sorcerers, liars, whoremongers", and the like will be found.

Jacob, the husband of Rachael, Leah, Bilhah, and Zilpah, in the midst of his life of polygamy, was so filled with faith and piety, that God changed his name from Jacob to Israel.

Joseph was the son of his second wife, and he was made the firstborn over all the tribes of Israel. After his brothers sold him into Egypt, he became the savior to his father's house, and in all his ministrations God favored him most signally.

Leah, Jacob's first wife, was barren till after she gave her maid Zilpah to him, when she became fruitful; and in her gratitude she says (Gen. XXX, 18), "God has given me my hire, because I gave my maid to my husband."

The Lord says (Ex. XXI, 10), "If a man take him another wife, her food and her raiment, and her duty of marriage, shall he not diminish." No censure here for marrying "another wife."

God actually commanded the Prophet Hosea to take two wives (see Hosea I, 3), and in the same connection, he denounced adultery and other sins. Esau was a polygamist. The great and good Gideon had seventy sons and many wives. It was he who delivered Israel from the Midianites — God wrought miracles in his behalf, and notwithstanding the fact that he was a practical polygamist, the angels of the Lord were his special ministers. Abdan, a judge in Israel, had forty sons. Elkanah had two wives. Ashur and Sharahaim were polygamists. Rhehoboam, King of Israel, had eighteen wives. Jehoida, the Priest (who, in consideration of his upright life, when he died was buried with the kings) gave two wives to Joash, the king.

Abijah waxed mighty (in the Lord), and had fourteen wives.

Jair, a Gileadite, had thirty sons. Jerubaal had seventy-one sons.

Jesus says (Mark X, 29, 30), "There is not man that leaves houses, lands, wife, children or friends, but what shall receive an hundred fold in this life, and in the world to come, life everlasting.

The great Prophet Isaiah tells us plainly, in the 4th chapter of his prophecy, that the time will come when seven women will ask to become the wives of the same man; no doubt it will be, as he says (Chap. XIII, 9-12), when "good men will be more precious than fine gold." By reading the 4th chapter through, it will be seen that this prophecy will be fulfilled in a day of purity and holiness, when God's special blessings will be enjoyed by his people. The reproach alluded to is unfruitfulness (see Gen. XXX, 23, and Luke I, 25).

In Deut. XXI, 15-17, we read, "If a man has two wives, the one beloved and the other hated, and if the first born son be of the hated, his birthright shall be respected all the same— no discrimination because of polygamy.

In Deut. XXV, a man is made to marry the widow of his brother, and raise up children to him, no matter whether he be already married or single; the law is imperative, it being the actual command of God. Then if he

should die without issue, his surviving brother would perforce marry all the widows.

When will poor, erring mortals learn that "God's ways are not as man's ways?"

The anti-polygamist quotes Deut. XVII, 17, "Neither shall he (speaking of the king) multiply wives to himself, that his heart turn not away." The verse above reads, "But he shall not multiply horses to himself." The meaning in both citations is identical and obvious; the future king of Israel was not to be excessive.

Again, says the objector, in the selection of Bishops and Deacons, Paul advocated monogamy. His language is, "A bishop must be blameless, the husband of one wife." He doesn't say but one. Bishops presided over the temporal matters of the people; we believe that Paul definitely meant that a Bishop should be a married man, as he would have married men and families under his direct care.

Says another opponent to this divine institution, does not Christ say, "They twain shall be one flesh", clearly meaning but two. Of course, twain is two, but in the same connection he says, "they shall be no more twain but one flesh"—the dual character ceases with those whom God joins in wedlock. Were not Jacob and Rachel one flesh, as much as Jacob and Leah? Were not his other wives as much one flesh with him as Leah?

Were not the Ethiopian woman and Moses as much one flesh as Zipporah and he?

Paul declares that marriage is honorable in all, and says that apostates, in the last days, would actually "forbid to marry." (See Heb. XIII, 4, 8; 1 Tim. 4, 3.) Who is it that forbids the thousands of redundant women of this dissolute land from having husbands? How can all attain to honorable marriage, as Paul inculcates, so long as there are so many more women than men, and the latter by their ungenerous and unconstitutional laws, "forbid marriage?"

Under these cruel, man-imposed restraints, how can the surplus women fulfill the first great command of God, which is as binding upon them as upon men, "to multiply and replenish the earth?" A great many men will not marry, but it is not so with the women.

Let us hear what "Gail Hamilton" says, concerning her sex, on this subject: **"There is not one woman in a million who would not be married if she could have a chance. How do I know? Just as I know that the stars are now shining in the sky, though 'tis high noon. I never saw a star at noonday; but I know it is the nature of stars to shine in the sky, and of the sky to hold its stars. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even with the world's present possibilities, it might be, it would be the Elysium, the sole complete Elysium of woman, yes, and of man. Greatness, glory, usefulness, await her other-wheres; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely or motherly love, a part of her nature must remain enclosed, a spring shut up, a fountain sealed."—New Atmosphere, p. 55.**

Another objector claims that polygamy was a part of the ceremonial law of Moses, which was done away in Christ. This conclusion, like many others, is founded on sand. Polygamy, like monogamy, existed before the in-

stitution of the ritualistic laws of Moses; nor did Jesus do away with the law, but "came to fulfill it", for he says, "not one jot or tittle shall go unfulfilled."

Anti-polygamists innocently ask that if polygamy was a divine institution, why was it not expressly advocated? We will ask, why was not monogamy expressly advocated?

In olden times, and in our Savior's day, fruitfulness of mankind was always esteemed a blessing, and signal manifestation of God's favor; while on the other hand, barrenness was regarded as a retribution and curse. This, too, is very logical; in the abundant fruits of the earth and the increase of flocks and herds, we see and acknowledge the hand of God bearing us up and onward; but where the opposite obtains, the same hand bears us down, plainly expressing divine disfavor. This will apply in the development and increase of all other prosperities, why should the multiplication of our own species be an exception?

King David maintains (Psalms CXXVII, 3, 4, 5) that "children are an heritage of the Lord, and the fruit of the womb is his reward; as arrows are in the hands of a mighty man so are children of the youth; happy is the man that hath his quiver full of them."

If this is all true—and who can doubt it—why seal up the fountains of life, and prohibit the universal exercise of lawful matrimonial franchise?

The Psalmist further says (CVII, 41), on the same subject, "God setteth the poor on high from affliction, and maketh him 'families like a flock'." In Jeremiah XXII, 30, it is written, "Thus saith the Lord, write ye this man (Coniah) 'childless'; a man that shall not prosper in his days, for no man of his seed shall prosper."

Children, with the "Mormons", are always welcomed and esteemed as among the very greatest gifts of God.

Even ladies sometimes, but rarely, venture the question, "Why not allow women to have more than one husband?" The reason is obvious; it would be in direct contravention to God's law, and the laws of nature. Polyandry destroys the fruitfulness of women, produces disease and death, and doubtful paternity in case of accidental increase. "But is not polygamy a fruitful cause of jealousy?" asks the querist. We answer—Are there any jealousies or heart-burnings in monogamic relations? Is jealousy a virtue or a vice? Is it not the child of selfishness, and consequently sinful? We should not give way to, but strive to conquer selfishness, as we would any other evil passion. Jealousy and divorce, with us, are comparatively rare.

Now as to the impurity of polygamy. Those who charge us with sensuality in its practice pay themselves a very unenviable compliment, by attributing to us the same impulses that would actuate them in its observance. "From the abundance of the heart the mouth speaketh."

As we cannot find a single word or sentiment within the lids of the Bible against the patriarchal order of marriage, commonly called polygamy, and as we have seen incidents where it has even been commanded, we are certainly justified in concluding that its practice was lawful in the sight of God, angels, Jesus, his Apostles, and all the Prophets and Priests of the Divine Record. None of these ever failed in the denunciation of crimes of all kinds, but not a word passed their lips against polygamy.

God told Ezekiel (III, 17, 18, 19), that the sins of the people should attach to his skirts if he failed to denounce their wickedness; but in looking his prophetic book through we find no condemnation of polygamy, notwith-

standing the king and people were practicing it. Jesus and his Apostles ever and anon were alluding to existing crimes, always enumerating adultery, fornication, lying, stealing, etc., but not once did they rebuke the people for practicing polygamy. Nearly the entire tribe of Benjamin was destroyed because of the dual sin of adultery, and the murder of the Levite's wife. Ananias and his wife were stricken dead for lying to the Holy Ghost. Paul, in his epistle to the Romans, chaps. 1, 2 and 3, chronicles a painful list of prevalent crimes, and in 37th Psalm we are repeatedly assured that "the seed of the evil doer shall be rooted out of the earth", but no allusion is made to polygamy in connection with any of these enormities.

John the Baptist was beheaded because he denounced King Herod's adultery with his brother's wife, while he failed to even allude to the plural relations of Herod's father, who was then the husband of nine wives. (See Josephus).

In John the Revelator's severe denunciation of the members of the seven churches of Asia, for the gross sins ascribed to them, the Bible order of plural marriage is not once referred to.

In view of the divine blessings vouchsafed to Bible polygamists, and the entire withholding of such favors from their opponents, would it not be in far better taste if the modern anti-polygamists were to keep his lips sealed on the subject of patriarchal marriage? What does it argue if A, living in practical polygamy, is visited by angels, has divinely inspired dreams, visions, and revelations, himself and sons exalted to positions of honor and power, his family healed, his dead raised, his wives made fruitful, his flocks and herds multiplied, all by the power of God; while B, who is an anti-polygamist, is not the recipient of any such special favors?

Is it reasonable to suppose that the modern Pharisee, with his antipathy to polygamy, will be welcomed to the heaven of Abraham, Jacob, Moses, David, Gideon, Hosea, and numerous other polygamists; or be admitted within the holy precincts of the New Jerusalem, on whose pearly gates the names of the twelve polygamic tribes of Israel are inscribed? We ask these questions seriously.

For uninspired men, utterly barren of special divine favors, to censure the ancient patriarchs, prophets, kings and priests (who held converse with God and angels), because of their domestic relations, is the very essence of presumption; and to their shame this conclusion is made far more apparent, when we compare the general piety of the people then and now.

And furthermore, is it not strange that 40,000,000 of people, a fearful per cent of which are living in the practice of secret dishonorable polygamy, should be so persistently exercised over its avowed and honorable practice by a handful of people beyond the Rocky Mountains? Is it possible to conceive a more genuine example of "straining at a gnat, and swallowing a camel?" "Consistency, thou art a jewel."

Anti-polygamists say that the polygamic nations of Asia are more corrupt than civilized (?) monogamic Christendom. The writer's observations, during a three years' residence in Calcutta, Bombay, and Kurrachee, justifies the emphatic denial of such assertion.

The sin of India, barring her idolatry, are homeopathic by the side of those of Christendom. Before the conquest of Scinde (a province in which the writer tarried a year), by Sir Chas. Napier, adultery was punished by cauterizing and disqualifying the persons of the guilty; now, like in her sister provnces, the crime is winked at. When Captain Cook discovered the

Sandwich Islands, there were nearly a half a million of people on them; now, King Kalakaua has but about 40,000 subjects. The depopulation is due solely to the social evil, and whiskey, introduced by the whites.

Parts of China, Japan, Africa, and Australia, are all suffering from the same terrible vices, entailed by the Caucasians. Missionaries and many others attest these facts.

Years ago, in our own Utah, the Sanpitches and Goshutes were two prosperous tribes of Indians. After a while, an army was quartered in their midst. Rarely now is an Indian of either tribe to be found. An incurable disease (to the ignorant Indian, who knew no remedy, being, till then, a stranger to the vice which provoked it) and U. S. whisky did the sad work of their destruction.

The science of life teaches, that during the periods of gestation and lactation, the mother should be free from the too frequent embraces of her husband. It is conceded that this course will promote the growth and development of a healthier offspring. Polygamy certainly favors this consummation more than monogamy.

As a rule, man's vitality and powers of reproduction are comparatively inexhaustible, and his ability to "multiply and replenish the earth" continues through life; while woman is limited, not alone as to the number of children, but by the time the meridian of life is reached, her fecundity deserts her.

If the "Mormons" were a sensual people, as is so uncharitably charged by enemies, how much cheaper and far more fashionable and popular it would be for us to follow the numerous examples set us all over the civilized (?) world. Now we are all limited to one or more loving and beloved de facto wives, mothers of doting children. If we were to imitate, in our domestic relations, the great social evil marts of this nation—in which it is estimated there are some 400,000 "fallen women", and in the neighborhood of 2,000,000 leprous men—we would not be proscribed as to the number and variety of unlawful associates—moreover, we would be comparatively free from the many cares and anxieties incident to large and increasing families, and also free from the odium which is now put upon us by the unthinking world. It is also true, that by discarding polygamy we are promised admission into the Union of States,—assured freedom from vexatious lawsuits, and the deprivation of our "liberties and pursuits of happiness"; we are told that if we will adopt the prevailing kind of polygamy, to the abandonment of the patriarchal order, all our sins and other errors, including "Mormon fanaticism", will be condoned and completely covered with the mantle of monogamic charity.

In this connection, with admirable propriety, we could quote the words of Rolla, the Peruvian leader: "We seek no change, least of all such change as this would bring us."

In the year 1870, the citizens of Utah stood proudly in advance of the aggregated people of this Republic in many material respects; we had a much smaller per cent of paupers, convicts, idiots, and illiterates, and a much higher per cent of school attendants, church edifices, and printing and publishing establishments, than the U. S. and Territories taken together. During the current decade, we hope to greatly expand this difference, making our advancement more apparent; and judging the future of the past, we are assured that the principle of life—multiplying and promoting polygamy—will impart material strength to this enviable development.

The gratifying difference between the practice of Biblical polygamy and enforced Pagan monogamy, is seen in the almost entire absence in the former, and the fearful prevalency in the

latter, of the following characteristics: foundlings, foeticides, infanticides, abortions, adulteries, fornications, divorces, doubtful paternities, and unfruitfulness of women; none of these follow in the wake of patriarchal marriage, when practiced in the spirit and meaning of God's holy law, while they are the ever present attendant of the other, so-called purer system.

It is conceded by most of our hottest enemies that, barring polygamy, we are a good people, honest, temperate, industrious, economical, self-denying, and upright. In view of these facts, is it not tellingly strange that our avowed daylight marriages should be regarded with so much holy horror, and the adoption of the unacknowledged, illegitimate, disease-provoking relations, recommended instead? For by instituting vexatious lawsuits against the devotees of the one—fining and immuring them in dungeons for years—and by licensing the existence and practice of the other, the force of the proposition becomes unmistakably apparent. In plainer words, we are invited to live with as many women as we please, but never—except in illicit communion—maintain the relation of husband and wife, and if by accident, children should accrue, if they cannot possibly be destroyed either before or after birth, their paternity must, to them, always remain a profound secret.

We tested the fidelity of a good many people of this nation pretty thoroughly before the revelation on marriage was disclosed to the Prophet Joseph Smith. We found them very empty in the element of charity towards us; we have been mobbed from city to city, and from State to State; our Prophet and other leaders were foully murdered by a painted mob of professed Christians; eighteen of our people were shot at Haun's Mill, Missouri, and thrown into a well. An old Revolutionary soldier by the name of Rodgers, was shot, and after being discovered behind a log where he had fallen, was cut to pieces with a corn cutter. When President Van Buren was appealed to for the redress of the terrible wrongs inflicted upon the unoffending people, he answered: "Gentlemen, your cause is just, but I can do nothing for you." Afterward, we were driven into the American desert, which, under God, we have greatly redeemed and made astonishingly fruitful. Never since Adam—that we have any account of—was a colony established, and so prosperously maintained, as the one in Utah, notwithstanding the many formidable and almost insurmountable difficulties besetting our path at nearly every step.

We're living there in comparative peace and quiet. The profanation of God's holy name is not heard from the lips of Latter-day Saints. Brethren, do not go to law with brethren; while in our homogeneous relations, we represent one great fraternal brotherhood of patriots and freemen. No woman marries contrary to her wishes; propositions to that end from either sex, are admissible and respected, whether entertained or not. Our mothers, wives, daughters, and sisters, enjoy political suffrage, the same as the men; and we venture the assertion, that there is not gold enough in Pennsylvania to influence one of our orthodox ladies to exchange her social relations for the most enviable position occupied by her sex elsewhere.

"I have demonstrated", says the author of the History and Philosophy of Marriage, "that our present system of monogamy is a counterfeit, stimulating the most loathsome vices of prostitution and hypocrisy; and I assert that the only effectual manner in which social purity and honesty can be maintained, is by promoting the utmost freedom to marry. The time has gone by for accepting the mere outward profession of sanctity. We required substantial evidences of its possession, before we consent to accord to its claimants their proper honors. If there is any truth in the holy Bible, it teaches the

innocence of polygamy, and the sinful ness of every form of sexual indulgence not guarded by a life-long marriage.

