TRUTH

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

VOL. 15. JUNE, 1949 NO. 1.

The Coming Millennium

(From Millennial Star)

In a recent issue we treated upon the coming of our Lord. The coming Millennium is a kindred theme. The two subjects are intimately interwoven, the one being properly a continuation of the other. (Mill. Star., 42:536 et seq.)

In expressing our views in the former article, we confined our enunciations for the most part, to revelations and prophecies which have been brought to light in our own generation through the instrumentality of Joseph Smith, the great Seer of the latter days. So marvelously flooding is the volume of light shed by him upon the past, present and future of our race, that the facts and principles he produced present an almost in exhaustible field for theological reflection and research. We propose to, more or less, confine our thoughts in the present instance to the same radius—information concerning the latter-day prophet, the work he performed, and the principles he advanced and advocated being meager, compared with the knowledge people have been able to acquire concerning the prophets composing the Old and New Testaments.

It appears that the Most High has not only refused, so far as we are informed, to make known the day or hour of the coming of the Lord in His glory, and the consequent opening of the Millennial reign, but has so arranged conditions as to prevent man reaching an infallible or even definite conclusion in reference to it. Were it known, beyond a possible doubt, the exact time when the sixth thousand years of the existence of man on the earth would close, an exceedingly close approximation could be reached on the subject. The following, or seventh thousand years is to be the Sabbatic era, during which the earth will rest, and Christ reign over his Saints.

Consequently he will come in power, to hold dominion, either immediately before the close of the sixth epoch or at the opening of the seventh. As it is, there is a dispute regarding the chronology of the world: it is a matter of uncertainty which cannot yield to present sources of information. This being the case, the day and hour of

"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."

the opening of the reign of peace and rest must needs remain in obscurity, unless the Lord shall see fit to reveal it through the channel of his everlasting priesthood. That we are near the close of the world's Saturday night is borne out by powerful evidence, but just how near is the proximity does not clearly appear.

The Key to the Revelations of St. John, given through Joseph the Seer, about the 1st of March, 1832 (see D. & C., Sec. 88), explains the meaning of the book sealed with seven seals that was seen by the ancient apostle. It contains the mysteries of the economy of God concerning the earth during the seven thousand years of its temporal existence, each seal representing a thousand years—a day with the Lord—from the first to the seventh.

The design of the Creator is to let the earth remain in probation one week, according to his own reckoning of time, six days in a state of commotion, under the partial dominion of the powers of evil, and one day—the seventh—free from turmoil and strife, that it may be prepared to die, undergo the process of purification and become a celestialized body. It will then be the habitation of resurrected beings who, by a process of sanctification by righteousness, inherit the promise of Jesus who said that all that his Father had should be given them.

When Christ comes to assume the personal presidency of the earth and all its affairs, he will come in his glory. Before that time he may appear in the midst of those of his Saints who purify their hearts before him. He gave this promise conditionally in the Kirtland Temple. Should his people fulfill their part the Lord will not be slow to perform his portion of the covenant. This promise is agreeable with the prophecy of Malachi, 3rd chapter, 1st verse: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple."

Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a CHOICE PEOPLE, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. SUCH A BODY WILL EVOLVE FROM THOSE CALLED LATTER-DAY SAINTS, who, as a Church, possess the fulness and power of the pure plan of salvation. Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the nucleus or foundation from which will spring the RIGHTEOUS MILLENNIAL POPULATION OF OUR GLOBE. The other branch of preparation will be the partial depopulation of the earth, but cutting off from this life those who are not in harmony with the laws of God, and consequently not fit to perform his will. This destructive work, made necessary because of corruption and wickedness, will be somewhat gradual, but, as time increases, will extend the area of its operations.

It operates at the House of God first, plucking out whatsoever is offensive and detrimental to the purification of the Saints, going forth with sweeping devastation over the corrupt and abominable nations of the earth.

In the revelations given through Joseph the Seer, the character of the destructive agencies which are to fall upon this generation is portrayed with unmistakable clearness. Perhaps a passing allusion to some of them might serve as a warning to a few souls who may peruse this writing, that they may know by these appearances that this age has had the benefit of the services of one of the greatest prophets that ever lived, who sealed his testimony with his blood, having been slain by the enemies of truth. It may serve

also to admonish some that the day of the prevalence of wickedness is soon to have an end, and lead them to repent.

This generation shall be visited by an overflowing scourge. Of the precise nature of it we are not informed. It shall pass over the nations night and day. The effect of this visitation will be so direful and calamitous that the reports of its terrible ravages will fill all people with vexation. The operations of this fear-inspiring and destructive agent will continue until the appearance of the Lord in his glory.

Some of the judgments are definite as to locality. As an instance may be cited the approaching disruption of the United States of America. One of the horrors announced by the prophet upon that nation is now a matter of history—the war of the Rebellion. Another and more appalling condition awaits that ill-fated people. It shall fall upon them like the visitation of a whirlwind, sweeping the country like a mighty flood. The populace will be divided into innumerable factions, and blood, carnage and woe will be rampant among them, filling the hearts of the more peacefully disposed with fear and dismay. Many may laugh at such a prediction, but, unless the people repent, it will come as surely as night follows day. Weakened and powerless from internal broils and disturbances, the nation will become a prey to the remnants left of the aboriginal inhabitants, who will be filled with vengeful rage at the wrongs that have been perpetrated upon them and furiously spread destruction in every direction.

That portion of the Spirit of the Lord which has rested upon the nations will be withdrawn from them and, with the flight of that subduing influence, peace shall take wings and depart from the earth. All the affairs of men will be in continual and increasing commotion. The masses will be a prey to cunning and unscrupulous demagogues, and statesmen will perpetrate such agregious blunders, increasing the evils they aim to obliterate, that they will lose the confidence of the people, who will be swayed hither and thither with the agitations of the hour, as sheep without shepherds. National and international complications and jealousies will be so inextricable and bitter, that nation shall rise against nation and kingdom against kingdom, for, as the Lord said, through Joseph: **"I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints shall hardly escape."**

Some of the phenomena that will appear in these days of tribulation will be of a very remarkable character. In these may be included a great hailstorm, during the prevalence of which the icy pieces will be of unusual size and weight, causing the destruction of the crops of the earth. Groanings and fearful noises will be heard proceeding from the earth's interior, while the globe itself will be so violently shaken as to cause men to be unable to stand. Some of the diseases that will appear will have no precedent in the knowledge of mankind, and be produced from unheard causes. Peculiar flies of a most noxious character will make their appearance and will settle upon men, causing maggots to come upon them and putrefaction of their flesh to ensue, until it shall drop from their bones and their carcasses be devoured by beasts and birds of prey.

The Lord has, in the latter days, cursed the waters, so that great destruction shall be upon their face. Marine disasters will became so overwhelming and navigation so dangerous that, in course of time, no living soul will be safe upon the oceans, neither upon the navigable rivers. Even of those who go up to Zion upon the waters, none shall be safe except those

who are upright in heart. Nor shall the land be free from the fury of the waters, for tidal waves, "the waves of the sea heaving themselves beyond their bounds", shall rush over large tracts of country, devastating them of people of property.