"If there is any truth in history, it teaches the innate impurity of enforced monogamy; an impurity which has always increased with the increase of wealth, and the advance of civilization; which perverted Christianity itself is powerless to prevent; which has corrupted and wasted many nations, and into which we are driven with inevitable certainty, and from which nothing but an extension of the benefits and the safeguards of marriage can ever deliver us."

We would respectfully advise the perusal of the book from which the foregoing extracts are taken. It is an interesting epitome of which Geo. Wm. Curtis says, "has the curious distinction of being a Christian plea for polygamy." The author is not a "Mormon".

We maintain that woman has just as much right to enjoy the blessings of marriage and maternity, as man has to become an honored husband and father, and so long as there is one redundant marriageable woman in all the land, it is ungenerous, ignoble and cruel in man, by the proscriptive laws he ordains and enforces, to deny her the inestimable privilege.

A German statistician lately estimates that in all the Caucasian countries there are 2,500,000 more women than men; and it is well known that thousands of men will not marry at all, that other thousands, such as soldiers and sailors, cannot marry, while there are still thousands of others who are totally unworthy of wives and children, because of their intemperance, debauchery, indolence, profanity, and general diabolism, rendering them utterly worthless.

By living meritorious lives, the "Mormons" expect to enjoy the society of their families throughout the endless ages of eternity. Do not monogamists — not "Mormons" — hope to be with their families in the blissful state? Suppose then, a monogamist becomes a widower three or four times during life, and by each successive union he has children. Again, suppose all his wives and children were fondly attached to him, for his affectionate regard for them, and his general good qualities; will he recognize them all, and they him, beyond this sphere, or will he take to the first family to the exclusion of the others, think you?

In this life he was a successive polygamist, in the next he becomes a simultaneous one, or nothing at all, so far as wives and children are concerned.

But, says one, Jesus assures us that "in the resurrection there is no marrying or giving in marriage." True, but he doesn't say that there shall be no married people in the resurrection.

There is no marrying, baptizing, nor any other ceremony in the next world; all these matters, which have a vital reference to the hereafter, must be attended to in this probationary life. If we neglect them, we have no claim to the promised blessings, chief among which, after salvation, will be our wives and children, whose communion, if we enjoy at all, will be because of the eternal title acquired to them in this existence.

The Apostle Paul says, that "the man is not without the woman in the Lord, nor the woman without the man in the Lord." This has just as much reference to companionship in eternity as to time.

Proud, boastful, profane, intemperate and God-defying men should never lose sight of the very reasonable conclusion, that the number of women and children attaining to salvation and exaltation in the next world, will be far greater than that of men, because of

his general depravity. For the same reasons, there are thousands of men who have doting wives and children in this world, who will never see them in the next.

If the "Mormons" were ever so unwilling to become polygamists, they have no choice in the matter. God has commanded and they must obey. If there was not a single word or example to be found in the Bible in its favor, still they must observe its practice. It is in no sense optional with them. It is as much an integral part of their faith as baptism for the remission of sins, or the laying on of hands for the bestowal of the Holy Ghost.

It holds precisely the same relations to the Gospel plan of salvation, redemption, and exaltation (which if a variety we know to be true, and for the testimony of which hundreds of our people have laid down their lives), as the arms and legs sustain to the human body; and with us it is absolutely as necessary to the eternal happiness and behoof of the Latter-day Saints, as the union of the head and trunk of the body is necessary to the perpetuity of mortal life.—Millennial Star, Vol. 39, p. 341, et seq.

COVENANTS—A WORD OF COUNSEL

The Lord has opened up this great and last dispensation by restoring the Everlasting covenant to man and covenant-making is one prominent feature of the plan of salvation. All covenants have their obligations, and the faithful discharge of those obligations brings certain blessings and rewards. But on the other hand, when covenants are violated, and their obligations dishonored, penalties, equal in magnitude with the nature and importance of the covenants that are broken, are incurred.

The blessings of salvation are received by virtue of covenant. When men covenant to keep the commandments of God, He gives them of His Spirit; and in keeping the obligations of that covenant, by receiving the ordinances, a relationship of the most exalted character is formed. If the individual honors that relationship so as to obtain the blessings of his covenant, the Lord soon reveals greater blessings and privileges, which the individual can enjoy in the family by coming under the obligations of another covenant equal in importance with the honors and favors to be enjoyed; neither does the principle stop here, but covenant succeeds covenant, until man, through his faithfulness to them, becomes one with the Son of God—a joint-heir to the Father's inheritance.

Now this is a great honor, to become a lawful heir to the kingdoms, dominions, glory, and power of the Father. It is not attained to in a day, a month, nor a year, neither is this short life sufficient to possess all things, but the right of them may be secured by keeping all the covenants of the holy Priesthood, and they are many. There is also a penalty attached to all covenants, and as mercy and rewards are obtained by sacredly keeping them, so justice and punishments are as surely meted out to the transgressor.

The punishment attached to the breaking of our first covenants is the withdrawal of the Spirit of God. The violation of other covenants would be punishable with immediate death and destruction in this world, but leaving power to come forth in the first resurrection. Others of still greater magnitude, if broken, would doom the transgressor to ruin, both in this world and in the world to come; while others again are of that magnitude, that, if broken, there is no redemption, but the transgressors of such covenants become angels to the Devil, and they cannot come where God and Christ dwell, worlds without end.

To have to do with covenants which in anywise involve our eternal destiny, is a matter of no small moment. The

covenants and obligations of the holy Priesthood are eternal in their consequences, and, when entered into with God, and recognized by Him, they are not only made by virtue of an eternal principle, but they are made with an Eternal Being.

There are other covenants administered by this Priesthood, in which man is recognized as the higher power, while in those already referred to, he is the lesser or dependent one. The most important perhaps of all these is the marriage covenant.

As we do not here purpose to discuss the nature of that covenant, suffice it to say, that it is, in principle, precisely similar to those made with higher beings. The great object of covenanting with the Lord Jesus Christ, is to become one with him, that each may enjoy all the blessings, privileges, glory, honor, and power, which either may be capable of imparting or receiving. The union of the sexes, by virtue of the marriage covenant, is for the same object and purpose, and entitles each to all the blessings, glory, dominion, and power, which can spring from the other, or which can grow out of the union. By virtue of this, they twain become ONE. Both of these covenants are equally applicable to all beings; and all who are capable of honoring them should enter into them, and receive their blessings, or they cannot attain to a fulness of glory. Otherwise it would be in vain that those covenants were ever ordained for the use of man.

Now it is because of the folly of many, that we write concerning the marriage covenant. There are those who profess to be Saints, and even Elders (though we speak it to their shame), who have families, and who will go about making covenants, privately, with young women, which they have no right to make, and know not that they will ever be able to keep. This course is not only directly opposed to the regulations and restrictions of the laws pertaining to the marriage covenant, but exhibits a degree of folly which is the fruits of profound ignorance, or a great degree of wickedness. **Such men would venture upon the privileges and blessings of such a covenant, without permission from God who ordained it, through His servant holding the keys thereof upon the earth, would forfeit all claim to its rights, and inherit a curse.**

When covenants are made, obligations are created, and those obligations must be fulfilled, or condemnation follows, and a penalty is incurred. When covenants are made at a time, and under circumstances, when the blessings of those covenants cannot be enjoyed, the Devil takes the advantage of that unwise position, and oftimes makes those unlawful obligations the very instrument of a man's destruction. In this way many have fallen victims to their own unprincipled conduct.

When men place so small an estimate upon the marriage covenant, as to indulge in making covenants with women when and where no benefits can arise from them, and when they are ignorant of whether they would ever be permitted to keep them, we look upon such men as those who would be the first to dishonor such covenants. And we would advise all good women, both old and young, to be careful how they become ensnared by such characters. Those who will thus trifle with sacred things, and indulge in trespassing beyond the limits of their right, in making covenants, will find those covenants not only a source of trouble, but in most cases they will result in lasting shame and reproach. How often we hear of the ruin of both men and women, who have perhaps innocently ventured to tread upon the grounds of covenant-making, and who have proven it to be but the first step to their future misery—grounds upon which they are unauthorized to tread, hence they could not divine the consequences.

* * *

We would say, therefore, to all such men of families, cease your covenant-making with women, which can in any wise have a bearing upon their future destiny. or yours; if you do not, you will lose the Spirit, and be brought to shame. This is particularly applicable to Elders, and if given heed to, they will not get into such a tremendous hurry to go to Zion, just because they think they can get another wife there. Some men with lustful desires suffer their affections to be weaned from their companions, and sacrifice a family, which they ought to cherish as their own lives, to follow their depraved appetites, which are leading them down to Hell; and all is done under the cloak of **religious liberty,** while some women are so weak as to follow such Elders, and feed their appetites.

The Lord has most strictly guarded the relationship of the sexes, and He will not suffer such things to be trifled with, therefore He has said that whoso looketh upon a woman to lust after her, shall lose the Spirit, and if he does not repent shall deny the faith. What could be more jealously protected, when, without any outward commission of crime, which the law could recognize, a man is liable to an apostate's doom! This is a punishment which the Lord has decreed shall come upon those who thus trifle with the affections and desires of the human soul. No one need go into the dark to do his deeds of wickedness, and say "no eye seeth me", nor make his unlawful covenants in secret, and say, "no one knoweth it"; for this decree of the Almighty will reach all such cases, and such persons may be sure their sins will find them out, when the Spirit has forsaken them, and they are left withered branches—exhibitions of God's displeasure.

Every soul should govern and control the affections, energies, and powers with which it is endowed. It is the use we make of the abilities and faculties which God has given us, that determines our worthiness in his sight. We are mainly prompted by our affections—they are a wonderful stimulus to all our actions. If the affections are fully controlled, every motive and desire which springs from the exercise of them, will be pure and holy; but if the affections are suffered to run out heedlessly, and are lavished upon every thing that may appear pleasing or desirable, the judgment will be overcome, and reason itself will finally be brought in subjection to uncontrolled passions.

The love and affections of the soul should be placed upon those things which are eternal, and from which they need never be broken off. When this is done, the affections can be developed and matured, without fear of being destroyed; and hopes of happiness can ripen into joys unspeakable. When the affections are destroyed, hopes are blasted, and the soul writhes under the agony of disappoinment, until, not unfrequently, relief is found in a premature death. **The experience of many a fond heart, purely innocent, ye betrayed, and the dictates of wisdom, would say, Love what God loves, admire what God admires, and honor what God honors.** But when woman so far draws upon the fountain of her soul, as to voluntarily give her eternal interests and destiny into the hands of any man, let it be to one who is responsible, and one who will so far requite her love, as to protect her interests at the sacrifice of his life. Jesus laid down his life to save the family which was given to him to exalt, and men should not take upon themselves the responsibility of the salvation of others, with any other expectation but to do as he has done. **If men who hold the Priesthood of God, duly appreciated their position, we think they would not require to be cautioned about making covenants; and if women appreciated their dependence upon man, they would be more careful upon whom they placed it.**—Mill. Star., Vol. 15:536-9.

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."*
6 —*Jefferson*

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY

Vol. 14. **APRIL, 1949** **No. 11.**

EDITORIAL THOUGHT

AT the same time the disciples come unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.—Matt. 18:1-6.

FUNDAMENTALISM EXPOSED

Bulletin No. 1

Certain church authorities coined the words "Fundamentalists" and "Cultists" as attaching to a group of members of the Church that was trying to strictly adhere to the teaching of the Prophet Joseph Smith. The terms were applied derisively, and have been used during the "Crusade" carried on against them by the Church, 1944-1949 (to date).

The word "Fundamentalism" means anything relating to the foundation: indispensable, basic. One who believes in the basic truths of the Bible, and distinguished from "Modernist". "Cult" is given in the dictionary as "Worship or religion devotion; especially the forms of religion. A system of religious observances."

We are proud of both titles and we are trying to live worthy of them.

Some of our readers of TRUTH are fearful that in our defense of the right to defend ourselves from their determined efforts to destroy us, we are bearing down too heavily on the general authorities.

We are reminded of the teachings of the Savior that we should love our enemies, do good to them that hate us,

and pray for them that despitefully use us. This we are trying to do.

And we are also reminded of King David when he was about to fight the giant Goliath in the defense of the army of Israel. He was not concerned for his own safety but was zealous for the work of the Lord. When the great giant saw him coming to battle he scornfully chided him thus: "Am I a dog, that thou comest to me with staves? * * * Come to me and I will give thy flesh unto the fouls of the air, and to the beasts of the field."

But David replied, "Thou comest to me with a sword, and with a spear and with a shield: but I come to you in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into my hands, and I take thine head of thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel."

What has Mark E. Petersen of the Quorum of Twelve said or done by the way of misrepresenting facts and helping our enemies to persecute us?

At the conclusion of the Conspiracy against some forty of us, in the District court, Mr. Petersen wrote Murray Moler of the United Press, as follows:

"Dear Murray: The trials are now nearing their conclusion and I wonder if you mind carrying another statement or two setting forth the Church's position again. It will be greatly appreciated if you would do so. * * * I would appreciate having the following points covered:

1. That all the Cultists are not former members of the Church. Some have been recruited from various protestant faiths. (This is a bald falsehood).

2. All cultists who have held membership in the L. D. S. Church have been excomunicated by the Church. Some of them, as Joseph Musser, the ringleader, having been excommunicated many years ago. (This is another bald falsehood).

3. The Church has actively assisted Federal and state authorities in obtaining the evidence against the cultists and helping to prosecute them under the law. (This is admitted to the shame of the Church).

4. Among witnesses for the prosecution are men who have been appointed by the Church to search out the cultists, turning over such information as they gather to the prosecution for their use; these men have also been appointed by the Church to do all they can to fight the spread of polygamy. (True. Shame on the Church).

5. The Church has opposed the practice and teaching of plural marriage since the adoption of the manifesto in an official conference of the Church held in Salt Lake City, October 6, 1890, and has excommunicated members since that date who have either taught or practiced it. (This is true only in part).

6. The cultists' use of the name "fundamentalists" (which Mark E. Petersen and his associates fastened upon us), 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. Use of this name has caused confusion in the public mind and has given the impression (which the cultists sought), that they are old line Mormons, which they are not.

(Signed) Mark E. Petersen.

"We are beginning to get the blame for this mess", said Elder Petersen. The blame rests, as we have before stated, with the Prophet Joseph Smith,

and back of him, the Lord Jesus Christ. The fundamentalists are trying to preserve the principles of the gospel among the people that Joseph Smith gave his life to maintain, and you are doing your best to destroy them! What is the matter with you? You may repudiate the doctrine and may help, temporarily, to halt its acceptance, but you cannot throttle the Lord nor abrogate His gospel. You will fail and go down to defeat.

One of our former church leaders is reported to have remarked that "the Church has taught its people to lie from the cradle to the grave". Whether that remark was true or false, it was made seriously, and it would seem that Mr. Petersen has learned the lesson well. He first attaches a name to a group of people in derision, ridicule and mockery and when he sees that the public accepts the term as appropriate and laudable he tries to distort it, failing to remember it first came from the foul brood that started it, he saying "we are not old time Mormons", for "Mormons do not believe in polygamy **today**. 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."

"It is true that the Church once taught that plural marriage was once a fundamental principle of the Gospel, but it has learned better now, and any one now that believes that foolish doctrine must be prosecuted."

Mr. Petersen, in his apparent endeavor to "pass the buck", caused serious opprobrium on the Church, by representing it to be deceitful, disloyal and two-faced, "The Church has actually assisted Federal and state authorities in obtaining evidence against the cultists and helping them to be prosecuted before the law." Those men that were engaged in this crooked business were once called "skunks" by President John Taylor; and yet those same "skunks", according to Mr. Petersen, has actually been employed by the Church in its treacherous work. Mr. Petersen goes on: "Among witnesses for the prosecution are men who have been appointed (as 'skunks') by the Church to search out the cultists, turning over such information as they gather to the prosecution for their use."

This vile miscreant has proved himself disloyal to the Church and its institutions. He, posing as a Latter-day Saint, denounces its doctrines; and he persecutes men who are believing or teaching them.

Mark E. Petersen, are you pleased with your part in causing your brethren to spend time in the State and Federal penitentiaries, and in doing your best in keeping them there when by every law and right they should be enjoying parole privileges?

It would be much more honorable for you and your ilk to come out flat-footedly and declare their faith false; denounce the Prophet Joseph Smith and call his revelations a hoax. To do this you could at least have the respect of men for your candor. This would no doubt cost (or would it, in the way the Church now views the situation?) your job with the Deseret News and other church institutions; but that would be a more honorable course than you are now pursuing in persecuting the Saints and blaming it to the Church. **Of course, more honorable would be for you to divulge the part that J. Reuben Clark and others have taken in the damnable crusade. Come on with a real confession and clear your skirts as well as they can be cleared by an open-and-shut honest course and let the results follow where they will.**

Like Goliath of old, your spear consists of the backing of a great international lawyer and former ambassador to Mexico, your sword is your position in the great American Church,

and your shield is the handsome salary you are receiving; **but against those we come to you in the name of the Lord God of Israel, bearing the truth of the Gospel which you have traduced and are trying to destroy from the earth,** but you shall never have power to do so for the Lord has his watchmen guarding the gates of the City and you shall not be permitted to pass.