We might elaborate much further upon the great afflictions that await this generation, but perhaps sufficient has been elucidated to serve our present purpose, and the subject is not a pleasant one. It is one that cannot be contemplated by a sympathetic nature, who realizes the character of the times, without some degree of pain at the prospect of such an overwhelming amount of human suffering and woe that are at the doors.

The Lord does not delight in the discomfiture of his children, but when they get beyond the point when repentance is possible by their own volition, in the use of their free agency, he decrees that they shall not remain on the earth to perpetuate iniquity; therefore they are cut off root and branch. This consummation was necessary in the days of Noah, so is it in the days of the coming of the Son of Man, to usher in the order of heaven on the earth. Those destructive agencies which have been enumerated and which the Prophet Joseph Smith has predicted to fall upon this generation, are only precursors to a more universal cleansing process. This will be contemporary with the Lord's second advent, when the final abolishment of the wicked will be produced by their consumption by means of fire, that none but the righteous may remain, to be organized into the glorious kingdom of Christ and live submissive to its laws, that the reign of peace may be established.

During the sabbatic era, the seventh and last day of the temporal existence of the earth, the work of redemption will proceed until, at the end of the glorious epoch of peace, all the ordinances pertaining to the salvation of the teeming hosts of mankind who have had an existence in this probation will be attended to. The earth will, at or near the close of the thousand years, be ready for the letting loose of the powers of evil again, for a little season, that whatever of dross may be remaining intermixed with the pure and the sanctified, may be purged away in the last and final conflict between the powers of light and darkness, and the victory of the former be complete and the eternal banishment of the latter secured. Then the earth and those yet in mortality who will have the privilege of dwelling upon it in its sanctified state, will emerge into celestial and eternal glory.—Millennial Star, 42:584-7; Sept. 13, 1880.

Origin and Destiny of Woman

By President John Taylor

The following very potent inspirational dissertation on the "Origin and Destiny of Woman" was published in the "Mormon", August 29, 1857, at New York City, by Apostle John Taylor who, at the time, was presiding in the East and spreading the Gospel of Celestial marriage among the people there. While the article was not put out as a revelation from the Lord we feel to accept it as such, and commend it to the careful consideration of our many readers.—Editor.

The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and for marrying for time and all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to

those without. But being very politely requested by a lady a few days since (a member of the Church) to answer the following questions, we could not consistently refuse, viz.:

"Where did I come from? What am I doing here? Whither am I going? And what is my destiny after having obeyed the truth, if faithful to the end?"

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and all eternity.

Lady, whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding. Knowest thou not that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of eternal burning?

Knowest thou not that eternities ago thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the Gods? That as thy spirit beheld the scenes transpiring there, and thou grewest in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits who took upon them tabernacles, died, were resurrected and received their exaltation on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation, also, and having obtained permission, madest a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also chose a kindred spirit whom you loved in the spirit world (and who had permission to come to this planet and take a tabernacle), to be your head, stay, husband and protector on the earth and to exalt you in eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed and thou prayed to thy Father in heaven for the time to arrive when thou couldest come to this earth, which had fled and fallen from where it was first organized near the planet Kolob. Leaving thy father and mother's bosom and all thy kindred spirits thou camest to earth, took a tabernacle, and imitated the deeds of those who had been exalted before you.

At length the time arrived, and thou heard the voice of thy Father saying, go daughter to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire here; but you must go and become one of the most helpless of all beings that I have created, while in your infancy, subject to sickness, pains, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; then intelligence shall illuminate your mind, and shed its lustre in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful as thou hast been in thy first estate.

Thy spirit, filled with joy and thanksgiving, rejoiced in thy Father, and rendered praise to His Holy name, and the spirit world resounded in an-

thems of praise to the Father of spirits. Thou bade father, mother and all farewell, and along with thy guardian angel, thou came on this terraqueous globe. The spirits thou hadst chosen to come and tabernacle through their lineage, and your head having left the spirit world some years previous, thou came a spirit pure and holy. Thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him you loved in the spirit world to be thy companion.

Now crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is open for thee to return back into the presence of thy Heavenly Father, if thou wilt only abide by and walk in a celestial law, fulfill the designs of thy Creator and hold out to the end that when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with thy head and husband.

Thou wilt be permitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods. To be a priestess queen upon thy Heavenly Father's throne, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear their tabernacles in mortality) while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life.

And herein is the saying of the Apostle Paul fulfilled, **"That the man is not without the woman, neither is the woman without the man in the Lord. That the man is the head of the woman, and the glory of the man is the woman."** Hence, thine origin, the object of thy ultimate destiny. If faithful, lady, the cup is within thy reach; drink then the heavenly draught and live.

A LETTER

The following letter is published by request, but we assume no responsibility for the doctrines enunciated.—Editor.

General Delivery
Salt Lake City, Utah
Monday, April 25, 1949.

Benjamin T. Le Baron
Colonial Hernandez,
Chihuahua, Mexico.

Dear Brother Benjamin:

Am writing from the car, in a vacant lot, where I slept last night. Have been crying repentance to the people day and night, for I have found that **the Lord will not give us strength to let virtue garnish our thoughts unceasingly upon any other principle.** For He has said, "It becometh every man who has been warned to warn his neighbor"; and also, "Contend thou, therefore, morning by morning; and day after day let thy warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy speech." (D. & C., 88:81 and 112:5).

The filthy, vile spirits of the whoremongers and Sodomites (sons of the Pioneers) whom I have been working among in the mine, have been such a drag on me spiritually that I have been crying to the Lord day and night for deliverance. Was finally led to a bible seller name —— ——, and after investigating his work and getting him partially united with me on a Priesthood basis, and striving with him and his wife most of the night, went home and received in a dream a vision of selling a bible to a man and then going to —— for more. So next day after work and after asking the Lord to fulfill the revelation if it was from Him, went to a man's home who said, "If you are a missionary, come in." He bought a bible, and invited me to come back to discuss the gospel. Reported to —— the next day and he

gave me three more bibles (all without pay, for I was broke); and we then decided to endeavor to unite in the name of the Lord to work to build up His kingdom, by using the bibles as a means for doing missionary work, and also for raising the necessary finances.

The rest of the week after work I spent following that pursuit; sold only one more bible, but the effort has resulted in opportunities to labor day and night in the ministry, until now I am tired and thin and worn and hungry, **but stronger in the faith than ever before.**

Friday night I was teaching a woman in a cafe and store at Herriman when the Bishop and another woman member came in and sat down by me. The Bishop greeted me coolly. He had previously been introduced to me and later had turned me curtly away from his door when I came with a bible. I laid the book open before him and said, "This is the bible I am showing the folks who have enough of the milk of human kindness not to turn me away." He smarted under the rebuke, but was trapped, so humbled himself, and an edifying gospel discussion followed. The next day the ex-bishop asked me if I would speak in church on Sunday, but I declined the offer on the grounds that I had business to attend to in Salt Lake City.

Came to Salt Lake that night and labored again far into the night with —— and wife. They believe in the gospel, but do not know how to honor the Priesthood, and she is determined not to relinquish her presidency over him; and on finding that she could not preside over me, and that I was able to give her husband keys that would enable him to put and keep her in her place, rebelled against the Lord, so I left the house. —— followed, for further counsel in the car; but he is weak, and determined to preside over me like his wife does over him, so don't know to what extent we can unite. **But I am praying day and night for the Lord to raise up valiant men who are willing to sacrifice all vain ambition and unite in the name of the Lord to work out their spiritual and temporal salvation; for I know that there is no other way, and that "if ye are not one, ye are not mine." (D. & C., 38:27).**

The first night I met —— he invited me to accompany him to the weekly sales meeting. There I got exposed to the crudest and rottenest system of preying upon the public I have ever seen in a sales organization. Profane and filthy whoremongers and adulterers teaching our young brethren, returned missionaries, etc., to force their way into the homes and high-pressure the people to buy by using every artifice of psychology, flattery and cunning that Satan can devise—while posing as servants of God, interested in spreading His word. Was forced to denounce their corrupt system and technique to ——, and warn him that **if he or anyone else, fails to keep themselves clean from such high-pressure and gainsaying methods, that they will lose their integrity and hopes for a kingdom;** and that I could not work under or with such criminals. So he offered to supply me with the books to leave me untrammelled; and says he would like to get an independent territory in —— in order to get from under their dominion also.

A—— B——, the young man who loaned me the fifteen dollars in time of dire need, is the one who told me about ——. Then he became concerned over the influence I had gained with him so quickly, **and for fear I would teach him about you and the work we are doing, hastened to betray me,** telling —— that I am right in most of my teachings, but that I am deceived by you. **And now, for thus lessening my influence for good with ——, A B must surely pay, for my labors with —— are based upon the revelations of the Lord.**

I have been visiting with and teaching A B every Sunday in his office, at his request, for which he professed great appreciation; but the Spirit revealed to me yesterday that he was not clean, and he soon confessed that he had betrayed me, and professed repentance; and after a day of much edification he asked me to accompany him to —— to visit two of his friends (C—— D—— and E—— F——), which I consented to do provided he would keep united with me in honoring the Priesthood and the keys of knowledge which he had received through my efforts in his behalf, and which he claimed he knew were of God. I warned him that it would be a difficult test for him and his friends, and that I was determined to expose iniquity, etc., to all of which he professed to agree.

Found that E. F. is recently converted, for which the other two are seeking to take glory, by keeping him in darkness and paying homage to them, etc. He was led to ask me many questions, the answers to which came by the Holy Spirit. He was meek and respectful, but the other two became so jealous and alarmed over what was happening, that they deliberately joined together in the spirit and power of Lucifer to wrest the scriptures, fight against God, and when all else failed, to heap the shame of the world upon me because of my testimony about you. Was able to confound them repeatedly through the gifts of the Spirit; kept seeking to leave to avoid their contention, but they repeatedly asked me to stay (to be rent to shreds); **So was forced to flay them with the word and power of God and bear a full testimony against them**, for they are insidiously undermining the work of the Lord by posing as His servants while serving Lucifer and their own vain ambitions. They said the Prophet Joseph is the One Mighty and Strong and that the "Indian Messiah" is to be his great spokesman, etc., but they were convicted and shown to be fools.

The above took place in E. F.'s home, where I had been brought as a guest, but he made no apparent effort to prevent it; and as I was leaving, his reason also took leave, and he cried like a baby. He said that if that was the spirit and power of the Savior and the prophets taught by, that he would rather live with the Devil; at which I told him that such a choice is free to every person, and that he was then possessed by one. He laughed hysterically and said, "I'm glad". Then he clutched at me and begged me not to leave and I commanded him to "snap out of it and get hold of yourself", which he presently did to some degree, and became docile. But the other two were determined to dominate me to the last, first wanting to pray for me and then to shake hands with me, which I could not allow, but was forced to disfellowship them publicly as servants of the Devil and followers of Cain, and leave them in his vile clutches.

After coming here and retiring, and pondering over the circumstances leading up to this event, and how the Lord had endowed me with the strength of a lion in defending the truth, the thought came to my mind to cleanse my feet as a testimony against them; and after long deliberation, and studying the word of the Lord on the subject, and praying about it, felt obliged to comply, so performed the ordinance in behalf of A. B. and C. D.

At one point in the discussion they said, "Is Ben setting up the kingdom of God?" And the answer came by the spirit of prophecy and revelation—Yes."

Question—"Does he have the keys to set up this kingdom?"

Answer—"Yes."

Question—"How did he get these keys?"

Answer—"By the laying on of hands with the Melchizedek Priesthood, and

ly a continual flow of revelation."

These answers astounded them and amazed me, but as their protests began to burst out against such blasphemy, the Holy Spirit revealed to my mind, and I to them, the teachings of the Prophet Joseph, that, if all this kingdom should be thrown down except for one faithful Elder, that he would have the keys and authority needed to set it up again; and that that is exactly what is happening. They were confounded, and I was further astounded, but know it to be the word of the Lord.

On studying this subject further this morning, have learned that no Indian could have obtained these keys from Lorin Woolley, or from any other man, for the Lord said to the Prophet Joseph Smith that **"The keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come."** (D. & C., 90:3, also 112:15. And indeed, how could they be taken from him, when the Lord has also said that the keys of the kingdom "consist in the key of knowledge". (D. & C., 128:14); and that in his special calling as the personage of the Holy Ghost, it is the prophet's mission to dispense all knowledge.

And the Lord has said further that these kingdom keys "belong always unto the presidency of the High Priesthood." (D. & C., 81:12). The eighth priest is obliged then, of necessity, to obtain such keys from the Prophet Joseph Smith—and is accountable to no other! This is my testimony to the world from this time forth, for it has come to me as the word of the Lord; and my prayer is that the kingdom may be speedily set up in fulness and in power, on earth as it is in heaven, to begin to dispense just laws over all the earth—and not wait upon any man for keys! Brother Musser has publicly disclaimed having them (two weeks ago in meeting), and in the same discourse explained a principle which rules out all other vain contenders for this honor (in showing that the Church Authorities have lost their keys and Priesthood Powers through exercising unrighteous dominion. (D. & C. 121:34-46). Therefore it is left squarely up to the Prophet Joseph Smith and the eighth priest to do this job, and I plan to sustain you both to this end with all the faith and strength the Lord will bless me with. Hope to take these matters up with Brother Musser today if the Lord so directs.

The spirit and power of the calling of the Priesthood, to go forth without purse or scrip, reproving the world of sin and calling upon the elect to gather, in the name of the Lord, to flee out of Babylon and establish Zion, is coming upon me with such force that I can no longer bring myself to bear the thought of spending most of my working hours prostituting my God given time, energy, and gifts, by laboring with whoremongers and libertines to build up a system which is diametrically opposed to God, and which is steeped in iniquity and ripened for the damnation of hell! I have arranged for today and tomorrow off, and hope to be able to lay hold on sufficient faith to get a testimony of knowledge from the Lord not to go back; and pray to be able to have the strength and integrity to make a full consecration of all that I possess, of strength, time and talents, and to have the faith to depend upon the Lord to raise up food and raiment and the necessary finances to sustain his work and his servants.