NO LISTENING EARS?

At the October semi-annual conference of the Church of Jesus Christ of Latter-day Saints, 1948, President J. Reuben Clark, Jr., of the First Presidency of the Church spoke impressively on the weaknesses of the Saints, charging that they have not "listening ears" to hear the voice of the Prophets of God who has placed them there to teach the people. "We do not lack a prophet; but what we lack is a listening ear by the people and a determination to live as God has commanded."

In our humble opinion the people of the Church needs not only a "listening ear" for the word of God, but they also need something, that is strong spiritually to listen to continually.

We remember one of our good brethren relating a dream. He, it seems, went into the tabernacle during a conference, for a drink of water. He was famished for water. He seemed to think there were drinking fountains distributed in the building. But as he arrived at each fountain and stooped over for a drink, he found it dry. He was unable to get a drink of water. He left the building unsatisfied.

We remember of hearing a recital of one of the stake presidents; he was from Kanab stake, consulting with the First Presidency on a question pertaining to plural marriage some years after the Manifesto. Men were continually going into the principle, apparently with the consent of the brethren, while other men were being cut off the Church for taking plural wives, or in talking about the principle. When his mission was ended and he was about to leave, he said: **"Brethren, why don't you take this matter up with the Lord and have it settled, once and for all?" Brother John Henry Smith of the First Presidency replied, "Brother ———, we have taken this matter up before the Lord, but He will not answer us upon the question."**

The question was vital; it had been agitating the people for nearly thirty years. No one who knew the devotion to the Gospel of President Joseph F. Smith, who was for the moment away from the office, would not insinuate that President Smith was not a Prophet of God, and yet he could not get an answer from the Lord. What was the matter? In many revelations from the Lord He had stressed that principle; its importance and its absolute necessity. One of His revelations was given to President John Taylor, September 26-27, 1886, in which the Lord emphasized the necessity of the principle for the Saints trying to reach His presence in the Celestial glory, and stating:

"Also those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were of Abraham's seed they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting; and those who will enter into my glory MUST obey the conditions thereof."

The Prophet Joseph Smith recorded among the revelations: **"In the Celestial glory there are three heavens or degrees; in order to obtain the highest, a man MUST enter into this order of the priesthood (meaning the New and Everlasting Covenant of Marriage); and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase."—L. & C., 131.)**

And ten months before Wilford Woodruff signed the Manifesto the Lord, in a revelation to him, told him NOT to sign it. "Make no further pledges." "Let my servants who are called to the Presidency of my Church, not deny my word or my law that concerns the salvation of the children of men." "Place not yourselves in jeopardy to your enemies by promise."

These are a few of the revelations on this important subject, and yet the Saints gave it up; "voluntarily did it, as stated in the petition for amnesty (see TRUTH 14:169) to the government, "to be in harmony with the world and the government." Then, why should the Lord answer His servants further upon the subject? It would seem the height of impiety to ask Him to. Were there no "listening ears" in Zion?

President Clark stated: **"It is a trite thing to say the world is in a mess. That we know, and can say out of a life of seventy-seven years that so far as I can see, it has never been in the mess that it is in today. There has never before, in my life, been the power of evil in such strength. Satan seems to have taken us all over largely, and we are more or less his tools."**

And yet the imputation is that we have as a people all the revelation we need. Yes, we have an American Prophet, as President Clark stated—many of them. But who among the leaders are obeying them? One American Prophet gave his life for the principle of plural marriage, and who among the leaders today acknowledges that principle, are fighting for it, or are giving the least encouragement for "listening ears" to either believe in or practice it?

When Joseph Smith, an American Prophet, was continuously arrested on fictitious charges, followed later by Brigham Young, Daniel H. Wells, John Taylor and others, the leaders of the Church protected them, refusing to make martyrs of them; but today we find the entire group of General Authorities employed in betraying such men whose lives are devoted to keeping the principle alive, including J. Reuben Clark, and boasting of it in the public press. Aged men, in the service of the Master, men faithful and true, who are ready to give their lives, if necessary, for the Gospel that the Prophet Joseph Smith announced, have been placed in the penitentiaries for their devotion to the work; there are six of them held for two years in the Federal Penitentiary at Tucson, in Arizona. They were there for this principle, as we are informed, and were being kept there through the influence of the brethren of the authorities—J. Reuben Clark and his man "Friday", Mark E. Petersen, being ring leaders in the conspiracy. Seventeen other men and one woman are under conviction for such a conspiracy and sentenced to prison terms as the American Prophet, Brigham Young and his associates, were charged to be guilty of by their old enemies; and this latter case the Supreme Court of Utah, lacking, it seems, the courage to dismiss their case, even though the Supreme Court of the Nation has told it so, keeps them in jeopardy; and this sorry mess, we must conclude is the result of the conspiracy of our brethren who have seemingly entered into a covenant of opposition to the Lord and His work.

Yes, brethren, "listening ears" of thousands of Saints are open to hear the word of the Lord when you are permitted to and can give it.

WAS BRIGHAM YOUNG A PROPHET?

Was Brigham Young a prophet? One who predicts a prophecy pertaining to the welfare of the Church of Jesus Christ of Latter-day Saints, far in advance of its fulfillment, and when it is fulfilled to the letter, we say he is a prophet. On August 19, 1866, Brigham Young made this declaration in the Bowery in Salt Lake City:

"The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are admitted to receive our place as a State in the Union. * * * Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy? If we are not admitted until then, WE SHALL NEVER BE ADMITTED." —Journal of Discourses, 11:269.

This prediction was made 28 years before the event transpired. The Saints had applied for admittance of Utah as a State into the Union on several occasions, but Congress turned a deaf ear to their request. We had capable brethren in Congress, and others went to Washington, D. C., from time to time to work for this achievement, but statehood never came until the Manifesto of Wilford Woodruff, was adopted, puting a stop to polygamy in the Church; and at that time, in addition to the Manifesto, we were forced to place a promise in our Constitution that polygamy would be forever prohibited in Utah; and it has remained so, under the law, to date.

Thus the prediction of Brigham Young had a literal fulfillment and he was proved to be a prophet.

We have 16 men among the General Authorities, whom the Saints have voted in as prophets, seers and revelators. Wherein has any one of them uttered a prophecy that has had its fulfillment; and yet the Saints are wandering in darkness. Haven't we arrived at the condition the Prophet Micah spoke of? (Micah 3:5-7):

"Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not in their mouths, they even prepare war against him.

"Wherfore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

"Then shall the seers be ashamed, and the diviners confounded: yea, shall all cover their lips; for there is no answer from God."

BIBLE THOUGHT FOR TODAY

Many men make their own hell, but no one can sink so low that eternal law does not prevail.—Ps. 139:8: If I make my bed in hell, behold thou art there.

FREEDOM OF CONSCIENCE AND RELIGION

The world has gone through a frightful and devastating war to preserve the "Four Freedoms", one of them being the freedom of conscience and religion.

"In the 18th Century Chateau de Bossey", says TIME, "which overlooks Lake Geneva, the Executive Committee of the World Council of Churches met last week to take stock of the world organization which was launched at Amsterdam last August. The committee also found time to denounce "the threats to man's rights and freedom which openly or covertly seem to be developing in every part of the world."

The Geneva meeting closed with an angry 1,000-word manifesto which said in part: "Governments which claim to guarantee freedom of conscience and religion are in fact dying out . . . officers and members of churches have been arrested and imprisoned on an ever-increasing scale. . . . We see . . . a deliberate attempt to undermine the strength of churches by forcing them either to withdraw completely from public life or to become tools of secular policy. . . . We reaffirm . . . that every person has a right to express his religious beliefs."

It has been 87 years since the United States took primary steps to destroy freedom of conscience and religion, by

passing the Morrill Act to outlaw plural marriage in the territories. That Act, sustained by the national Supreme Court, was a direct blow to woman rights, those who adhered to the Mormon doctrine of the right to marry the man of her choice and to motherhood. Since that law was enacted thousands of people suffered imprisonment, their blood has been spilt and in many ways they have been persecuted for conscience's sake and for religion.

This persecution has come largely from so-called Christian nations—Great Britain and the United States, the two nation which the Lord has a controversy with and which we look for a harvest of judgments against them in the future. They have taken direct issue with the Lord and must positively pay the consequences.

REMARKS BY

SISTER MARY E. LIGHTNER

WHO WAS SEALED TO JOSEPH SMITH—DELIVERED AT THE BRIGHAM YOUNG UNIVERSITY, APRIL 14, 1905. SHE IS NOW 87 YEARS OF AGE.

Well, my young brethren, I can say I never was more surprised in my life, than to be called upon to speak to you young men, who are called upon to go into the mission field to present the gospel to the nations of the earth. It is true, I have been in the church from the beginning. Just six months later after it was organized I joined it. I have been acquainted with all of those who were first members of the church; with all of those who saw the plates and handled them; those who saw the Angel Moroni who came to them. I am well acquainted with every one of them, and I have known them from the time that they came to Ohio, until their death; and I am the only living witness, who was at the first meeting that the Prophet Joseph held at Kirtland (in 1831).

The Smith family were driven from New York and a small church had been organized. Oliver Cowdery, Peter Whitmer and Zeba Peterson were members. Well, I being anxious, though young, to learn about the plates from those who knew all about it, my mother and I went to the Smith family the next night after they came to Kirtland.

As I went in there were two or three others present. They were all there, the whole Smith family, from the old gentleman and his wife to all the sons and daughters. As we stood there talking to them, Joseph and Martin Harris came in. Joseph looked around very solemnly. It was the first time some of them had ever seen him. Said he: "There are enough here to hold a little meeting." They got a board and put it across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed. Joseph got up and began to speak to us. As he began to speak very solemnly and very earnestly, all at once his countenance changed and he stood mute.

Those who looked at him that day said, there was a searchlight within him and over every part of his body. I never saw anything like it on earth. I could not take my eyes off him. He got so white that anyone who saw him would have thought he was transparent. I remember I thought I could almost see the bones through his flesh. I have been through many changes since, but this is photographed on my brain. I shall remember it and see it in my mind's eye as long as I remain upon the earth.

He stood there some moments. He looked over the congregation as if to pierce every heart. Said he, "Do you know who has been in your midst?" One of the Smith said, "An angel of the Lord." Martin Harris said, "It was our Lord and Savior Jesus Christ."

Joseph put his hand down on Martin and said, "God revealed that to you. Brothers and sisters, the spirit of God has been here. The Savior has been

in your midst this night, and I want you to remember it. There is a veil over your eyes for you could not endure to look upon him. You must be fed with milk, not with strong meat. I want you to remember this as if it were the last thing that escaped my lips. **He has given all of you to me and has sealed you up to everlasting life that where He is, there you may be also.** And if you are tempted of Satan, say 'get behind me, Satan.'"

These words are figured upon my brain; and I never took my eyes off his countenance. Then he knelt down and prayed. I have never heard anything like it before or since. I felt that he was talking to the Lord, and that power rested down upon the congregation. Every soul felt it. The spirit rested upon us in every fiber of our bodies, and we received a sermon from the lips of the representative of God.

Much has come and gone from me through the power and vicissitudes of this church. I have been in almost every mob. I have been driven about and told I would be shot, and had a gun pointed at me; but I stayed with the church until it was driven from Nauvoo. The words of the prophet that had been revealed to him have always been with me from the beginning to end of the gospel.

Every principle that has been given in the Church by the prophet is true. I know whereof I stand; I know what I believe; I know what I know, and I know what I testify to you is the living truth. As I expect to meet it at the bar of the eternal Jehovah it is true. And when you stand before His bar you will know. **He preached polygamy and he did not only preach it, but he practiced it. I am a living witness to it.** It was given to him before he gave it to the church. An angel came to him, and the last time he came with a drawn sword in his hand, and told Joseph, **"If he did not go into that principle He would slay him."** Joseph said he talked to Him soberly about it, and told Him it was an abomination and quoted scripture to Him.

He said, In the Book of Mormon it was an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak. I am the first being that the revelation was given to him for and I was one thousand miles away in Missouri, for we went up to Jackson County in 1841. I was there in all the tribulations and trials. I have been in houses that have been stoned. The rocks have been thrown criss-cross in every direction. I have seen the brethren shot and ruined for life. I saw the first martyr dead, and a more heavenly corps I never saw or expect to see on the face of the earth. His face was so happy.

I have seen our bishop tarred and feathered in the streets of Missouri. They took off his shirt and covered him with tar and then took a pillow and turned the feathers over him. I looked at him and thought if ever a man was counted to be a martyr, he was. His life proved it, for he lived a life that was upright and honorable, and was beloved by the prophet while he lived, and after he died the prophet honored him. Two of his sisters were Joseph's wives. Emma took them by the hand and gave them to Joseph. I asked him if Emma knew about me, and he said, "Emma thinks the world of you." I was not sealed to him until I had a witness.

I had been dreaming for a number of years I was his wife. I thought I was a great sinner. I prayed to God to take it from me, for I thought it was a sin; but when Joseph sent for me he told me all of these things. "Well", said I, "don't you think it was an angel of the devil that told you these things?" He said, "No. It was an angel of God. God almighty showed me the difference between an angel of light and Satan's angels." He said, "The angel came to me **three times between the years 1834 and 1842 and said I was to obey that principle or he**

would slay me.'' ''But'', said he, ''they called me a false and fallen prophet but I am more in favor with God today, than I ever was in all my life before. **I know that I shall be saved in the kingdom of God. I have the oath of God upon it and God cannot lie.** All that he gives me I shall take with me for I have that authority and power conferred upon me.''

Well, I talked with him for a long time, and finally, I told him I would never be sealed to him until I had a witness. Said he, ''You shall have a witness.'' Said I, ''If God told you that, why does he not tell me?'' He asked me if I was going to be a traitor. I have never told a mortal and shall never tell a mortal I had such a talk with a married man, said I. ''Well, said he, ''pray earnestly, for the Angel said to me, 'You shall have a witness'. Brigham Young was with me. He said if I had a witness he wanted to know it.'' ''Why should I tell you?'' said I. ''I want to know for myself.'' Said he, ''Do you know what Joseph said? Since we left the office the angel appeared to him and told him he was well pleased with him, and that you should have a witness.''

I made it a subject of prayer and I worried about it, because I did not dare to speak to a living soul except Brigham Young. I went out and got between three haystacks where no one could see me. And as I knelt down I thought why not pray like Moses of old did? He prayed with his hands raised. When his hands were raised Israel was victorious. I lifted my hands, and I have heard Joseph say the angels covered their faces. I knelt down and if ever a poor mortal prayed, I did. A few nights after that, an angel of the Lord came to me; and if ever a thrill went through a mortal, it went through me.

I gazed upon the clothes and figure, but his eyes were like lightning. They pierced me from the crown of my head to the souls of my feet. I was frightened almost to death for a moment. I tried to awaken my aunt, but I could not. The angel leaned over me and the light was very great, although it was night. When my aunt woke up, she said she had seen a figure in white robes pass from our bed to my mother's bed and pass out of the window.

Joseph came up the next Sabbath. He said, ''Have you had a witness yet?'' No. ''Well'', said he, ''the angel expressly told me you should have.'' Said I, ''I have not had a witness, but I have seen something I have never seen before. I saw an angel and I was frightened almost to death. I did not speak.'' He studied awhile and put his elbows upon his knees and his face in his hands. He looked up and said, ''How could you have been such a coward?'' Said I, ''I was weak.'' ''Did you think to say, 'Father, help me?'' ''No.'' ''Well, if you had just said that your mouth would have been opened for that angel was an angel of the living God. He came to you with more knowledge, intelligence, and light than I have ever dared to reveal.'' I said, ''If that was an angel of light why did he not speak to me?'' ''You covered your face and for this reason the angel was insulted.'' Said I, ''Will it never come again?'' He thought a moment and then said, ''No. Not the same one, but if you are faithful, you shall see greater things than that.''

And then he gave me three signs of what would take place in my family although my husband was far away from me at that time. Every word came true. I went forward and was sealed to him. Brigham Young performed the sealing and Heber C. Kimball the blessing. I know he had six wives and I have known some of them from childhood up. **I know he had three children and they told me.** I think two are living today, **but they are not known as his children as they go by other names.** These are things I can testify to as living truth, and I have told it to the Josephites.

There is a great deal said about this church of the Josephites. I never knew of Joseph appointing his son to be the prophet. I have never known him to say it, and I have known the boy ever since he was 12 years of age. I heard Joseph say this, "I have rolled this kingdom off my shoulders on to the shoulders of the twelve, and they can carry out this work and build up his kingdom." Said he, "I am tired; I have been mobbed; I have suffered so much from outsiders and from my own family. Some of the brethren think they can carry this work on better than I can, far better. I have asked the Lord to take me away. **I have to seal my testimony with my blood. I have to do it for this work will never go on and progress until I am gone, for the testimony is of no force until the testator is dead. People little know who I am when they talk about me, and they never will know, until they see me weighed in the balance in the kingdom of God. Then they will know who I am, and see me as I am. I dare not tell them, and they do not know me."**

These words were spoken with such power that they penetrated the heart of every soul that believed on him.