Yours for the Kingdom of God,
OWEN D. LE BARON.

P. S.: Discovered this morning through study of the 85th Section of the Doctrine and Covenants, that no person can receive an inheritance in Zion, Jackson County, without first getting their names enrolled in the Book and Law of God by living United Order and consecration somewhere else.

The Bear has its paw on the Lion, as indicated in the clippings enclosed; yet the people drift on in carnal security!

O. D. L.

THE MORMON CREED

The "Mormon" creed: "Mind your own business", is a good motto for young people to adopt who wish to succeed, and who wish to make the best use of their time and lives. And when I say young people, it includes as well aged and middle-aged men and women.

Let it be remembered that nothing is quite so contemptible as idle gossip. Byron said a good thing when he put into the mouth of Don Juan these words:

"In fact there's nothing makes me so much grieve
As that abominable tittle-tattle,
Which is the cud eschewed by human cattle."

How idle to go about whispering mysterious words here and there—words often without foundation in fact, but uttered with injurious intent, and perhaps with the idea of creating for the whisperer some imaginary respect, because of his supposed possession of special knowledge!

But such action seldom bodes good, or sets upon the round of human lips sentiments of appreciation for the excellent, the beautiful, and the true, in a brother, neighbor or friend. Such gossip and meddling constantly hold to view the defects of its subjects, and the scandals that are born fly as upon the wings of eagles.

To be thus engaged is a positive injury, also, to the person so employed because by constantly holding the defects of others in his own mind he ruins his own ability to see and appreciate the virtues of his fellows, thus stifling his nobler self.

It is so very much better for a person to strive to develop himself by observing all the good points he can find in others, than to strangle the growth of his better self by cherishing a fault-finding, sullen and intermeddling spirit. The scriptures support this thought. The great Psalmist says in substance in the Fifteenth Psalm:

"He that backbiteth not with his tongue nor doeth evil to his neighbor, shall abide in the tabernacle of the Lord, and never be moved."

To abide in the tabernacle of the Lord is to enjoy his Holy Spirit. Now he that taketh up a reproach against his neighbor is in great danger of losing the Spirit of the Lord.

"But my neighbor has done this, that, or the other that is forbidden by the law of the Church, or good usage, why should I not set him right?" says one. Let that one ask himself: "Is it my business, let me be wise enough to mind my own business." For "he that refraineth his lips is wise, and he that uttereth a slander is a fool!" And, further, the Lord declared through the Psalmist: "Whoso privily slandereth his neighbor, him will I cut off."—Pres. Joseph F. Smith, Gospel Doctrine.

A REAL REVELATION

To President Heber C. Kimball

Great Salt Lake City,
March 27th, 1859.

The word of the Lord came to me, Heber C. Kimball. At 9 o'clock in the evening the Lord said to me that division would take place between the north and south within six years, and much blood would be spilt, and I should live to see it.—Life of Heber C. Kimball, Whitney, p. 428.

At the 1886 meeting John Taylor said: "Kings and Queens and the rulers of the earth will pay tribute to some of you and your associates. Those who take part in casting you out are vicious, their names shall be blotted out from the Book of Life."

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

ABRAHAM was chosen of God for the purpose of raising a chosen seed, and a peculiar people unto His name. Jesus Christ was sent into the world for a similar purpose, but upon a more extended scale. Christ was the seed of Abraham, so recorded. To these great promises were made; one of which was, that in Abraham and in his seed, which was Christ, all the families of the earth should be blessed. When? When the ungodly of those not of their seed should be cut off from the earth and no family remaining on earth except their own seed. Then in Abraham and in Christ, all the families and kindreds of the earth will be blessed—Satan bound, and the Millennium fully come. Then the meek will inherit the earth, and God's elect reign undisturbed, at least for one thousand years.—Orson Hyde, J. of D., 4:260.

ANNIVERSARY GREETINGS

This issue of TRUTH begins the fifteenth year of the Magazine's existence. In launching it in 1935 we expressed to the Lord that we would be proud with a run of the magazine for ten years. At the end of the tenth year we were in the State penitentiary at the instance of leaders of the Mormon Church for trying to live the principle of the Gospel that it had assiduously taught us that it was the will of the Lord to live, and under a five year sentence.

The Lord not only granted our expressed wish, but we have now completed the 14th year of the Magazine's life without a single interruption, though the Editor was confined, for conscience's sake, for seven continuous months.

We have experienced much pleasure in our declaration of truth and in combatting the agencies of persecution directed at us. Of the five suits, carrying penalties of from one year in prison, to life in the penitentiary, and even to the death penalty, brought against us by the Church conspiracy, one of our

friends is in the Tucson Federal road camp, Arizona, whose coming out, we are informed, is set for the coming November. One of the State's cases has been remanded by the U. S. Supreme Court to the Utah Supreme Court for final adjudication, the presumption being that the law under which convictions of forty victims was gained, is unconstitutional. In this case 18 of us were sentenced to serve one year in the County jail, for attending meetings and teaching our beliefs, which in no sense involved the State. The court has had this question for several months and by every rule of right it should have been disposed of long since.

TRUTH has been received by our numerous readers with signal satisfaction, and we have appreciated the compliments coming from our readers both at home and abroad.

A sample of appreciation comes from the son of the Editor, a lawyer in Los Angeles, writing to his mother; he says: "I had a new client come in, a staunch member of the Church. He asked me if I were related to the TRUTH Editor. I said, "He is my father." He replied, "I have taken this Magazine for years. It has more good reading material in it than any other magazine, including Church periodicals, I have ever read. I cannot conform to their defense of polygamy, but I certainly find more truth in it than in any other magazine."

This is an unsolicited expression of praise of TRUTH, from a doctor, but is one of many of such being received.

We hope that Volume 15 will prove more interesting than all the others.

FOR TRUTH MARCHES ON! It cannot stop, for it is marching toward its unalterable destiny.

CONFERENCE REFLECTIONS

The April Conference of the Church, held on the 3rd, 5th and 6th, brought many visitors to Salt Lake City, and evidently created an avalanche of commercial business for our local merchants. The meetings were reported as well attended and the weather was exceptionally fair. It was a season for rejoicing after the long winter season. President George Albert Smith was present since his severe illness of two and a half months in California, and attended many of the sessions. The Saints were particularly happy at seeing their President. Elders Cowley and Sonne of the General Authorities were away in their missionary fields, and George F. Richards, recently operated upon, was convalescing at home under the direction of his doctor.

President Smith gave short addresses during the Conference, admonishing the Saints to be faithful in observing the laws of the gospel, and to let their lives be guided by love and patience.

The large expenditures of the Church, as indicated by the financial report read by J. Reuben Clark, Jr., were deprecated by the speaker. The expenditures reported were about $30,000,000 for the year, or based on a million membership, about $30.00 for each individual. From the Corporation of the President, including salaries of 70 employees, allotted to the General Authorities, expenditures amounted to $393,800, or about $11,722 for each of the 30 members of the General Authorities; while no salary account is specified by these men, it must be a guess the amount they are receiving.

The missionary work, as is generally spoken of as being free, absorbed $2,502,960, while Stake and Ward expenditures amounted to $1,641,461. Twenty-three per cent of the members paid fast offerings, amounting for the year per capita to $1.00.

Some changes were announced as being made in the management of buildings, which is calculated to reduce this expenditure in the future; but the Saints are very critical of the elaborateness of church buildings, furnish-

ings, etc., all out of keeping with the humble worship that the Saints are engaged in, some meeting houses costing hundreds of thousands of dollars.

But the Conference is now over and the people have returned to their homes, businesses and farms, and it is to be hoped to a higher sense of spiritual lives, in order, greater, to receive the blessings the Lord has for the faithful.

We feel impelled to touch upon a most important subject again—that of Priesthood. In the Conference the speakers appeared to stress their holding of the Priesthood as the one agency that insures them eternal bliss. But how many of them actually hold the Priesthood? Can a church official who rejects the revelations of God in the present dispensation and lends his efforts in persecuting the Saints, be thought to hold the Priesthood of God? Can he have the power to build up while his main effort is to tear down? The Lord, speaking of those presumed to hold the Priesthood, said:

> **Behold, there are many called, but few are chosen. And why are they not chosen?**
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> **Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—**
>
> **That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.**
>
> **That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or authority of that man. * * * Hence many are called, but few are chosen.—D. & C., 121: 34-40.**

The authorities of the Church have quite generally repudiated the revelation of the Lord to Joseph Smith on the marriage covenant. Can they do this and retain their Priesthood? Was Heber C. Kimball a Prophet of God? Brig-Young so endorsed him. He said, "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." Now, if President Kimball was a Prophet and was actuated by the Spirit of God; then the Presidency of the Church and the Twelve Apostles and all the other authorities "are to be damned, for they have all opposed that doctrine; and if they are damned they certainly cannot have the Priesthood.

What did Brigham Young say on the subject? "Now, if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned." (J. of D., 3:264. Since the authorities very generally have denied this principle, if Brigham was a Prophet of God, they are to be damned and, as we view it, cannot hold the Priesthood.

We realize that the authorities generally assume the position that they have not given up the principle, but are only at agreement with the Manifesto of Wilford Woodruff of 1890. However, sustaining President Grant's statement of April, 1931, pledging themselves, the Church and its means, to assist the civil authorities to persecute those living or teaching the principle, they certainly are fighting the revelation of the Lord upon the subject. And when it is considered that the Manifesto was not meant to stop plural marriages, since President Woodruff set Anthony W. Ivins apart to continue them in Mexico, then there can be no excuse in opposing the revelation.

One cannot say that while Saul of Tarsus was persecuting the Saints he was in the favor of the Lord; or that while he was supposed to hold the Priesthood of God he actually held it. He may have been a member of the

Sanhedrin and been ever so high in its counsels, but his actions would disparage any notion whatever that he held the holy Priesthood.

No one in this dispensation taking the part the general authorities took in persecuting the Saints for living or teaching this sacred law can claim to hold the Priesthood or the power of God in any sense. **But they might say they were but upholding the laws of the land as all good citizens are under the necessity of doing. But was the law of Congress against plural marriage and the eventual destruction of the "Mormon" people dictated by the Lord? You say no. Then what power dictated it? It was the power of Satan. Then, do you expect to receive the power of the Priesthood for forwarding the laws of Satan? Such a determination will be revolting to you. Did Abraham Lincoln, who signed the Morrill Bill in Congress, destroying the principle of Celestial marriage, and thus destroying life itself to the Saints, constitute himself, as Mark E. Petersen, at the Conference said, as great a man as Isaiah and Jeremiah; as great a prophet or as great a man as has lived on the earth? Lincoln gave life for life. He took eternal life from those of the Saints who obeyed his law, and gave his own life for the same, but that did not make him a great prophet or a great man in any sense.**

Suppose he acted in ignorance, not knowing the meaning of the law of Celestial marriage, 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 the Constitutional rights away from the people he committed a sin that neither Isaiah nor Jeremiah would dream of doing.

Then we say that EVERY member of the general authorities of the Church that did as President Grant stated they did do, endorse his iniquitous doctrine of spending the people's tithing, and pledging the Saints to insist in the persecution of the Saints, a most damnable act, have forever lost his Priesthood, and his hope of an exaltation in the presence of God. And not having the Priesthood they cannot confer it upon others.

Now, one other point: Heber J. Grant, A. W. Ivins and J. Reuben Clark, Jr., signed the official statement of the Church on June 17, 1933. In signing that statement these three men repudiated another revelation of the Lord—one given to President Taylor September 26-27, 1886, as follows:

> **My son John, you have asked me concerning the New and Everlasting Covenant and how far is it 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.**
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> **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 law and the keeping of mine 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 regard to these matters. Nevertheless I, the Lord, do not change and my word and covenants and my law do not, and as I have heretofore said to 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.**

These men knew the revelation had been given to John Taylor; they had taken it out of the archives of the Church and then said it wasn't there and for this reason said there was no such a revelation.

President A. W. Ivins made this statement relative to the revelation:

"The latter purported revelation of John Taylor (of 1886) has no standing in the Church. I have searched carefully, and all that can be found is a piece of paper found among President Taylor's effects after his death. It was written in pencil and only a few paragraphs which had no signature at all. It was unknown to the Church until the members of his own family claimed to have found it among his papers. It was never presented or discussed as a revelation by the presiding authorities of the church."—Supplement to New and Everlasting Covenant of Marriage, p. 15.

Elder Melvin J. Ballard, while a member of the Quorum of Twelve, said, "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 hand writing."—Marriage, Ballard-Jenson Correspondence, p. 27.

A fac-simile of the revelation was published in TRUTH, 4:84-5. An expert in handwriting said it positively is in the handwriting of John Taylor. The purile statement that he did not sign it is as shallow as it is sinister. It was not a revelation from John Taylor to the Lord, but one from the Lord to John Taylor. The Lord has never signed his revelations.

These three brethren denied this revelation of the Lord, denying its existence, while at the same time they knew it did exist and that it was genuine. President B. H. Roberts testified to this fact in his lifetime; and Joseph Fielding Smith knows of the revelation being presented at a meeting of the quorum of Twelve and discussed by them, and he himself accepted it as a revelation.

How can J. Reuben Clark, Jr., after signing that falsehood which was calculated to mislead the Saints, expect to have the Priesthood? How can any of his official acts be accepted by the Saints as of the Lord when he hides behind a mask of deceit, claiming to be a Latter-day Saint, and denying the authority of it?

We regret involving Brother George Albert Smith in this Priesthood tangle, for he is a man whom we love and respect, but as long as he remains in the Presidency with J. Reuben Clark, Jr., he must bear the same branding iron with him. Men in the full light of noonday, denying the Lord and his revelations and lending their strength to the persecution of the Saints who are trying to remain true and faithful to the Gospel, cannot expect any longer to enjoy the confidence and love of a good people.