Now about the Josephites—I have not a word to say about Joseph. He is doing good work in the first principles. He does not believe in endowments, he does not believe in some other things, and he does not recognize this church as the true church. But we have one criterion to go by. Joseph said, "The servant cannot be greater than his master. If they persecute me, they will persecute you." Has his son Joseph been persecuted? Have they been whipped and murdered in cold blood? They can go into the world as members of the reorganized church. They do not believe the right one took Joseph's place.

But let me tell you, this gospel is going to spread, and you young men who are going on missions, give your hearts to God. For he said, "Young man, give me thine heart." And if you do give him your hearts and pray to the heavens above the spirit of God and the Holy Ghost will rest upon you. If the great soul that rules in heavens and on earth, and the inspiration of the spirit comes down and rests in your bosom, you will be able to speak the light to the people and you will gain a great reward. Just speaking of yourselves in your own strength the spirit is withdrawn. You will have no power that will reach the heart. It may tickle the ear, but you must have the power of the almighty. You must have the angels to be your companions and rest upon you. Let them be your guide in health and trouble. May you ever drink of the waters of intelligence that flows from the throne of God. God almighty will guide and direct you, and you will walk in the paths of truth and you will receive your reward as his servants for the good deeds you have done on this earth.

This is my testimony, and I hope and pray you will believe me, for I have received it from the servant's heart. And when that servant comes he will own his people, if they are faithful and humble.

A trying hour and darkest hours are in the future before us; and it is only those who are humble, contrite and honest before God and endure to the end who shall receive the blessings. Faith will be trampled down, and there will be distractions come upon those who are not honest. These are things I tell you, and they are true, and you will see that they are if you live long enough.

All I have said to you about the future will come to pass as sure as the sun rises in the heavens. May God bless you and let you be on the alert to receive the words of light that are given to you by his servants. You will all be tried by darkness, and the powers of darkness will come to you, but put

your trust in your heavenly father, let him be your guide and support, for he is everlasting light, worlds without end.

I hope you will excuse me for being a little agitated, but it is a terrible tax for me to come and get up to speak. But I want you to remember what I have said, that is my testimony as long as you live. I want to say to you as I have said before, that Joseph said, "If I was faithful I should see greater things than the angel."

Since then I have seen other persons, three came and stood before me just as the sun went down—Joseph, Hyrum and Heber C. Kimball. It was prophesied that I should see Joseph before I died. Still I had not been thinking about that. I was thinking about a sermon I had heard. All at once I looked up and they stood before me. Joseph stood in the middle in a circle like the new moon, and he stood with his arms over his shoulders. They bowed to me about a dozen times or more. I pinched myself to be sure I was awake, and I looked around the room to see where I had placed things. I thought I would shake hands with them. They saw my confusion and understood it and they laughed, and I thought Brother Kimball would almost kill himself laughing. I had no fear. As I went to shake hands with them they bowed, smiled and began to fade. They went like the sun sinks behind the mountain cloud. It gave me more courage and hope than I ever had before.

(Sister Lightner stated that she had ten children. Seven of them were boys, and she had raised three of them to manhood. She had one daughter in the church.

Being asked concerning her husband—her first husband—Sister Lightner said, "My husband did not belong to the church. I begged with him and pleaded with him to join, but he would not. He said he did not believe in it though he thought a great deal of Joseph. He sacrificed his property rather than testify against Joseph and Hyrum and George A. Smith. After he said this, I went forth and was sealed to Joseph for eternity.")

WORD OF WISDOM

In the Word of Wisdom revelation the Lord (D. & C., 89), said:

> **And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—**
>
> **Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.**
>
> **Yea, flesh also of the beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.—D. & C., 89:10-13.**

In this connection, from "Human Culture Digest" (July, 1948), we submit the report of one Pythagoras, who lived over 400 years before Christ. The philosophy of this man is strongly reflected in the Lord's dietary table so far as animals are concerned.

Pythagoras a Vegetarian

"Pythagoras, born on the Island of Samos 582 B. C., was a great Greek philosopher and was the first to forbid animals to be served up at table, and he was the first that opened his lips, learned indeed, but still not obtaining credit in such words as these: 'Forbear, mortals, to pollute your bodies with such abominable food. There is the corn; there are the apples that bear down the branches by their weight and there are the grapes swelling upon the vines; there are the herbs that are pleasant; there are some that can become tender, and be softened by the action of fire. The lavish earth yields her riches, and her agreeable food, and affords dainties without slaughter and bloodshed.

"The beasts satisfy their hunger with flesh; and yet not all of them; for the horse and the sheep and the herd

subsist on grass. But those whose disposition is cruel and fierce, the Armenian tigers, and the raging lions, and the bears, together with the wolves, revel in their diet with blood. Alas! what a crime it is, for entrails to be buried in entrails, and for one ravening body to grow fat on other carcasses crammed into it; and for one living creature to exist through the death of another living creature!

"And does, forsooth! amid so great an abundance, which the earth, that best of mothers, produces, nothing delight you but to gnaw with savage teeth the sad produce of your wounds, and to receive the habits of the Cyclops? And can you not appease the hunger of a voracious and ill-regulated stomach unless you first destroy another?

"But that age of old, to which we have given the name 'Golden', was blest in the produce of the trees, and in the herbs which the earth produces, and it did not pollute the mouth with blood, then, both did the birds move their wings in safety in the air, and the hare without fear wander in the midst of the fields; then its own credulity had not suspended the fish from the hook; every place was without treachery, and in dread of no injury, and was full of peace."—Translated from Ovid for the English Vegeterian.

"And it is pleasing unto me", saith the Lord, "that they (animal flesh) should not be used only in times of winter, or of cold, or famine."

We believe this to be the will of the Lord, and we see no reason for the present clamor against the high prices of meat; for if people used less of it in accordance with the Word of Wisdom, there would be no high prices.

Earthworms in an Orange Grove

(From The Valley News, Montrose, California)

Near Redlands, California, is an orange grove that people come miles to observe. It demonstrates a unique natural method of orchard culture.

This 40 year old grove stands out among its neighbors in a way that even a layman can see. The foliage is thicker, a richer green, even at the top where others of its age show thin foliage and bare twigs. The trees are well filled with fruit and records show that they produce crops just as outstanding as their appearance. But the truly remarkable thing about this grove is the fact that these results are obtained with less labor, less water, and less fertilizer than is used by any of the neighbors.

The present owner took possession 17 years ago. Since that date, no plow, harrow or cultivator of any kind has been allowed in the grove. Weeds have been eliminated by hand labor. At first this caused extra expense; but since no weed is allowed to go to seed, a few hours labor once a month is now all that is needed.

The absence of mechanical cultivation is the first puzzle which this grove presents to horticulturists, for the necessity of soil conditioning has long been recognized. Actually this need has not been ignored here, but the owner depends, not on machinery, but on the world's finest and most efficient plow, the lowly earthworm. He has created conditions which are favorable to earthworms and in response they have multiplied until they are more numerous than in other groves. Their network of burrows has aerated the soil far more effectively and much deeper than mere surface cultivation could hope to do. At the same time, the feeder rootlets, which in an orange tree are very near the surface, are left undamaged, and therefore ready to absorb a maximum of food.

Even more puzzling to the orthodox grower is the fact that this grove thrives on less than 30 per cent of the water required by others. The answer once more is explained by the burrow-

ing habits of the earthworms. They prefer the cooler soil under the trees and dig most of their burrows there, with very few out in the sunny spots. During irrigation, a large proportion of the water enters the soil through these burrows, with the result that most of it goes under the trees where the roots can use it, while much less than usual is wasted out beyond the root zone.

But the fact about the grove which seems hardest of all to comprehend is its fine health in spite of what seems to be a very inadequate fertilization plan:—**a little synthetic nitrate occasionally, nothing else in 17 years.** Once again the earthworms furnish the answer, this time by their digestive processes. Earthworms depend for food on dead organic matter, leaves, old roots, etc. Through digestion these substances are changed in character so that they are highely soluble and when ejected are immediately available as plant food. A close examination of litter under the trees reveals thousands of leaves which have been completely consumed except for a delicate skeleton composed of their veins. The worms have put this material back into the soil, for re-use by the trees. Without them, it would be a very long time before the same material would become available for plant food.

The earthworm's gizzard triturates large quantities of soil which the earthworm takes into its body for two purposes—one to make his burrow by eating his way in; the other to obtain from his food all the essential elements necessary to produce fertile eggs.

New surfaces are thus exposed to the dissolving action of the irrigating water, and plant food elements are released which would otherwise remain locked up inside the grains of soil. Couple this with the fact that earthworms work to a depth of 6 or 8 feet, constantly bringing new dirt from these levels to the surface, and it can easily be understood how trees can thrive for a long period without the addition of new food elements to the soil.

Earthworms are nature's own means of soil building and conditioning. No orchard or garden can do its best without them. There are many kinds, some much more effective than others, and the study of their use and culture will repay anyone who grows fruit and flowers.

THE LORD'S MARRIAGE SYSTEM

To the Editor of the Church section of the Deseret News, in refutation of your statement that plural marriage, under Section 132 of the Doctrine and Covenants, is not vital to salvation nor exaltation, we offer you the following:

When the vicious and outrageous Cullom Bill against the Mormon marriage system had passed in the House of Congress, and was about to be taken up in the Senate of the U. S., a meeting of protest was held in the Tabernacle in Salt Lake City, and a committee comprising Daniel H. Wells, Apostles Orson Pratt, John Taylor, and George Q. Cannon, with the consent of Brigham Young, was appointed to draft a petition of protest to Congress. It was, in part, as follows:

"To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

"Gentlemen:—It is with no ordinary concern that we have learned of the passage by the House of Representatives of the House Bill No. 1089, entitled, 'A bill in aid of the execution of the laws in Utah, and for other purposes', commonly known as 'The Cullom Bill', against which we desire to enter our most earnest and unqualified protest, and appeal against its passage by the Senate of the United States, or beg its reconsideration by the House of Representatives. We are sure you will

bear with us while we present for your consideration some of the reasons why this bill should not become a law.

"Gentlemen of the Senate and House of Representatives, of the 150,000 estimated population of the Territory of Utah, it is well known that all except from 5000 to 10,000 are members of the Church of Jesus Christ of Latter-day Saints, usually called Mormons. These are essentially the people of this Territory; they have settled it, reclaimed the desert waste, cultivated it, subdued the Indians, opened means of communication, made roads, built cities, and brought into being a new State to add lustre to the national galaxy of our glorious Union. And we, the people who did this, are believers in the principle of plural marriage or polygamy, not simply as an elevated social relationship, and a preventive of many terrible evils which afflict our race, **but as a principle revealed by God, underlying our every hope of eternal salvation and happiness in heaven.** We believe in the pre-existence of the spirits of men; that God is the author of our being; **that marriage is ordained as the legitimate source by which mankind can obtain an existence in this probation on the earth; that the marriage relation exists and extends throughout eternity, and without it no man can obtain an exaltation in the celestial kingdom of God. The revelation commanding the principle of plural marriage, given by God through Joseph Smith to the Church of Jesus Christ of Latter-day Saints, in its first paragraph has the following language: 'Behold I reveal unto you a new and everlasting covenant; and if ye abide not that covenant then are ye damned; for no man can reject this covenant and be permitted to enter into my glory.'** With this language before us, we cannot view plural marriage in any light than as a vital principle of our religion. Let the revelation appear in the eyes of others as it may, to us it is a command of equal force with any other given by the Creator of the world to his children in the flesh.

"The Bible confessedly stands in our nation as the foundation on which all law is based. It is the foundation from which our ideas of right and wrong are drawn, and it gives shape and force to our morality; yet it sustains plural marriage, and in no instance does it condemn the institution. Not only having, therefore, a revelation from God making the belief and practice of this principle obligatory upon us, we have the warrant of the Holy Scriptures and the example of Prophets and righteous men whom God loved, honored and blessed. And it should be borne in mind that when this principle was promulgated and the people of this Territory entered upon its practice, it was not a crime. God revealed it to us. His divine word, as contained in the Bible which we have had taught to venerate and regard as holy, upheld it, and there was no law applicable to us making our belief or practice of it criminal. It is no crime in this Territory today, only as the law of 1862, passed long years after our adoption of the principle as a part of our religious faith, makes it such. What yesterday was opinion is liable today to be a law. It is for this reason that we earnestly and respectfully remonstrate and protest against the passage of the bill now before the Honorable Senate, feeling assured that, while it cannot accomplish any possible good it may result in a great amount of misery. * * *."—Millinnial Star, 40:226-227.

THE VOICE OF THE SPIRIT TO ORSON HYDE

In the early part of March last (1840), I retired to my bed one evening as usual, and while contemplating and enquiring out, in my own mind, the field of my ministerial labors for the then coming season, the vision of the Lord, like clouds of light, burst upon my view. The cities of London, Amsterdam, Constantinople, and

Jerusalem all appeared in succession before me; and the Spirit said unto me, "Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers, and here also is the field of your labors."

A strict observance of the movements of the Jews, and a careful examination of their faith relative to their expected Messiah—the setting up of His kingdom among them, and the overthrow of the present kingdoms and governments of the Gentiles, will serve to open the eyes of many of the uncircumcised, when faithfully laid before them, that the great day of the Lord comes not upon them unawares as a thief.

Take, therefore, proper credentials from My people, your brethren, and also from the Governor of your State, with the seal of authority thereon, and go ye forth to the cities which have been shown unto you, and declare these words unto Judah, and say:

"Blow ye the trumpet in the land; cry, gather together; and say, assemble yourselves, and let us go into the defensed cities. Let the standard be reared towards Zion. Retire! stay not; for I will bring evil from the north and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste without inhabitant. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished—that her iniquity is pardened, **for she has received at the Lord's hand double for all her sins.** Let your warning voice be heard among the Gentiles as you pass, and call ye upon them in my name for aid and for assistance. With you it mattereth not whether it be little or much; but to me it belongeth to show favor unto them who show favor unto you. Murmur not, therefore, neither be ye sorrowful that the people are slow to hear your petition; but do as has been told you. All things shall work together for your good if you are humble and keep My commandments; for it must needs be that all men be left without excuse, that a righteous retribution may be awarded to all.—Historical Sketch of Orson Hyde, by Jos. S. Hyde, p. 5.

The vision continued open about six hours, that I did not close my eyes in sleep. In this time many things were shown unto me which I have never written; neither shall I write them until they are fulfilled in Jerusalem.—Course of Study for Deacons, 1913, p. 89.

BRETHREN ARE COMING HOME

Five of the brethren who were at the Federal Prison Camp at Tucson, Arizona, under conviction for adhering to the principle of Plural Marriage, as taught them by the Mormon Church, have been released from the prison, after remaining there for over two years. They are now in circulation. Those whom we met are in the "pink" of condition. They have the best reports regarding their prison treatment, and entertain the best of feelings toward their persecutors. They rejoice in the Spirit of the Lord.

They were convicted, with the help of the Mormon Church officials, for living plural marriage, a principle taught them by that Church, and they are determined that their faith in this principle shall continue.

The men who came out are: David B. Darger, Vergel Y. Jessop, Theral R. Dockstader, L. R. Stubbs and Follis G. Petty. Prisoner Heber Kimball Cleveland has not yet been released.

We hale our brethren and rejoice in the fact that they have kept the faith, and have, in meekness endured and suffered tribulations.

What government is the best? That which teaches us to govern ourselves.—Goethe.

NOBODY'S HOME

Nobody's home but the water, and it is running away.
Nobody's home but the salt and it stays in the cellar.
Nobody's home but the fire and it's going out.
Nobody's home but the porch and it remains outside.
Nobody's home but the table and it's on the carpet.
Nobody's home but the gas and it's escaping.
Nobody's home but the clock and it's going to strike.
Nobody's home but the old sewing machine but it seams well.
Nobody's home but the banana peel and that is looking for slippers.
Nobody's home but the safety razor and it's pulling faces.
Nobody's home but the chandelier and it remains in the air.
Nobody's home but the electricity, and it's shocked.
Nobody's home but the honey jar and it's all stuck up.
Nobody's home but the milk, but it's been strained.
Nobody's home but the hobo and he's sawing wood.
Nobody's home but the caterpillar and it makes the butterfly.
Nobody's home but the gold fish and it's getting along swimingly.
Nobody's home but the moth balls and they're in a box.
Nobody's home but the Editor and he's fishing for TRUTH.

THE BREATH

Observation: We once read of one of the generals of the Confederacy, during the war of the Rebellion, who, every hour or two while marching, would cause his troops to lie flat on their backs, fully relaxed, and breathe deeply, for ten minutes. And it was stated that after marching forty miles with full equipment, his troops were in condition and ready to fight.

By taking deep full breaths, seeming to blow up the body full of air clear to the skin, and by nearly closing the air-passages while exhaling, taking the same time to exhale as to inhale, one fills the body with added life and energy.

Lucy: "Nobody will ever care for me."

He: "Don't say that, Lucy. After all, in this world there's a man for every woman. It's a wonderful arrangement."

Lucy: "I don't want to change it—I just want to get in on it."

Caiaphas, "Priest of the Most High God", describes God as "Indescribable", "Unchangeable", "Incomprehensible", and, of course, "Unnameable".

QUIET RAIN

By Edgar A. Guest

I like a steady, straight rain
  That comes without bluster and blow
As a friend of the fruit and the grain.
  'Tis like some men I know
Who do good in a soft, quiet way,
  Boasting never the gift or the deed,
Coming in with but little to say
  To serve only the need.

Some rains hammer hard at the grain,
  Breaking down what they come to restore,
As if fields, which in Summer complain,
  Should be scolded and punished before
They are helped, and the thirst and the heat
  Were the fault of the thirsty and sere,
And they'd so much advice to repeat
  Which they wanted the needy to hear.

But a straight steady rain without wind
  Comes gently to sweeten the land.
It says nothing to those who have sinned
  Which already they don't understand.
It refreshes the weary and spent
  Green things that are striving to grow,
And with filling a need is content
  Like some quiet men that I know.

A really pure person is very scarce; but when the heart is really pure, the Lord can write upon it, and the truth is received without argument or doubt, or disputation.—Brigham Young.

The doctor of a country village had two children who were acknowledged by the inhabitants as being the prettiest little girls in the district.

While the two children were out walking one day, they happened to pass quite near two small boys; one lived in the village and the other was a visitor.

"I say", said the latter to his friend, "who are those little girls?"

"They are the doctor's children", replied the village boy. "He always keeps the best for himself."

A little girl asked her mother if there were any men in heaven.

"Mamma", she said, "I never saw a picture of an angel with a beard or a mustache. Do men ever go to heaven?"

"Oh, yes", replied the mother, "men go to heaven, but it's always a close shave."

The man dashed into the store. "Quick", he yelped, 'let me have a mousetrap."

"Just a moment, sir", said the clerk.

"Well, hurry, I have to catch a bus."

"I'm sorry, but the ones we have aren't large enough for that."

"The fellow who boasts that he says what he thinks, seldom thinks."

TRUTH

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

VOL. 14. MAY, 1949 NO. 12.

A Great Speech of a Great Statesman and a Man of God

JOSEPH SMITH IN DEFENSE OF FREEDOM AND JUSTICE

The Prophet's Speech at Nauvoo in Relation to His Arrest at Dixon; The Right of Habeas Corpus Proceedings Under the Nauvoo Charter Claimed

The congregation is large. I shall require attention. I discovered what the emotions of the people were on my arrival at this city, and I have come here to say, "How do you do?" to all parties; and I do now at this time say to all "How do you do?" I meet you with a heart full of gratitude to Almighty God, and I presume you all feel the same. I am well—I am hearty. I hardly know how to express my feelings. I feel as strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found. Then two men tried, but they could not pull me up, and I continued to pull, mentally, until I pulled Missouri to Nauvoo. But I will pass from that subject.

There has been great excitement in the country since Joseph H. Reynolds and Harmon T. Wilson took me; but I have been cool and dispassionate through the whole. Thank God, I am now a prisoner in the hands of the municipal court of Nauvoo, and not in the hands of Missourians.

It is not so much my object to tell of my afflictions, trials and troubles as to speak of the writ of habeas corpus, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers and others, that our municipal powers and legal tribunals are not to be sanctioned by the authorities of the state; and accordingly they want to make it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for their religion!

Relative to our city charter, courts, right of habeas corpus, etc., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth.

"There is a mental attitude which is a bar against all informations, 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."

There is a secret in this. If there is not power in our charter and courts, then there is not power in the state of Illinois, nor in the congress or constitution of the United States; for the United States gave unto Illinois her constitution or charter, and Illinois gave unto Nauvoo her charters, ceding unto us our vested rights, which she has no right or power to take from us. All the power there was in Illinois she gave to Nauvoo; and any many that says to the contrary is a fool.

The municipal court has all the power to issue and determine writs of habeas corpus within the limits of this city that the legislature can confer. This city has all the power that the state courts have, and was given by the same authority—the legislature.

I want you to hear and learn, O Israel, this day, what is for the happiness and peace of this city and people. If our enemies are determined to oppress and deprive us of our constitutional rights and privileges as they have done, and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and constitution of the United States and of this state guarantee unto us, then we will claim them from a higher power—from heaven—yea, from God Almighty.

I have dragged these men here by my hand, and I will do it again; but I swear I will not deal so mildly with them again, for the time has come when forbearance is no longer a virtue; and if you or I are again taken unlawfully, you are at liberty to give loose to blood and thunder. But be cool, be deliberate, be wise, act with almighty power; and when you pull, do it effectually—make a sweep-stakes for once!

My lot has always been cast among the warmest hearted people. In every time of trouble, friends, even among strangers, have been raised up unto me and assisted me.

The time is come when the veil is torn off from the state of Illinois, and its citizens have delivered me from the state of Missouri. Friends that were raised up unto me would have spilt their life's blood to have torn me from the hands of Reynolds and Wilson, if I had asked them; but I told them no, I would be delivered by the power of God and generalship; and I have brought these men to Nauvoo, and committed them to her from whom I was torn, not as prisoners in chains, but as prisoners of kindness. I have treated them kindly. I have had the privilege of rewarding them good for evil. They took me unlawfully, treated me rigourously, strove to deprive me of my rights, and would have run with me into Missouri to have been murdered, if Providence had not interposed. But now they are in my hands; and I have taken them into my house, set them at the head of my table, and placed before them the best which my house afforded; and they were waited upon by my wife, whom they deprived of seeing me when I was taken.

I have no doubt but I shall be discharged by the municipal court. Were I before any good tribunal, I should be discharged, as the Missouri writs are illegal and good for nothing—they are "without form and void."

But before I will bear this unhallowed persecution any longer—before I will be dragged away again among my enemies for trial, I will spill the last drop of blood in my veins, and will see all my enemies in hell! To bear it any longer would be a sin, and I will not bear it any longer. Shall we bear it any longer? (One universal "No!" ran through all the vast assembly, like a loud peal of thunder.)

I wish the lawyer who says we have no power in Nauvoo may be choked to death with his own words. Don't employ lawyers or pay them money for their knowledge, for I have learned that they don't know anything. I know more than they all.

Go ye into all the world and preach the gospel. He that believeth in our chartered rights may come here and be saved; and he that does not shall remain in ignorance. If any lawyer shall say there is more power in other places and charters with respect to habeas corpus than in Nauvoo, believe it not. I have converted this candidate for congress (pointing to Cyrus Walker, Esq.) that the right of habeas corpus is included in our charter. If he continues converted, I will vote for him.

I have been with these lawyers and they have treated me well; but I am here in Nauvoo, and the Missourians, too. I got here by a lawful writ of habeas corpus issued by the master in chancery of Lee county, and made returnable to the nearest tribunal in the fifth judicial district having jurisdiction to try and determine such writs: and here is that tribunal, just as it should be.

However indignant you may feel about the high-handed oppression which has been raised against me by these men, use not the hand of violence against them, for they could not be prevailed upon to come here till I pledged my honor and my life that a hair of their heads should not be hurt. Will you all support my pledge, and thus preserve my honor? (One universal "Yes!" burst from the assembled thousands.) This is another proof of your attachment to me. I know how ready you are to do right. You have done great things, and manifested your love towards me in flying to my assistance on this occasion. I bless you, in the name of the Lord, with all the blessings of heaven and earth you are capable of enjoying.

I have learned that we have no need to suffer as we have heretofore: we can call others to our aid. I know the Almighty will bless all good men: He will bless you; and the time has come when there will be such a flocking to the standard of liberty as never has been or shall be hereafter. What an era has commenced! Our enemies have prophesied that we would establish our religion by sword. Is it true? No. But if Missouri will not stay her cruel hand in her unhallowed persecutions against us, I restrain you not any longer. I say in the name of Jesus Christ, by the authority of the holy priesthood, I this day turn the key that opens the heavens to restrain you no longer from this time forth. I will lead you to the battle; and if you are not afraid to die, and feel disposed to spill your blood in your own defense, you will not offend me. Be not the aggressor: bear until they strike you on one cheek; then offer the other, and they will be sure to strike that; then defend yourselves, and God will bear you off, and you shall stand forth clear before his tribunal.

If any citizens of Illinois say we shall not have our rights, treat them as strangers and not friends, and let them go to hell and be damned! Some say they will mob us. Let them mob and be damned! If we have to give up our chartered rights, privileges, and freedom, which our fathers fought, bled, and died for, and which the constitutions of the United States and of this state guarantee unto us we will do it only at the point of the sword and bayonet.

Many lawyers contend for those things which are against the rights of men, and I can only excuse them because of their ignorance. Go forth and advocate the laws and rights of the people, ye lawyers. If not, don't get into my hands, or under the lash of my tongue.

Lawyers say the powers of the Nauvoo charter are dangerous; but I ask, is the constitution of the United States or of this state dangerous? No. Neither are the charters granted to Nauvoo by the legislature of Illinois dangerous, and those who say they are are fools. We have not enjoyed unmolested those

rights which the constitution of the United States of America and our charters grant.

Missouri and all wicked men raise the hue-and-cry against us, and are not satisfied. Some political aspirants of this state also are raising the hue-and-cry that the powers in the charters granted unto the city of Nauvoo are dangerous; and although the general assembly have conferred them upon our city, yet the whine is raised—"Repeal them—take them away". Like the boy who swapped off his jack-knife, and then cried, "Daddy, daddy, I have sold my jack-knife and got sick of my bargain, and I want to get it back again."

But how are they going to help themselves? Raise mobs? And what can mobocrats do in the midst of Kirkpatrickites? No better than a hunter in the claws of a bear. If mobs come upon you any more here, dung your gardens with them. We don't want any excitement; but after we have done all, we will rise up, Washington-like, and break off the hellish yoke that oppressed us, and we will not be mobbed

The day before I was taken at Inlet Grove, I rode with my wife through Dixon to visit my friends, and I said to her, "here is a good people". I felt this by the Spirit of God. The next day I was a prisoner in their midst, in the hands of Reynolds, of Missouri, and Wilson, of Carthage. As the latter drove up, he exclaimed, "Ha, ha, ha! By G——, we have got the Prophet now!" He gloried much in it, but he is now our prisoner. When they came to take me, they held two cocked pistols to my head, and saluted me with—G—— d—— you, I'll shoot you! I'll shoot you, G—— d—— you"—repeating these threats nearly fifty times, from first to last. I asked them what they wanted to shoot me for. They said they would do it, if I made any resistance.

"Oh, very well", I replied; "I have no resistance to make." Then they dragged me away, and I asked them by what authority they did these things. They said, "By a writ from the governors of Missouri and Illinois". I then told them I wanted a writ of habeas corpus. Their reply was, "G—— d—— you, you shan't have it". I told a man to go to Dixon, and get me a writ of habeas corpus. Wilson then repeated, "G—— d—— you, you shan't have it; I'll shoot you."

When we arrived at Dixon, I sent for a lawyer, who came; and Reynolds shut the door in his face, and would not let me speak to him, repeating, "G—— d—— you, I'll shoot you." I turned to him, opened my bosom, and told him to "shoot away. I have endured so much persecution and oppression that I am sick of life. Why, then, don't you shoot and have done with it, instead of talking so much about it?"

This somewhat checked his insolence. I then told him that I would have counsel to consult, and eventually I obtained my wish. The lawyers came to me, and I got a writ of habeas corpus for myself, and also a writ against Reynolds and Wilson for unlawful proceedings and cruel treatment towards me. Thanks to the good citizens of Dixon, who nobly took their stand against such unwarrantable and unlawful oppression, my persecutors could not get out of the town that night, although, when they first arrived, they swore I should not remain in Dixon five minutes, and I found they had ordered horses accordingly to proceed to Rock Island. I pledged my honor to my counsel that the Nauvoo city charter conferred jurisdiction to investigate the subject; so we came to Nauvoo, where I am now a prisoner in the custody of a higher tribunal than the circuit court.

The charter says that "the city council shall have power and authority

to make, ordain, establish, and execute such ordinances not repugnant to the constitution of the United States, or of this state, as they may deem necessary, for the peace, benefit, and safety of the inhabitants of said city." And also that "the municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the city council."

The city council has passed an ordinance "that no citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of habeas corpus." There is nothing but what we have power over, except where restricted by the constitution of the United States. "But", says the mob, "What dangerous powers!" Yes—dangerous, because they will protect the innocent and put down mobocrats. The constitution of the United States declares that the privilege of the writ of habeas corpus shall not be denied. Deny me the writ of habeas corpus, and I will fight with gun, sword, cannon, whirlwind, and thunder, until they are used up like the Kilkenny cats. We have more power than most charters confer because we have power to go behind the writ and try the merits of the case.

If these powers are dangerous, then the constitutions of the United States and of this state are dangerous; but they are not dangerous to good men: they are only so to bad men who are breakers of the law. So with the laws of the country, and so with the ordinances of Nauvoo: they are dangerous to mobs, but not to good men who wish to keep the laws.

We do not go out of Nauvoo to disturb anybody, or any city, town, or place. Why, then, need they be troubled about us? Let them not meddle with our affairs, but let us alone. After we have been deprived of our rights and privileges of citizenship, driven from town to town, place to place, and state to state, with the sacrifice of our homes and lands, our blood has been shed, many having been murdered, and all this because of our religion—because we worship Almighty God according to the dictates of our own conscience, shall we longer bear these cruelties which have been heaped upon us for the last ten years in the face of heaven, and in open violation of the constitution and law of these United States and of this state? God forbid! I will not bear it. If they take away my rights, I will fight for them manfully and righteously until I am used up. We have done nothing against the rights of others.

You speak of lawyers. I am a lawyer, too; but the Almighty God has taught me the principle of law; and the true meaning and intent of the writ of habeas corpus is to defend the innocent and investigate the subject. Go behind the writ and if the form of one that is issued against an innocent man is right, he should (nevertheless) not be dragged to another state, and there be put to death, or be in jeopardy of life and limb, because of prejudice, when he is innocent. The benefits of the constitution and laws are alike for all; and the great Eloheim has given me the privilege of having the benefits of the constitution and the writ of habeas corpus; and I am bold to ask for that privilege this day, and I ask in the name of Jesus Christ, and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us. Will you all help me? If so make it manfest by raising the right hand. (There was a unanimous response, a perfect sea of hands elevated). Here is truly a committee of the whole.

When at Dixon, a lawyer came to me as counsel, Reynolds and Wilson said I should not speak to any man, and they would shoot any man who should dare to speak to me. An old, gray-headed man came up and said I should have counsel, and he was not afraid of their pistols.

The people of Dixon were ready to take me from my persecutors, and I could have killed them, nothwithstanding their pistols; but I had no disposition to kill any man, though my worst enemy,—not even Boggs. In fact, he would have more hell to live in the reflection of his past crimes than to die. After this, I had lawyers enough, and I obtained a writ for Joseph H. Reynolds and Harmon T. Wilson, for damages, assault and battery, as well as the writ of habeas corpus.

We started for Ottawa, and arrived at Pawpaw Grove, 32 miles, where we stopped for the night. Esquire Walker sent Mr. Campbell, sheriff of Lee county, to my assistance, and he came and slept by me. In the morning, certain men wished to see me but I was not allowed to see them. The news of my arrival had hastily circulated about the neighborhood and very early in the morning the largest room in the hotel was filled with citizens who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, "I wish you to understand this man is my prisoner, and I want you should disperse. You must not gather round here in this way."

Upon which, an aged gentleman, who was lame and carried a large hickory walking stick, advanced towards Reynolds, bringing his hickory upon the floor and said, **"You damned infernal puke! we'll learn you to come here and interrupt gentlemen. Sit down there (pointing to a very low chair) and sit still. Don't you open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You cannot kidnap men here, if you do in Missouri; and if you attempt it here, there is a committee in this grove that will sit on your case. And, sir, it is the highest tribunal in the United States, as from its decision there is no appeal."**

Reynolds, no doubt, aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence, while I addressed the assembly for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage.

My freedom commenced from that hour. We came direct from Pawpaw Grove to Nauvoo, having got our writ directed to the nearest court having authority to try the case, which was the municipal court of this city.

It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honor to lead so virtuous and honest a people—to be your leader and lawyer, as was Moses to the children of Israel. Hosannah! Hosannah! Hosannah! to Almighty God, who has delivered us thus from out of the seven troubles. I commend you to His grace; and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen.