We figure in the Church Crusade of 1944-1948, started by and with the encouragement of the present authorities of the Church has conservatively cost the Church, the State of Utah, and the Government of the United States a half million dollars; all spent in persecuting men and women whose every thought and action is honorable. Has that crusade changed the faith of the people; has it changed their habits in regard to their family commitments? They may be more careful in observing the laws of the land, but their faith has not changed, except as it may have been strengthened.

REVELATION, DOCTRINE AND COVENANTS, SECTION 111

Section 111 of the Doctrine and Covenants seems to present problems to the Saints that are not readily understood. It seems that the Prophet Joseph Smith, with one of his counselors and two other Elders, had journeyed from Kirtland, Ohio, to Salem, Massachusetts, to spread the Gospel; and at their destination had entered upon the

labor of visiting from house to house and preaching the gospel publicly as opportunity presented.

Arriving at Buffalo, New York, the Prophet relates:

"To avoid the crowding, fisting, fighting, racing and rioting of the packets, we took passage on a line boat from Utica, where we arrived about 8 o'clock a. m. of the 29th, just in time to take the railroad car for Schenectady, the first passenger car on the new road. We were more than six hours traveling eighty miles. The locomotive had hardly stopped before the cry was, 'Albany baggage, the cars start in five minutes.' Amid a scene of confusion, bustle, and crowding, we succeeded, after a good share of scuffling and pulling, in getting our trunks on board the luggage car for Albany, where we arrived the same evening.

On the 30th, at 7 o'clock a. m., we went on board the steamer John Mason, which took us to Erie, lying over the bar. While the passengers were stepping off the John Mason, the steamer Rochester passed us. "Now for a race", was the cry from the different parts, and a race trial of speed it was; however, as fate or steam power of engine would have it, the John Mason, after touching at Catskill and West Point, where the Rochester did not, went into New York a few minutes 'ahead'. By such undue pressure of steam the lives of thousands have been sacrificed, and I thanked God that myself and friends were safely landed. * * * We arrived in Salem, Massachusetts, early in August, where we hired a house. and occupied the same during the month, teaching the people from house to house, and publicly preaching as opportunity presented; visiting occasionally, sections of the surrounding country which are rich in history of the Pilgrim Fathers of New England, in Indian warfare, religious superstition, bigotry, persecution, and learned ignorance."—History of the Church, 2:463-4.

It would seem the brethren had many difficulties in reaching their destination, not usual for the Prophet in his travels. While at Salem the Prophet received the following revelation from the Lord:

1. **I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies.** (Perhaps some of the brethren, in the exhuberant spirit of young missionaries, had not acted entirely wise.)

2. **I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality.**

3. **Therefore it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you;**

4. **And it shall come to pass in due time, that I will give this city into your hands; that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours.**

(So far the Lord has not to our knowledge revealed the treasure He had reference to, but which shall be gathered out in due time for the benefit of Zion; nor has He turned over the city to the brethren, nor has its secret parts, its wealth, been discovered by the Saints; though the Prophet was instructed to form acquaintances with men in this city, as he shall be led, and it shall be given to you. But evidently there is much treasure there and the city will be turned over to the Saints for the benefit of Zion, when the proper time comes.)

5. Concern not yourselves about your debts, for I will give you power to pay them. (The Prophet's debts, including those of Zion's, were fully paid when his blood was spilt for this great

work and he was undoubtedly ushered into the presence of God the Father.)

6. Concern not yourselves about Zion, for I will deal mercifully with her. (Doubtless the Lord knew that the inhabitants of Zion would turn against him and reject the sacred law that the Prophet gave his life to maintain, yet He says, "I will deal mercifully with her." This has always been the Lord's attitude toward Zion, and one day we expect Zion will be redeemed for His honor and glory forever.)

7. Tarry in this place, and in the regions round about.

8. And the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit that shall flow unto you. (The Prophet evidently did not tarry in Salem or "regions round about." That was over five hundred miles in the straight course from Kirtland, and he returned to Kirtland in September, where he was considerably engaged in the affairs of the Saints there.)

9. This place you may obtain by hire, etc. And inquire diligently concerning the more ancient inhabitants and founders of this city. (The Prophet could continue in the building he was conducting his meetings for hire; but he was specifically to "inquire diligently concerning the more ancient inhabitants and founders of this city." Salem was an old and wicked city; a location that was founded by the Lamanites, its ancient inhabitants. It was one city in which so-called witches were destroyed and many outrages were committed there for which the city must pay.)

10. For there are more treasures than one for you in this city. (Doubtless the ancient inhabitants had many hideouts in the city for treasure they have secreted there, and which will be discovered by the servants of the Lord for the building up of Zion.)

11. Therefore be ye as wise as serpents (or wise servants, Matt. 10:14, Inspired Version) and yet without sin, and I will order all things for your good, as fast as ye are able to receive them. Amen.

(The City of Salem doubtless has a dual history and location, and a dual meaning; and when it is actually discovered by the Saints its full meaning and purpose will be disclosed to all those of them who are capable of comprehending them.)

THE KEYS TO THE PRESIDENCY OF THE CHURCH

A reader of TRUTH writes us as follows, for which we are grateful:

"Editor of TRUTH Magazine

"Dear Editor:

"Perhaps others have called your attention to your May issue, page 320, where you inferred that the keys of Presidency of the Mormon Church were never conferred upon the head of Heber J. Grant, etc. Now the Church Historian Office will most likely furnish you exact account that on Nov. 23, 1918, that Mr. Grant was ordained to the position of President of the Church by the laying on of hands by Anthon H. Lund and others.

You may wish to make a correction in your next issue.

"Very respectfully,

"_____"

We are well aware that Heber J. Grant was ordained President of the Church under the hands of "Anthon H. Lund and others", as our correspondent states. But did those who ordained him have the higher office to which they tried to ordain Brother Grant? Did they have the "Keys to the Presidency of the Church? They conceivably could not give that which they themselves did not possess. President Lund never possessed the "Keys

to the Presidency". When President Smith died the council of the Presidency became automatically disorganized. President Lund took his place in the Quorum of Twelve. He could not ordain one to a higher office than he himself possessed; that work would devolve upon the Patriarch of the Church, the highest position in the Church. (See D. & C., 124:124). There was no qualified Patriarch in the Church when Brother Grant was set apart as its President; so when President Woodruff told Joseph F. Smith that he would become President of the Church, "but you must not convey the keys on Heber J. Grant", we assume that he, as President of Priesthood, knew what he was doing. And why should Brother Grant not have the "keys" conveyed upon him? Because, as John Taylor stated, he had been "weighed in the balances and found wanting".

We are forced to believe that the keys to the Presidency of the Church were never held by Heber J. Grant and that they are not in possession of another living man.

DISCOURSE BY ELDER F. D. RICHARDS

THE LAW OF TITHING

Delivered at Logan, on Saturday Afternoon, November 6, 1882

Tithes and Offerings — Consecrations and Stewardships—The Law of the Lord to the Latter day Saints—The Meaning of "Surplus Property"—Tithes and Offerings in the Ancient Times The Year of Jubilee or Release — The Importance of Paying Tithing—God the Giver of Every Good Gift—Tithes and Offerings His Due.