President Smith then introduced Mr. Cyrus Walker to the assembled multitude, and remarked to him: "These are the greatest dupes, as a body of people, that ever lived, or I am not so big a rogue as I am reported to be. I told Mr. Warren that I would not discuss the subject of religion with you. I understand the gospel and you do not. You understand the quackery of law, and I do not." Mr. Walker then addressed the people to the effect that, from what he had seen in the Nauvoo City Charter, it gave the power to try writs of habeas corpus, etc. After which, President Smith continued as follows:

If the legislature has granted Nauvoo the right of determining cases of habeas corpus, it is no more than they ought to have done, or more than our fathers fought for. Furthermore, if

Missouri continues her warfare, and to issue her writs against me and this people unlawfully and unjustly, as she has done, and to take away and trample upon our rights, I swear, in the name of Almighty God, and with uplifted hands to heaven, I will spill my heart's blood in our defense. They shall not take away our rights; and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone, I will turn up the world—I will make war. When we shake our own bushes, we want to catch our own berries. The lawyers themselves acknowledge that we have all power granted us in our charters that we we could ask for—that we had more power than any other court in the state; for all other courts were restricted, while ours was not; and I thank God Almighty for it. I will not be rode down to hell by the Missourians any longer; and it is my privilege to speak in my own defense; and I appeal to your integrity and honor that you will stand by and help me, according to the covenant you have this day made. —History of the Church, Vol. 5, pp. 465 to 473.

THE MISSIONARY SPIRIT

The Elders who were called to go upon missions for the Church of Jesus Christ of Latter-day Saints in the early days were punctilious in observing the instructions of the Lord. We quote from the Diary of Amos Milton Musser, who was sent by Brigham Young to India in 1852. His instructions given by Willard Richards, were, "Go magnify your calling and the Lord will sustain you, and you shall live to return again, but do not return until you are called hime."

General Instructions to Missionaries

"Take no thought of the morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. For your Father in Heaven knoweth that you have need of these things.

"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the Church unto the ministry), from this hour have purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

"And whoso receiveth you, there I will be also, for I will go before your face: I will be on the right hand and on the left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up."

President Brigham Young said, "You will have to trust in the Lord, strive to be full of the Holy Spirit, and the necessary means will come to you, often in a way you cannot comprehend. Our Elders go from East to West, from North to South, without purse or scrip and take what the people give them, after they leave here."

"Go preach the Gospel with the liberal heart, and trust in God, to sustain you. If you can't come home with some shoes, come home with moccasins: and if you are obliged to come barefooted, tar the bottoms of your feet: the sand sticking on the tar will form a sole. Go from here without purse or scrip—preach the Gospel, gather the poor and bring them home to Zion—return with wheelbarrow or hand-cart, if you must, and bring some of the honest and poor with you."

President Heber C. Kimball said, "I say to those who are elected to go on missions, go if you never return; and commit your wives, your children and your property into the hands of God, and do not go into the world for anything else but to preach the Gospel, to build up the Kingdom of God and gather the sheep into the fold."

John Taylor said, "Shall we who have been blessed with the visions of eternity, and who are filled with the Spirit of God burning in our hearts and have contemplated the purposes of

God in their majesty and glory: shrink from the task of going forth to snatch the fallen of men from everlasting burning? Should we refuse to do so, it would testify that we had not a single spark of humanity in our bosom! Those out to put their noses to the grindstone, and keep them there, and let them grind and not murmur a word, and then before they healed, put them there again and go along without grumbling."

Apostle George A. Smith said, "The Missionaries we will call for during the conference, will probably be absent from their families from three to seven years. If any of the Elders refuse to go they may expect their wives will not live with them; for there is not a "Mormon" sister who would live with a man a day who would refuse to go on a mission. We are sending out from 100 to 150 Elders and we intend to continue the work until the world is set on fire spiritually."

It took Elder Musser 496 days to reach his destination, as follows:

Horse teams	59 days
Sailing vessels	336 days
Steamer and rail	17 days
Ox teams	84 days

Oct. 19, 1852, Entry in Diary: "Forgetting to leave my purse with $4.00 in it, and knowing the command of the Lord to travel without purse or scrip, I sent it back to my mother to hand of Brother Ira Eldredge." Arriving at San Francisco, the Elders in this group required $6250.00 to pay their passages. A Brother John M. Homer came to their assistance with the full amount. Arrived at Kurrachee, India, Elder Musser applied for the use of the Cantonment in which to speak to the people, and received a letter from T. C. Parr, Brig. Comdg. Camp Kurrachee as follows:

"I have received your note 10th inst. and now repeat that I would on no account whatever permit you to come within the limits of these cantonments. (It will be noted that the "Cantonment" is that part of town or district in which troops are quartered, a military station. India was under the English government at the time and permission would necessarily be received from the English military before the troops were permitted to hear a Gospel sermon from other than the English clergy.) No reprobation of your pestilent doctrines, that I have seen exceeds the condemnation that I myself think they deserve. I hope that you are not willingly and knowingly propagating falsehood and deceit, but that you are under the delusion—I pray that this may be removed and that you may return to the way of truth and see your errors and repent and obtain pardon.

I am yours faithfully,

T. C. PARR,
Brig. Comdg.
Camp Kurrachee.

To another request made to Maj. Gen. Sir Hy. Somerset, Elder Musser received the following from the Rev. R. E. Trywhite:

"Sir:

"It appears by your letter received yesterday that before he will sanction what I refuse to join you in calling religious meetings within the cantonment limits, the General requires my approbation of the scheme; such approbation I will never give. Among persons speaking the English language, as a rule I approve of no public teachings on the matter of revelation except by men, in the first place, have been consecrated to the task by some Angelican Bishop either of the B. Empire or of the U. S. or American; and who in the 2nd place, possess the license of the Bishop of the diocese where they teach. This general rule I certainly would not allow to be infringed in your case at Kurrachee. You describe yourself as

an Elder of the Church of Latter-day Saints; but this is no branch of the Church of Christ. This is some constituted body, and its members are self-deceivers or deceived by both. To permit one of your Saints to preach within the limits of my charge would be for a sheep dog to admit a wolf into the fold!

"I am your obedient servant,

R. E. TRYWHITE,
Senior Chaplain at
Kurrachee."

Elder Musser made a reply to this impertinent refusal in these stinging words which, coming from a 22-year-old youth from the wilds of Utah, established himself as a real ambassador of the Master:

"Referring to your snappy answer to my respectful note to General Wilson, it is very kind of you to attempt a description of the people and church I have the honor of representing in this distant land, but whom you seem to know as little about as you appear to be ignorant, inferentially at least, as you are of the origin and head-ship of your own church, whose local lambs you seem to be so anxious to fortify against the truths of the Gospel as taught by myself and brethren. Your self-confessed personal relation to your church as a "sheep dog" not a shepherd or flockmaster, is at least suggestive of mutton chops and fleece-taking, and in view of your arbitrary treatment, in barring me out of the cantonment, it inspires the thought that you are also "a dog in the manger", and one of the sort of dogs, no doubt, Jesus excoriates in the following blister:

"'Woe unto ye scribes and pharisees, hypocrites! for you shut up the kingdom of heaven against men—for you neither go in yourselves, neither suffer ye them that are entering to go in'—and as Isaiah puts it—'His watchmen are blind, dumb and greedy dogs, shepherds that do not understand, which when can never have enough. They all look at their own way. Every one for his gain from his quarter.'

"The contemptible efforts of yourself and conferees, parsons Seal, Matchett and others, to hedge up my way here in Karachi, is in exact fulfillment of these trenchant references, by the Great Master to your ancient prototypes, the Pharisees.

"Tell me, mimic churchman, was it with your connivance the Revs. Seal and Matchett sent the harlot, with an escort, to ensnare me, and the Hindoo to be healed of his blindness? Can't you see, benighted "sheep dog" that in this dastardly attempt to destroy me and to bring the church of Christ under reproach, how literally you have fulfilled the unqualified declaration of Jesus made to your clerical ancestors, that a 'wicked and adulterous generation seeketh after a sign', etc. Does not this accusation exactly fit your case? Can there be anything clearer? Is not the conduct of yourself and fellow conspiritors in this harlot-hindoo intrigue here plainly mirrored by the Redeemer?

"There is a general agreement among historians and biographers that King Henry the Eighth was a heartless and merciless monster! Yet he was the founder and head of your church! It is recorded of him that among his numerous bloody acts, he beheaded two and divorced three of his six wives; that he cut off the head of the Earl of Essex for having recommended a Flemish princess for his bride, whom he called a Flanders mare; that several of his six wives were his mistresses before their marriage to him; and it is also recorded of him, that 'he never spared man in his anger, nor woman in his lusts' and yet he was called 'the father of the Faithful' and viceregent of God.'

"This very brief historical description of the founder of your church of

England, whose every function, organ, tissue and element of his body, mind and soul, was cursed and consigned to everlasting damnation by the Pope of Rome, for his rebellion, whoredoms and apostasy, I offer in return for your impudent assumptions over the origin and foundation of the Church of Jesus Christ of Latter-day Saints.

"That you are a pretty tough lot I need but refer to your own church liturgy in which, sabbath after sabbath, year in and out, the clergy of your church have been confessing to God and the world that you have done the things you should not have done and have left undone things you should have done, and that you are all 'miserable sinners, and without any health in you'. Now, let me ask, snarling canine, that if you are all 'miserable sinners', as you insist you are, and which I'll not attempt to dispute—what logical right have you to deny a Latter-day Saint Elder, now humbly knocking at your doors, the pleasure it would give him to help you out of the very sad condition you so frankly admit you are in? For 'miserable sinners' to hedge me in my anxious efforts to make Saints of you, and that, too, without money or price, is illogical and insane. In the Gospel of Jesus Christ again restored in all its ancient purity and power, we have a divinely revealed panacea 'for the healing of the nations', and about which I would most gladly enlighten your people if permitted to do so.

"Before concluding, let me ask you a very direct question, how long would you and your curates from the Lord Bishop of Bombay down, interest themselves in the religious well-being of your respective flocks if you had to serve them as the ancient and modern apostles and Elders were and are commanded to do by the Great Redeemer, viz: to travel and preach the Gospel in all the world as a witness without purse or scrip?

"I will not subscribe myself 'your obedient servant', especially in the empty manner you closed your letter to me, until you repent of your sins and apply for baptism to one divinely authorized to immerse you, then I will be glad to serve you and other repentant self-confessed sinners who may be induced to follow your wholesome example.

"Respectfully,

AMOS M. MUSSER."

Elder Musser was absent from home five years, working in England after being released from India.

His Diary records, "Before taking this step (writing a letter to the Military) **I asked the Lord to direct me. I have been living on bread and water for a good while, and have always been thankful and satisfied. Have been reduced to 1c and 2c a day. My circumstances have been very trying, but the Lord has borne me over all difficulties. I have never been castdown or disheartened.**"

A THOUGHT

Having recently read in LIFE a beautiful sentiment given out by a United States Chaplain, we are giving the gist of it to the readers of TRUTH:

O Lord our God
Where we are wrong
Make us willing to change;
And where we are right
Make us easy to live with;
And where we have the truth
Let us not hit each other on the head with it,
But use it in gentleness and kindness
To their uplifting and progress.

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

Devoted to Questions — Political, Social, Economic, and Religious

PUBLISHED MONTHLY

By Truth Publishing Company, 2157 Lincoln Street, Salt Lake City 6, Utah
Phone 7-5289

TERMS: $2.00 PER YEAR, IN ADVANCE; $1.00 SIX MONTHS; 20 CENTS A COPY

Vol. 14. **MAY, 1949** **No. 12.**

EDITORIAL THOUGHT

IF GOD is not our Father, Grandfather or Great-grandfather, or some kind of a father in reality, indeed and in truth, why are we taught to say, "Our Father who art in heaven?" How much soever of holy horror this doctrine may incite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may incite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or the elect of God. Object not, therefore, too strongly against the marriage of the Christ, but remember that in the last days, secret and hidden things must come to light, and that your life also (which is the blood) is his *hid with Christ in God.*—Orson Hyde, J. of D.,4:260.

AN ANALYSIS OF THE CHURCH STATEMENT

The following letter has been received by the Editor of TRUTH, and which we feel prompted to comment upon for the benefit of our many readers:

Ogden, Utah, March 10, 1949.

Editor of TRUTH.

Dear Brother:

If you will permit an inquiry on a question that is bothering the minds of some of our brethren: I am assisting a Priesthood class in our stake. Members have called my attention to the statement read at the April conference, 1931, by President Heber J. Grant on the subject of plural marriage; and we are wondering from your point of view how far the statement, that was endorsed by the conference, is binding upon the Priesthood, and to what extent we are under obligation in paying our tithing to the Church, since the statement obligates the Church to use its means and talents to assist the officers of the law in enforcing what we consider an unrighteous law..

Your comments on this statement will be gratefully received.

READERS OF TRUTH, ...

The statement involved in this query was presented by President Heber J. Grant at the April Conference, 1931, and is recorded on pages 5-9 of the conference pamphlet.

We reproduce excerpts, and comments from the statement, about which we think the brethren are concerned. The statement dwells at length upon "false statements" that "malignant" people are circularizing against the leaders of the Church, and sending out "defamatory pamphlets" to hurt the cause in the mission fields; also some aspersions cast about Elder John A. Widtsoe, who at the time was laboring in the British Mission.

Since none of these charges can be laid to the credit of the TRUTH magazine, nor can in any way involve the Magazine, we will spend no time in answering the main gist of them.

The statement as a whole, right or wrong, the President was authorized to make, in the position he occupied as President of the Church, though he was not necessarily talking as the President of Priesthood.

In writing the Life of Wilford Woodruff, Elder Mathias M. Cowley had access to the Journals of Wilford Woodruff. A number of items he took from the Journals to place in the book, he was instructed not to use. One was: **"I learned from John Taylor that Heber J. Grant had been weighed in the balances and found wanting."** And another was, **"Joseph F. Smith, you will become President of the Church, but you are not to confer the keys on Heber J. Grant."**

Our information is that the keys of presidency were never conferred upon the head of Heber J. Grant; therefore he held the Presidency by the grace of the people who selected him, but did not have the keys to Presidency.

Without doubt the statement, with its implications was sustained by those attending the conference, including the counselors, the Quorum of the Twelve, the Presidents of Seventy, the Acting Patriarch, and the Presiding Bishopric; each of whom must bear his responsibility in discrediting a sacred principle of the Gospel, without the operations of which, we are informed, one cannot be exalted into the presence of the Father and have eternal lives.

We will now proceed to an analysis of the statement:

1st. "We (the authorities and members of the Church), 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 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 county 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 toward this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person."

On another occasion the same President Grant said over his signature: "I shall rejoice when the government officials put a few of these men (those living or teaching plural marriage as the Church has taught them to do) in the county jail, or the state penitentiary."

The above statement to the Conference naturally involves the finances of the Church—the tithing of the Saints, for it costs money to enter criminal prosecution in the courts. In the cases arising at Short Creek, Ariz., involving Price Johnson and Carling Spencer, brought by Mr. Bollinger, County Attorney of Kingman County, we were informed at the time that Mr. Bollinger was boasting at St. George how he was receiving money from the Church for his interest in the case. He certainly gave his best services and brought a conviction against the brethren.

2nd: "The Church does not countenance, aid, abet, tolerate or sanction in any way, shape or form the contracting of so-called 'plural marriages', but on the contrary it absolutely forbids the members of the Church from entering into any such unlawful relations, or teaching or encouraging such practices, etc."

Of course the Church does not countenance such marriages. In 1890 the Church in General Conference voted against them, and it cannot countenance any of such marriages now without having a re-vote on the question. Plural marriage is a Priesthood law and not a function of the Church; it is a law of the Priesthood (D. & C., 132:28, 58, 61, 64), and has nothing to do with the Church. In Joseph's day he never gave it to the Church, though he took many wives to himself and gave plural wives to his associates in the Priesthood. The Church received it in 1852 and in 1890 denied it. The principle of plural marriage is not a principle that can be taken up and left alone at will. When it is apostatized from it cannot be taken up again except by the special will of the Father.

"* * * I do not know how to make it plainer or more forceful. If I did I would do so."

Of course President Grant did not know, nor no one else knew how to make his contention plainer; it could not be made more plain. The President threw the principle overboard; he had swallowed the hook, sinker, line and bait, all in one gulp. He could not be more forceful in his denunciation of the principle. He tried to make it more forceful: **"And I wish to say that I want it understood that so far as God gives me power to give His word to the people, it is the word of the Lord."**

But since the Lord did not give him power to give His word unto the people, he could not talk for the Lord upon the subject. Although he was the President of the Church at the time, he, as we have shown, did not enjoy the keys of the Presidency and could not talk for the Lord.

We have in the Official Statement of the Church, June 17, 1933, signed by Heber J. Grant, A. W. Ivins and J. Reuben Clark, Jr., the statement of Wilford Woodruff: **"I have arrived at the point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints, where I am under the necessity of acting for the temporal salvation of the Church, and after praying to the Lord and feeling inspired I have issued the following proclamation, which is sustained by my counselors and the Twelve Apostles."** (The Manifesto).

According to this, President Woodruff gave the highest principle that has been given to mankind, a principle which leads the way to the presence of Father, for a **temporal salvation** which amounted to nothing in the sight of the Lord. He felt **"impressed"—but by what spirit or power was he impressed?** He retained a temporal advantage for a principle that the Prophet gave his life to establish and taught "is the most holy and important doctrine ever revealed to man on earth, and without obedience to that principle no man can ever attain to the fulness of exaltation of the celestial glory."

3rd: "It is against the laws of the land to enter into polygamy." We know that. It has been against the law since the year 1862. It was against the law when President Grant entered into the principle with his three wives; when the Lord told John Taylor, that he could call Seymour B. Young to a position among the Seventies, provided he would enter the law; and it was against the law when President Grant was arrested, pleaded guilty and was fined $100.00 for breaking the law; it

was against the law when President Grant evaded arrest in 1904 and went to Europe to preside over the English Mission. It has always been against some law to preach the Gospel, as we are now preaching it. Joseph Smith was arrested some 50 times charged with breaking the law, but was only stilled by a fusillade of bullets.

On the subject of the Laws of the Land, the Lord said:

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

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land. And as pertaining to the law of man whatsoever is more or less than this cometh of evil. I, the Lord God, make you free, therefore ye are free indeed, and the law also maketh you free."—D. & C., 98-48.

The Constitution provides, in the Bill of Rights, **"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, * * *"**

The anti-polygamy law of 1862, and which was later declared by the U. S. Supreme Court constitutional, is evidently recognized by the Lord as unsound as His later declarations show.

The direct evidence that the Lord did not tell Wilford Woodruff to have plural marriage stopped among the Saints, is that he did not have it stopped, but authorized Anthony W. Ivins to operate in performing marriages in Mexico, after the Manifesto, and where he took care of hundreds of cases. If the Lord had told Wilford Woodruff to have plural marriages stopped in the Church it certainly would have been stopped.

Now as to Tithing:

This is an eternal principle, which God has appended certain promises to the faithful observance of the law, and we cannot conceive of anyone being freed from its observance. The law is: "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church in Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church. And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord."—D. & C., Sec. 119.

And again:

> **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 all 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.—Ib 64:23-24.**

Those wishing to assist the Church in its declared course of persecuting those of the Saints who refuse to surrender the principle of plural marriage, should continue paying their tithes—paying them promptly and honestly—and they should pay them to their bishop; but those wishing to place their tithes where they will be properly accounted for and disbursed in helping the poor, in "laying the foundation of Zion, and for my holy Priesthood", should, like Abraham of old, pay their tithing to the Priesthood; Abraham paid his tithes to

Melchisedek, the great High Priest, who kept the storehouse of God.

The Lord is very strict in enforcing His law of tithing. Through the Prophet Malachi He seriously reprimanded His people for their carelessness in neglecting this holy order. He said:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open up the windows of heaven and pour you a blessing, that there shall not be room enough to receive it.

"And I will rebuke the destroyer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."—Mal. 4:8-11.

THE CONFERRENCE OF PRIESTHOOD

This question continues to come up: How is Priesthood conferred? Is the Church, now giving an office and attempting to clothe the office with a part of the Priesthood, really conferring Priesthood? The Church has thousands of missionaries in the field, all presumably holding the Priesthood. But how many of them actually have it? And without the Priesthood how can anyone qualify as a missionary?

We frequently have young men from the missionary class of the Church, and actually after they have received their endowments in the temples, brought to us by their fathers or widowed mothers, to receive the Priesthood before leaving their homes for their missions. We have a young man, an Elder working as a missionary for the Church, who received the Priesthood from us before leaving for his labors. He came from one of the States outside of Utah where he was converted to the gospel. He was set apart for his mission by Elder Widtsoe of the Quorum of the Twelve, and was told to cherish the words of wisdom given him by others, and to magnify the Priesthood that had been bestowed upon him. He took it that Brother Widtsoe had been impressed to acknowledge the teachings we had imparted unto him including the bestowal of the Priesthood. The young man is doing a good work, working in the field without purse or scrip. Since arriving in the field he has converted his mother, his father and uncle by correspondence and expects to baptise them when he returns home. He is helping his companion to understand the fulness of the Gospel.

President John Taylor was very particular that the Priesthood be properly conferred upon those who had been passed upon as worthy. At a meeting at Centerville, September 27, 1886, deploring the condition of the Saints who through their unfaithlfulness were forcing him to remain on the underground, said:

> **I would not be surprised if less than 10% of the Saints who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of Jesus Christ at the time of the seventh President of the Church; and that there would be thousands that think they held the Priesthood at that time, but have not had it properly conferred upon them." — Marriage, Ballard - Jenson Correspondence, p. 104.**

While addressing a meeting at Draper, in the early days, President George Q. Cannon stated:

> **The day will come when men's Priesthood and authority will be called into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they have it, they holding only an office in the Church.—Ib. p. 29.**

A man who has several sons recently remarked to us, "I don't believe the Priesthood is being correctly conferred

upon the brethren by the Church, but I know I have it because I received it from Joseph F. Smith." All of which may be entirely true; but his sons were given offices in the Church and not the Priesthood. They have been and are now on missions, converting people and attempting to baptize them and ordain them to the Priesthood. But if they haven't the Priesthood themselves what value is their baptisms or ordinations? Some of these sons have been working in the Temple, being baptized for the dead, and receiving the Priesthood for them; yet they themselves have not received the Priesthood. How is such work to be effective? The faithful father may have the Priesthood, he may be a High Priest, or an Apostle, while his sons haven't any Priesthood at all, and yet they are officiating in positions that only Priesthood can qualify them to do.

A recent inquiry of one of the members of the Twelve elicited this information: "We are now conferring Priesthood the same as Joseph Smith and Brigham Young did it, and all the members of the Twelve down on. To disturb that work now it will disrupt the whole Church!" But are they doing it as the early apostles did? The record shows differently.

President Joseph F. Smith said in a statement in 1901:

Conferring the Priesthood: The Revelation in Sec. 107, D. & C., 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 of the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it is authoritatively conferred upon him. * * * 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 proceed the act of ordination. (See D. & C., Sec. 13). 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."

We read in Doctrine & Covenants (84:29-30; and 107:5) that the "Elder and Bishop and other authorities and officers in the Church are appendages to this (Melchisedek) Priesthood." An appendage is attached to and belongs to the main subject. The Priesthood is the main subject and the office the appendage. How can you attach a wounded arm to a physician's bandage? The arm is the main subject.

But are the present leaders conferring the Priesthood, as they claim, as the early Apostles did? The record shows differently. Joseph F. Smith is said to have had a revelation from his Uncle, the Prophet Joseph Smith, stating that the conferring of Priesthood should be done before office be conferred. He was then a counselor to President John Taylor. The President learning of this revelation said, "Of course that is the proper order, i. e., confer the Priesthood before ordaining to office."

Brigham Young stated (Deseret Weekly News, 26:274) May 25, 1877, at a meeting held at Logan:

> **That ordaining men to the office of Seventy, the Prophet came to us many times, saying, Brethren you are going to ordain Seventies. Do not forget to confer the High Priesthood upon them. Ordain each of them to the High Priesthood, and to one of the seventy Apostles. That was my language in the ordination of the Seventies, and that is the way I ordain them now.**

In an Elders' Manual issued over the signatures of eight mission presidents, during President Joseph F.

Smith's regime, these words were recommended to be used in such cases:

> **In the name of Jesus Christ, and by the authority of the Melchisedek Priesthood vested in us, we lay our hands upon your head and confer upon you the Melchisedek Priesthood, and ordain you an Elder in the Church of Jesus Christ of Latter-day Saints.**

The statement of President Smith was published in the Improvement Era March, 1901 (4:394) while he was a counselor to President Lorenzo Snow. The assumption is that the article was submitted to his file leader before it was released to the press. Thus we have the testimony of Joseph Smith, Brigham Young, John Taylor, Lorenzo Snow and Joseph F. Smith confirming our contention, and it will not be presumed that Wilford Woodruff held to a different view.

In President Smith's statement, given above from the Gospel Doctrines, the brethren, after his death, tried to change its substance by posting an "Addenda" in the book of the 4th Edition gotten out in 1928, which states:

"In reference to the form of procedure mentioned in page 169, and that set forth in this addendum as adopted by the leading authorities of the of the Church from the beginning, our beloved and departed President, Joseph F. Smith, when questioned concerning them, decided, **as of record,** 'It is a distinction without a difference', and 'either will do'."

Our attempt to see "the record" failed; we are told that no such record existed.

And the statement in the Addenda, that the new method was "adopted by the leading authorities of the Church **from the beginning**" is not maintained.

We are informed that Charles W. Penrose had the ordinance changed after the death of President Joseph F. Smith. President Smith, discovering Brother Penrose was teaching the new method during his presidency, forbid him to do so any more, "or I will have you tried for your fellowship". After Heber J. Grant came to the Presidency, Brother Penrose's theory was adopted; the change was made in 1921. President Grant had stated publicly, "I know nothing concerning the Gospel; I am a financial man; when I want information I go to President Penrose, James E. Talmage or Joseph Fielding Smith." Brother Penrose held that when "we give the men the Priesthood, we give them all we have; and if we cut them off later, not being able to take their Priesthood away from them, they still have all that we have."

It is true, Priesthood cannot be taken from a man by cutting him off the Church. God can cut them off as stated in D. & C., 121:36-40, also TRUTH 5:209.

President Penrose's decision that men should not be given the Priesthood has caused this jumble in the Church, and men's Priesthood is being investigated and in instances disclaimed. We were once called upon to administer to a Sister. One of the brethren present laying his hands upon her head, it was made known to us that he did not hold the Priesthood and he was excused from the ordinance until the matter could be attended to. He was a good man, was living in celestial marriage, receiving his two wives (them both living), in the Temple, but he hadn't been given the Priesthood.

When will this confusion be cleared up? Our friend, J. Golden Kimball, once said, "The Church cannot straighten it out, the Lord will have to send one mighty and strong to set his house in order as He has promised."

We are informed that certain changes are being made in the conference of Priesthood today, somewhat in conformity with President Smith's instructions. This is well; but it must not be lost sight of that those who have been given an office in the Church, for the

Priesthood, do not hold the Priesthood, and thousands of those are now functioning as though they held the Priesthood. It will be practically impossible to correct this situation, both among the living and the dead.

EVIDENCES AND RECONCILIATIONS

In Evidences and Reconciliations of Elder John A. Widtsoe published in the Improvement Era, March, 1949 (p. 161) the writer draws a very fine distinction between the words, "believers" and "orthodox", claiming a member accepting the fundamental principles of the gospel cannot be classed as "orthodox", but he is a "believer", etc.

In our lack of scholastic training we may not distinguish the difference between the two terms, but there are some words in Brother Widtsoe's writing that appeal to us.

For instance, "However, when the foundation rests on truth, there can be little contention. **One cannot quarrel with truth. Two and two make four.** * * * **Such a fact must be accepted; there is neither orthodoxy or unorthodoxy about it.** For example, Christians who do not believe in the divine **mission of Jesus Christ and his resurrection after the crucifixion—basic facts of Christianity—are not Christians at all. They should not claim the name.**"

This statement we can understand —and further, "The important matter is that Latter-day Saints must accept **ALL THE FUNDAMENTALS** of the Church (Gospel). They cannot choose to believe a certain doctrine of the Church (Gospel); they must accept them all. They cannot accept the Church requirements they will obey: they must conform to all."

Brother Widtsoe goes on, "Such seekers for truth are treading the road at one time followed by every believer that Joseph Smith was a prophet of God.

"To summarize: They who accept basic doctrines of the Church (Gospel) are not orthodox; they are believers. They who deny the truth of the fundamentals of the restored gospel are not unorthodox members of the Church, they are unbelievers. Usually their wills are "unrighteousness and flabby".

We can understand this: We who claim to be Latter-day Saints and reject the revelations of the Lord establishing His gospel of Jesus Christ, are not Latter-day Saints at all, for all Latter-day Saints are fundamentalists; they accept and believe the basic truths of the gospel as God has revealed the same. Latter-day Saints, as Brother Widtsoe says, cannot will to believe a part of the gospel as it is revealed; they must accept all of it or they are unbelievers—un-Christian, for Christ is tied up with all the revelations of God and consequently all the gospel.

One weakness of Elder Widtsoe, and that is often exhibited by the leaders of the Church, is that in his argument he confuses the Church with the gospel. "The doctrines of the Church", "the fundamentals of the Church, etc. The Church has no doctrines, that are not always being changed; nor has the Church "fundamentals" that it stands by. It should read the "Doctrines of the gospel, the fundamentals of the gospel", etc.

The Church is a conglomoration of peoples. Their doctrines are changing frequently. Yesterday they believed in plural marriage, today they have thrown it overboard; last week they believed in the United Order, and tomorrow it is the "relief plan", etc. The gospel is specific, enduring, unchangeable. It is encompassed in the "Church of the Firstborn". Elder Joseph Fielding Smith says:

" * * * you will see that the members of the Church of the firstborn are those who overcome all evil by faith; who

keep the commandments of the Lord in their fulness and have obtained the ordinances of the temple. Those who do not obtain to this power may be members of the Church of Jesus Christ of Latter-day Saints, but the Lord does not give into their hands all things."

Many Latter-day Saints and their leaders, are today denying the principle of plural marriage as a principle of salvation and exaltation. The Church that once adopted it as a saving principle, is now arrayed against it; at one time it was persecuted for believing it, but it has become the chief persecutor.

Speaking of the part assumed by the Church in the recent persecutions of the brethren for sustaining that principle, Mark E. Petersen, of the Quorum of Twelve, wrote to the United Press, "Among witnesses for the prosecution are men who have been APPOINTED by the CHURCH to search out the cultists, turning such information as they gather to the prosecution for their use; **these men have also been appointed by the Church to do all they can to fight the spread of polygamy.**"

So not only does the Church reject the revealed word of God on the subject of plural marriage, but is doing all it can to prevent others from believing it. We are informed that apostasy is "deserting one's faith, religion, party, or principle." The Church accepted the principle of plural marriage at a special conference held in 1852, and in 1890 it rejected it, gave it up, and arrayed itself against it in a bitter fight; so, according to Elder Widtsoe the people following the Church are "unbelievers" and "unorthodox". They have a flabby faith; they cannot be Latter-day Saints, having surrendered the gospel, the only means of salvation and exaltation to mankind.

THE WOMEN

The problem of the female sex is beginning to grow into a portentious magnitude. War always brings its aftermath of want and misery. TRUTH has for years championed the fight for women in their inalienable rights to marry and to motherhood. This right is above the laws of man; it is a right that rests exclusively in the hands of God.

In so-called Christian countries, such as the United States, Great Britain, Germany, France, etc., man has tried to match his strength and wisdom with the Almighty and has decreed the monogamous form of marriage. No matter what the disparity in the sexes exists there shall be only one woman to a man.

God has decreed by revelation that if two or more women are agreed to marry the same man, and he consents to the arrangement, it is nobody's business but their own, and that plural marriage under these circumstances is proper and permitted. Plural marriage is a Bible doctrine, the Old Testament fairly reeks with examples of its principle taught by the servants of the Lord, and in no place in the New Testament is the practice condemned, though all kinds of excesses and sins are mentioned and discredited.

The Catholic Church idea seems to assume that most men are polygamous by nature; but they must confine themselves to single marriages, trusting for mistresses and the under-world for their relief. The Mormon theory is that there is only one standard of sex relationship—for men and women alike. The Lord's system of marriage is so elastic that every man may be a husband and every woman a wife, the one trying for fatherhood and the other for motherhood, and neither overriding the rules of virtue or propriety. There are no sex inequalities. Neither man or woman is forced to marry; they all have their agency.

According to a London paper—"News Chronicle", February 7, 1949—there are 3,625,000 more women in the Britain zone than there are men, from 20-40 years of age. This disparity of the sexes cannot be taken care of by monogamous marriages. Women are not "Old Maids" by choice. **Marriage is natural and desirable—and it is proper; it harmonizes with the first commandment given by Jehovah, to "Multiply and replenish the earth."** The young people have an urge to mate. It is as natural to mate as it is to get hungry for food. In monogamy many girls are driven to prostitution and ruin, while in plural marriage all have a right to seek wifehood and, the Lord being willing, to motherhood.

The correspondent in the article we are quoting from, said:

> **Every day some 30 refugees from eastern Germany are arriving destitute at a camp at Poppendorf, near Lubeck, in the British zone in Germany. The majority are single women. The camp is designed to accommodate transient refugees for 48 hours. In practice it is housing them for weeks and months, because no one in western Germany wants to take them in. There are too many women there already for whom there is no place in ordinary social and economic life. * * * The hard fact is that there are too many of them. Indeed it has been officially reckoned that when all possible marriages have been made, and all possible jobs filled there will still be at least half a million German women either without husbands or without work.**

The numerical disparity of the sexes in Germany is still something to joke about. The hero of the popular new film, "A Ballad of Berlin", on returning from the wars, and being told that in Berlin there are six women to every man, is visited unfailingly thereafter in all his dreams by six delectable and adoring nymphs. "But the whole problem is also being very seriously considered by most thoughtful persons and various solutions are put forward. None can be complete without international cooperation.