My dear brethren and sisters and friends, I am much edified by the remarks which have been made here today. I believe that your president is looking after his work throughout this Stake over which he presides, and I hope you will take into careful consideration the subjects he has presented to you, as they are matters of practical importance. We feel that we are numbered with God's people, and that it is very well to us in a general way, but there is a time coming when we shall each and every one of us be brought to a solemn, serious and faithful understanding of our true relationship to God and to each other, as well as to the work in which we are now called to labor. We all have our free agency to do good or evil. Every faithul Saint will have the desire to find the blessing that legitimately belongs to each particular ordinance and labor in the Church, for there is a blessing belonging to each office and calling, to each labor and duty, and to each particular ministration and work required of us.

The Elders who spoke this morning made allusions to the subject of tithing, which particularly pleased me; some may think this a hackneyed subject and wish we would talk about something else, believing that they know all that has been spoken or written about it; but I think there are a few things pertaining to this matter which we may not have considered.

If there is any brother here who feels that today his tithing is onerous or that this tithing is a tax upon him, and that he has got so much he cannot afford to pay tithing upon it, or that he has so little that he cannot spare a tenth of it, such a brother does not realize and sense the blessing that flows from paying an honest tithing, for if he did he would deem it just as necessary to obey that law of God to us, in order to obtain the special blessing thereof, as he would of going to his meals in order to derive the temporal blessing of health and strength from partaking of food. If we could take home to our hearts and understandings the sayings of Bishop Hunter here last Conference, namely, "pay your tithing and be blessed", the subject of tithing would appear of greater moment to us.

I recollect, not long ago, being told that a certain person worth thousands of dollars paid one dollar and fifty cents; perhaps in order to be able to say at the end of the year that he paid tithing. Now, this kind of compromise with one's conscience is not the thing for Saints—hypocrites may indulge in it.

Will you engage with me a few minutes, and consider the subject of tithing as the Lord has given it to us, and see if we can get to understand it, see if, peradventure, there is something in it to be sought after. Does he give us a requirement that is not fraught with blessings and consolation to us? Not at all. Every requirement lived up to brings consolation and blessing. If I can have the liberty of the spirit to dwell on this subject, I would like us to look at it and see if there is not something in it which we have not found out and which is both desirable and profitable.

I will read from the Doctrine and Covenants a short but very comprehensive Revelation upon this subject; but before doing so **let me say that wherever tithing is spoken about, the word offerings is frequently connected with it.** For instance, the Lord by His prophet Malachi, charged Israel with having robbed him of his tithes and offerings. These are words which although not strictly synonymous, are so nearly alike that they are frequently used together, and sometimes one for the other. But as used in the ancient scriptures tithes are not offerings, and offerings are not tithes.

It should be kept in mind that this Church was organized more than eight years before the Lord gave to His people in this great and last dispensation a law on the subject of tithing. Let this be borne in mind as we proceed. The beginning of this work was founded in offerings and in consecrations, by the people giving themselves and all they possessed to the work of God when they embraced it. In the building of the Temple at Kirtland, the law of tithing was not known, but every man went to work on that House after the manner of bees returning to their hive, and each bringing in the necessary material to enable them to carry on the work.

When the first Bishop, Edward Partridge, was appointed to the high position of Bishop of the Church in Zion, his duty, as given by revelation, was not to deal with tithing. Indeed tithing was not even mentioned in the whole revelation, but he was required to receive the consecrations of the Saints, and to set off to them their inheritances. No revelation had yet been given upon the subject of tithing.

When the Saints had gone up from Kirtland to Jackson County in Missouri, and had been driven to Clay County, and from Clay to Caldwell County, and when Brothers Joseph and Hyrum, David and Oliver, and the leading authorities of the priesthood at that time were congregated in Far West, the then gathering place of Israel, and where a Temple was appointed to be built, it was on the 8th of July, 1838, that the Lord gave for the first time to this people, through the Prophet Joseph Smith, the law on the subject of tithing, and we should understand this in order to approach the subject in a correct and proper manner.

Up to this time you will recollect that the Saints had gone to Missouri to receive inheritances according to the order of stewardships, consecrating all they had to the Bishop of Zion; and in turn he delivered to every man his stewardship and gave to him a written deed and covenant, in the name of the Lord, and in the authority of his holy ministerial calling which could not be broken; and as you well know who are familiar with the history, the Saints were during the following winter of 1838-9, driven out from Missouri altogether.

We will now look at this short revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to a question, "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing."

1. Verily, thus saith the Lord, I require all thy surplus property, to be put into the hands of the Bishop of my Church of Zion.

2. For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church.

3. And this shall be the beginning of the tithing of my people.

4. And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

5. Verily I say unto you, it shall come to pass, that all those that gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

6. And I say unto you, if my people observe not this law; to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

7. And this shall be an ensample unto all the Stakes of Zion. Even so. Amen.

Before going further I want to stop and consider the question asked by some, what He means where the Lord requires the surplus property of His people as the beginning of their tithing. Let us consider for a moment the word "surplus". What does it mean when applied to a man and his property? Surplus cannot mean that which is indispensably necessary for any given purpose, but what remains after supplying what is needed for that purpose. Is not the first and most necessary use of a man's property that he feed, clothe and provide a home for himself and family? This appears to be the great leading object for which we labor to acquire means, and as, until the time that this revelation was given, all public works and raising of all public funds, had been by consecration, was not "surplus property", that which was over and above a comfortable and necessary subsistence? In the light of what had transpired and of subsequent events, what else could it mean? Can we take any other view of it when we consider the circumstances under which it was given in Far West in July, 1838?

I have been unable in studying this subject to find any other definition of the term surplus, as used in this revelation, than the one I have just given. I find that it was so understood and recorded by the Bishops and peoples in those days, as well as by the Prophet Joseph himself, who was unquestionably the ablest and best exponent of this revelation.

Immediately following the persecutions of the Saints in the expulsion from the State of Missouri, the Prophet Joseph, in 1839, found the sickly town of Commerce so nearly depopulated by disease, that its remaining inhabitants were glad to sell out to him their sickly place, which afterwards became the delightful Nauvoo—for God blessed it and made the place healthy as well as beautiful. Soon a site was selected on which to build a Temple, as says the Lord, "which my people are always commanded to build unto my name." The corner stones were laid and the gathered saints were diligently at work on the building.