"A mistress at the girls' high school at Kiel has put her oar with a splash in the middle of the deliberations at the Parliamentary Council at Boon. She has asked Western Germany's lawmakers to legalize marriages of premeditated brevity. Another German woman wants the women to be permitted to negotiate short-term marriages. The women would retain their maiden names which would pass to their children.

"Polygamy?"—even that, the correspondent says, "is being canvassed by some enthusiasts and sufficient interest has been aroused on the subject for researchers into public opinion to carry out a poll in Hamburg." Some 7,000,000 German women, it is estimated, will never be able to marry and have legitimate children.

Gail Hamilton, the illustrious author, said of marriage:

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

The nations will eventually call "failure" and return to the Lord's way of mating the sexes. And we shall expect the great power of the women, when they are sufficiently aroused to act, to be exerted, working for com-

plete "woman's rights", including their inalienable rights, which means that every woman will be free to marry her choice, if the arrangement can be made, and try for motherhood; and, as we see it, this is the only solution to the knotty problem.

HOW GREAT WAS ABRAHAM LINCOLN?

In the enthusiasm of youth and the spirit of recklessness, Mark E. Petersen, to use a vulgar expression, "blew his top" at the April Conference in his effort to dignify Lincoln into the status of a god. He declared the good man as on a par with the Prophets Isaiah and Jeremiah—his mission was as great and he performed it as well.

We were certainly dumbfounded at the declaration and asked ourselves what it is that made Lincoln so outstandingly great? True, he signed two great measures, one the Emancipation Act, taking from the Southern citizens billions of dollars worth of property, and dividing the north and the south, to this day—eighty-six years of disunity, of struggle, animosity, hatred, hangings and massacres. The other act to which he attached his signature was the Morrill anti-polygamy bill, which put to death so far as the Government of the United States was concerned, the principle of Celestial or plural marriage, which is marriage for eternity. He destroyed, legally, for the Saints of God, eternal lives, and their hope for an exaltation, into the presence of the Eternal God, exchanging for that his own life which was taken by an assassin.

The Prophet Joseph Smith told Lincoln how the slavery question could be peaceably settled. His statesmanship was that the Government purchase the slaves from their owners at a reasonable price, paying for them money derived from the sale of public lands,—"Break off the shackles from the poor black man and hire him to labor like other human beings: for an hour's virtuous liberty is worth a whole eternity of bondage." If the Prophet's plan had been adopted no one reasonably could have been hurt, the negroes could have had liberty and it would have been up to them individually as to how to use the same; but in the second measure Lincoln aimed, at pleasing a political constituency, to the destruction of a people—the people of God. He was depriving them of their inherent rights and making slaves of them quite as definitely so as the negroes whom he sought to release.

You may ask, was the law of Congress against plural marriage and the final destruction of the "Mormon" people dictated by the Lord? You say, no. Then what power dictated it? It was the power of Satan. Then is Lincoln to be exalted for his association with Satan? He took eternal life from the Saints who obeyed his law, what Brother Petersen is probably pleased with, but that did not make Lincoln a great prophet or a great man in any sense. Suppose you claim he acted in ignorance not knowing the meaning of Celestial marriage, yet he was supposed to know the Constitution of the United States that gave to the Mormon people the right to worship God in accordance with their conscience. In agreeing to take their Constitutional rights away from the people he committed a sin that neither the Prophets Isaiah or Jeremiah would have committed. He might have been as great as these Prophets as Brother Petersen is as great as the Prophet Joseph Smith—a mere comma in the literature of the Bible.

The blunder of Brother Petersen is similar to one made by President J. Reuben Clark, Jr., when he spoke of Lincoln, classing him on a par with the Prophet Moses (TRUTH 14; 260).

"When a man repudiates his Priesthood seven times it is taken from him by God himself."

WHY HAVE LAWS AGAINST PLURAL MARRIAGE?

This subject keeps bobbing up. It will not down. When the principle of plural marriage was adopted as a tenet of the "Mormon" Church in 1852, Brigham Young said: "The principle spoken of by Brother Pratt this morning, we believe in. I will 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 believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people."

Many letters have gone to Congressmen and to the Chief Executive from people of the United States and elsewhere, advocating the principle, and some day we conceive that a practical response will come from the agitation.

Our enterprising citizen of Southern Utah has written Congressmen that a law be proposed in Congress making plural marriage possible. We give his communication as follows:

Dear Mr. Congressman:

In the United States we have a large number more women than men. Add to this difference the number of men who for various reasons are unfit or who choose not to take upon themselves the responsibility of family life and we have millions of women who by law are deprived of legitimate motherhood, the greatest blessing and privilege that can come to any woman. When we realize the power of the mating instinct we are forced to admit that if we deprive people of legitimate mating we will have prostitution.

Suppose we admit that plural marriage is not good. Isn't it better than prostitution? Let us look at it from another angle: if plural marriage was legitimized don't you think women would be more choosey about their mates? Many women would much prefer having a good, clean, honest man be the father of their children even if it meant to be a tenth wife than to be the only wife of a worthless, diseased wreck who couldn't possibly father healthy, normal children. Looking at it from this angle wouldn't plural marriage be justified because of its beneficial effects on the children of the nation?

As a matter for investigation I would like to suggest that the Senate of the United States make an investigation of the children of polygamous families and compare them with those of monogamous families. If, as the late Josiah E. Hickman maintained, after many years of investigation, the offspring of plural marriages are stronger physically, mentally, and become the leaders in their groups, wouldn't it be unreasonable to have laws which prohibit improving our race?

Many people are not suited for plural marriage, but for those who believe in it, I am unable to see any logical reason to prohibit it. And it is my honest opinion that we would have a healthier, happier and more prosperous nation if it were allowed. Most certainly I would make some limitations.

I respectfully request, that you, as a member of the law-making body of our national Congress, introduce into Congress a law legalizing plural marriage, under restrictions that you may deem proper.

Sincerely,

IVOR CLOVE
Enterprise, Utah.

DON'T CELEBRATE, BUT SERVE HIM

According to the local press, the churches in Salt Lake City are urging that all Christians spend a day of prayer on Friday, the 15th, in commemoration of the crucifixion of the Savior:

"For Christians the world over the day on which Jesus Christ accom-

plished our salvation by His death on the cross is hallowed beyond all others. Good Friday commemorates that central act of sacrifice whereby God so loved the world as to accept the atonement of His Divine Son in the name of sinful mankind. It is a day of reverence and of contrite religious observance."

Signed by Duane G. Hunt, Catholic Bishop of Salt Lake; Stephen C. Clark, Episcopal Bishop of Utah; F. T. Fowler, President Ministerial Assn.; Rev. Antonios Kalogeropousos, Pastor of Greek Orthodox Church Holy Trinity.

We would not place a straw in the way of the proposed commemoration, but we respectfully ask the churches involved if it is not time for each of them to begin preaching and practicing the doctrines of Jesus Christ, and stop encouraging and abetting the persecutions being directed against people who are trying to live the laws of Christ. We say it, in abject humiliation that if Jesus Christ were in our midst today teaching the doctrines He taught over 1900 years ago, the churches now commemorating his death would take steps to repeat the act of crucifixion. Serve him in very deed and quit talking about your devotion.

THE HIGHEST AIM

By Marie Broadbent

What should be the highest aim of a leader?

Through the flaming pages of history this debatable question has been approached and answered in many ways. Some have proved successful, others have not. As man continually goes up the ladder of progress, step by step, he finds that methods of governing which are proper to one nation, to its time and habit of thought, may not be adaptable to another society, nation or time. Thus it is with a leader. "God has granted", says the Koran, "to every people a prophet in its own tongue."

Caesar captured for Rome what it was famous for—power. Saladin, Richard the Lion-Hearted, Charlemagne, Charles I, Louis XIV, Napoleon, Washington, Jefferson, Hitler and Stalin, were each a reflection of their own time. Although they were worlds apart in ideas and living, each was good up to a point for his country and the world.

Even if today our needs are different from those in the past, a leader must still have the basic qualities which are a necessity in being the head of a city, state or nation. Virtue should not be only the past's. A modern leader should be God-fearing, honest, forthright, with definite ideals which he should not be afraid to express. He should possess self-assurance in both issues here at home or diplomatic missions abroad. In our present crisis he should be calm, listen to and tolerate both sides, choose the right and follow it up relentlessly. He must never be so high and mighty that he is not able to listen to advice come it from ever so humble an individual.

A leader should have some knowledge of the daily increasing scientific discoveries upon which we rely in cases of emergencies such as war. His decisions should be carefully weighed and balanced but ought not to be long in the making, remembering to be temperate in all things. But above all he must remember that he as a leader is obligated to the people who put him into power. For by serving the people of one nation with integrity he serves the world. It is this which is the highest aim for a leader to achieve.

If you are ever brought into the presence of God, and exalted to a seat in his celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you—it will try you to the core.—Jedediah M. Grant.

RECOLLECTIONS OF THE PROPHET JOSEPH SMITH

(From Juvenile Instructor, 27:470)

Sister Lucy M. Smith, widow of the late George A. Smith, of Salt Lake City, gives the following account of her first meeting with the Prophet, and also some of her recollections of him:

"I was born February 9, 1817, at Bethel, Oxford County, Maine, and I was baptized August 12, 1837. I first met the Prophet Joseph Smith on a steamboat, when I landed at a ferry in Nauvoo. The first words he said to our company are: 'I guess you are all Latter-day Saints, by the singing I heard when the boat landed.' He then shook hands with each one in the company, and then took his sister, Lucy Milican's seven months old boy in his arms and sat down and wept for joy, as his sister was thought to be in a decline when she left home the year before with her husband. She was indeed the picture of health when she returned, which gave the Prophet double joy on meeting her with her son.

"President Joseph Smith, the Prophet, looked the same to me when I met him as I had seen him in a dream before I left home. I can bear testimony that many of his prophecies have come to pass; not only his alone, but others who have been ordained under his administration, have uttered prophecies that have been fulfilled to the letter. One I will mention in particular:

"Apostle George A. Smith prophesied in the Kirtland Temple that the wild beasts should pick the bones of the mobocrat, Dr. Dodds. When we were crossing the plains on our way to the valley, a grave was observed on our right by Apostle George A. Smith and Brother Elijah Cheney. They went to the grave and beheld Dr. Dodd's name was on the board, and his bones strewn about, having been dug up and picked by wild beasts. Brother Cheney testified that he heard Brother George A. Smith's prophecy in the temple and saw that the wild beasts had picked the old mobocrat's bones. I heard this from their own mouths, right there on the plains.

"I heard the Prophet preach twice. Once at the mansion and once at the bowery. He spoke on the plurality of Gods. He said, 'There are lords many and gods many, but to us there is but one God'; but, said he, 'there are Gods to other planets. We read in the Bible', he continued, 'Father, Son and Holy Ghost, these three are one'. He said that was not the right rendering of that scripture. It should read, 'These three are agreed.' He remarked that he would like to speak to the people two hours, but the rain made such a noise on the umbrellas (it was raining at the time) it would be useless. 'But', said he, 'I have brought the Laws and Fosters' prophecy to the ground, as they predicted I should never speak from this stand again; but I have.' He then said, Brethren and sisters, love one another; love one another and be merciful to your enemies.' He repeated those words in a very emphatic tone of voice with a loud amen.

"The next day he went to Carthage; and on the evening of the 27th of June such a barking and howling of dogs and bellowing of cattle all over the city of Nauvoo I never heard before or since. I was at Brother David Smith's house. I knelt down and tried to pray for the Prophet, but I was struck speechless, and knew not the cause before next morning. Of course, the awful deed was already accomplished, when the spirit refused to give me utterance to pray the evening before. The next day the bodies were brought and conveyed to the mansion. There I witnessed the awful scene—the Prophet and Patriarch lying in their gore, and thousands of men, women and children weeping all around.

"The little children were very much attached to the Prophet, as he used to play with them as one of their equals.

Indeed he was loved best by those who were most acquainted with him. His daughter, Julia, told me that her papa talked with her before he left, and told her to be a good girl; and he particularly enjoined it upon her to never mistreat any of her playmates, and then he should be happy to meet her again. 'Oh', said she, 'how bad I should feel if I thought I should not be prepared to meet my dear papa.'

"My two brothers, Freeborn and David Smith, came to Nauvoo in the fall of 1842. They were very much attached to the Prophet Joseph Smith. My brother David was passing his store one day and he said the man of God ran out, took him by the hand and said, 'God bless you, Brother Smith.' He said it made him feel so good to have the Prophet of God take so much pains to come out to shake his hand and bless him, he felt it through his whole system."

Elder William M. Allred, of St. Charles, Bear Lake County, Idaho, related the following:

"As I was not quite fifteen years old when I first met the Prophet, I cannot remember many of his sayings at that time; but as he was returning, he preached in the Salt River branch.

"I was with him in the troubles at DeWitt, Adam-ondi-ahman, and in Far West. I have played ball with him many times in Nauvoo. He was preaching once, and he said it tried some of of the pious to see him play ball with the boys. **He then related a story of a certain prophet who was sitting under the shade of a tree amusing himself in some way, when a hunter came along with his bow and arrow. The prophet asked him if his bow was strung up all the time. The hunter answered that it was not. The prophet asked him why, and he said it would lose its elasticity if he did. The prophet said it was so with his mind, he did not want it strung up all the time.**

"Another time when I heard him preaching he said if he told the people all the Lord had revealed to him, some would seek his life. Even as good a man as old Brother C——, here on the stand, he added (pointing back to him), would seek his life. I was present when he preached the first sermon on baptism for the dead. I remember my father said it was astonishing to him to think he had read the Bible all his life and he had never looked at it in that light before. I was present at his first baptism for the dead."

THE CARLING SISTERS

We are refreshed and greatly heartened in the apparent turn of its policy the Deseret News has assumed toward the fundamental principle of the Gospel, for which TRUTH has so long been contending. Page 3c of the Church section, March 2, 1949, graphic pictures are displayed of the "Five Carling Sisters", who entered the principle of plural marriage of the Church, and have made very enviable records by way of increasing the population of the State, adding to its good citizenry and contributing to the economic strides of the people.

They are five daughters of Isaac Vanwagoner Carling and his two wives, who came west from New York and drove a yoke of oxen from Nauvoo to Utah. His living progeny now number well over 1000 souls. The five livdaughters are in age, 82 to 94 years, and they are still carrying on, true to faith. TRUTH salutes these wonderful sisters.

AMERICA FOR ME!

It's home again, and home again, America for me!
I want a ship that's westward bound to plow the rolling sea,
To the blessed Land of Room Enough beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

—Henry Van Dyke.

NEW EASTER NEWS

Speak not to me of endless death;
  Beond the Grave's dreadful portal
Even stirs Spirit's deathless breath
  Waking souls to life immortal.

The One who heroically won,
  The Tomb's conquest and victory—
The Maker of earth, stars and sun,
  Brought our unending life to be.

True to Nephite expectation,
  He came, in deathless flesh and bone,
To the hidden Western nation
  That "other sheep" their Lord might own.

In Palmyra's Temple of trees,
  Shone anew the Light resplendent,
A Youth's troubled soul to appease
  With truth and glory transcendent.

From out Celestial burning,
  Spoke again the voice eternal
Answering a Seer's heart yearning,
  With new Easter news, supernal.

—Nephi Jensen

* * * * *

We acknowledge with thanks the above splendid verses.

VINDICATION

Once in an ancient city, whose name I no longer remember,
Raised aloft on the column, a brazen statue of Justice
Stood in the public square, upholding the scales in its deft hand,
And its right a sword, that emblem of Justice that presided
Over the laws of the land, and the hearts and homes of the people.
Even the birds had built their nests in the scales of the balances,
Having no fear of the sword that flashed in the sunshine above them.
But in the course of time the laws of the land were corrupted;
Might took the place of right and the weak were oppressed and the mighty
Ruled with an iron rod. Then it chanced in a nobleman's palace
That a necklace of pearls was lost, and ere long a suspicion
Fell on the orphan girl who lived as maid in the household.
She, after a form of trial, condemned to die on the scaffold,
Patiently met her doom at the foot of the statue of Justice.
As to her Father in Heaven her innocent spirit ascended
Lo! over the city the tempest rose; and bolts of thunder
Smote the statue of bronze, and hurled in wrath from its left hand
Down on the pavement below the clattering scales of the balance,
And in the hollow thereof was found the nest of a magpie,
Into whose clay built walls the necklace of pearls was interwoven.

—Longfellow.

The young author wrote asking an editor for his definition of the perfect short story.

The editor replied that it must be (1) short and to the point, (2) contain a religious touch, (3) have some reference to the aristocracy, (4) have action, (5) possess sex appeal.

....Whereupon the author sent along the following:

"Good heavens!" said the Duchess, "you're pulling my leg."

A very little boy came home dejected from his first day at school.

"Ain't goin' tomorrow", he said.

"Why not, dear?" asked his mother.

"Well, I can't read 'n I can't write 'n' they won't let me talk—so what's the use?"

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Published by

Truth Publishing Company



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