How did they build it? Here for the first time in this dispensation the principle of tithing was practiced by the Saints in the labor of building a Temple. Few, if any, in those days, who came to Nauvoo, had any surplus, and many had not a comfortable subsistence, consequently the tithing of the people on that Temple was mostly in labor as I well recollect—for I worked in the quarry every tenth day when I

was not absent on missionary service. I remember very well that every man who was dependent on his daily labor went in good faith and performed the work assigned him, and it was considered and credited to him as his tithing. When brethren who had property gathered there they were tithed of their surplus property, and then after that of their increase of the residue from that time on. **So abundant was the spirit of consecration among the Saints in those days, they voted rather than have the Temple fail of completion by the appointed time, they would appropriate their homes and the lots on which they stood for its accomplishment.**

After paying such surplus as the beginning of their tithing, "those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord." Again, "Verily I say unto you, it shall come to pass, that all those who gather to the land of Zion shall be tithed of their surplus property, and shall observe this law, or they shall not be found worthy to abide among you." This is a command; it does not say it may or may not be, but they shall not be worthy to abide among you. "And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you." This language is plain and free from ambiguity. "And this shall be an ensample unto all the Stakes of Zion."

I call your attention to this that we may look at it and come to know what it really means to pay tithing. For I do believe that the majority of the brethren want to understand what is the mind of the Lord on this subject, because our blessings all depend upon our understanding what is in his mind and will and then carrying it out to our best ability. Some who pay their tithing think they ought not to be called upon for any offerings to the Temple or poor, and say, "If I have to make donations I cannot pay tithing"; and they act accordingly.

I might go on to speak about a great variety of views which are taken of this subject, but suppose we take a look at what the Lord said and did about these things anciently. **First, a word concerning offerings. People carry something to the poor because they feel it to be a requirement; but do they do it in a way that they may receive the blessings of the Lord that pertain to the giving of those offerings?**

There is a great deal more belonging to this than I shall attempt to explain now. The first manifestation of God's favor or his disfavor to man over the matter of offerings was towards two of the sons of Adam—Abel and Cain; Abel brought the firstlings of his flock and of the fat thereof, such an offering was acceptable to the Lord, and because of this the blessing and favor of God was upon him. Cain, his own brother, child of the same parents, brought his offering to the Lord, but his offering the Lord could not accept, it was displeasing in his sight. **The Bible does not give us the particular reasons for the acceptance of Abel's and the rejection of Cain's offering; but the Talmud, an ancient Jewish record, informs us that "while Abel selected the finest and best-conditioned animals of his flock, Cain offered fruit of an inferior quality, the poorest which the earth afforded. Therefore, Cain's offering was unheeded, while the fire of acceptance fell from heaven, consuming the gracious gift which his brother had presented to his Maker."**

Cain's offering did not represent that gratitude and acknowledgement which was witnessed in his brother Abel's. And while God could pour out his blessing and spirit upon Abel, accepting of his offering, He could not

do so to Cain. We may take this down to the times of Israel in the land of Canaan. The Lord, when he gave them the law of tithing, gave also the particular item of offerings. They had to bring peace offerings and different kinds of offerings before the Lord, that by complying with these the favor of God might rest upon them.

But to give a more striking and significant instance, let me refer you to the case of Solomon, who wanting a certain peculiar blessing from the Lord, offered a sacrifice unto the Lord of 3,000 bullocks, and said he. "O, Lord, if thou wilt accept of my offering, I desire not the honor of the world, but I desire wisdom, that I may be able to lead the people in the right way of the Lord." What affect did this offering produce? The Lord granted the desire of his heart. Here was a standard given. Solomon did not want a blessing worth a certain amount, he wanted one that should reach his people through him; the blessing that he might be enabled to rule over them in wisdom. He sought such a blessing, and not the blessing of earthly goods; and God granted it to him, and he made the wisest of men and the best ruler that ever led that people; although his heart was led astray, after idols, as the Lord told him it would be if he took wives from other nations which were idolatrous.

When we make offerings unto God, they should be of the best and the choicest that we have, and when this is the case we can with more freedom and faith ask our Father for some of the best of His blessings. But if we give the poorest of our property as some do, will it be acceptable to the Lord, and shall we obtain the blessings we desire?

If you were going to make an offering to the nobles of the earth, you would never think of presenting anything but the best and choicest of the kind of gift you were going to make. I do not want to speak lengthily upon this matter of offerings, but to merely remind you that when we make offerings we should do so in sincerity, imparting the best we have, as did Abel, and never presenting anything that our better nature would intimate to us would not be acceptable to God or His servants, that we may not share the lot of Cain.

Let us now return more particularly to the subject of tithing. The Lord gave to His people anciently the law of tithing. It is recorded in the 14th chapter of Genesis, that Abraham, when he went out with 318 trained men, in the power of God, slew certain wicked kings, thereby winning the admiration of God's High Priest Melchisedek, who we are told, went out to meet him when he was returning home, and blessed him. Abraham turned over one-tenth of the spoils that he had taken to this man of God; he did not even take them home, so regardful was he to conform to this law, which he respected and honored, and the observance of which brought such great blessings upon his own head and upon the heads of his generations after him, who also observed this law. Paul, hundreds of years afterwards, quoted it as an example for those of his day.

The Bible informs us that Jacob, while serving for his wives, recognized this law, and said to the Lord: "Of all that thou shalt give me I will surely give the tenth unto thee." The Lord blessed him with the desires of his heart and prospered him exceedingly. He paid his tithing.

So also the Prophet Joseph and other leading Elders of the Church in our own day have covenanted with the Lord and paid their tithing with most careful consideration. When Israel was being brought up from the land of Egypt, and the Lord established his law among them to make them his people, he gave them the following commandments in regard to tithing. Le-

viticus 27:30, 34: "All the tithe of the land, or of the fruit of the tree is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatever passeth under the rod." Do you know what that means?

I will relate the history as it has come down to us. When they came to pay their tithing the Lord told them it should not be the poorest neither would he ask the best; therefore they put their flock or herd in a pen having an outlet just large enough for one to pass out at a time, and as the animals passed in single file, the owner stood by with a rod in his hand that had been dipped in some sort of coloring material, counting them as they came out, and touching every tenth animal with his colored rod. He would not go in among them and pick them lest his judgment might not be right, but the flock passed out according to their own inclination, and as they passed, the owner stood with the coloring rod and marked on the back of every tenth animal, and after all had passed out to an adjoining fold, those that were marked were then picked out from the flock. "He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." They were to take it as it came, not to pick the good or the bad; this was the requirement, that they should give the Lord tithes of all: Leviticus 27:30 and 33.

There is another feature in this which is worthy of notice, while all Israel paid these offerings and tithes of their seed and grain, flocks and herds, to the ones appointed to receive it—to the Levites; that tribe of Israel was forbidden to have any other property, but they had to live on the tithing thus presented. Still they were required to pay a tithe of what they received the same as the rest of the people. The Scriptures say about this in the 18th chapter of Numbers:

"And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress." Thus we see that the Levites had to pay tithing of all they received.

Again, the Lord called upon Israel to hold at certain seasons what they called feasts. He told them that they should bring their supplies, provisions, etc., at the times of these feasts, and that in the first day they should not do any manner of work, but should come together on the day of the feast of Pentecost and the passover, and should remember how the Lord passed by them in the land of Egypt; and the first day and the last day of the feast they were required to keep without working.

And the people were commanded to eat before the Lord with clean hearts and with rejoicings, and were particularly requested to invite the Levite who was without part or inheritance among them. The Lord pointed out things definitely for His people, and as long as they obeyed strictly the requirement made of them they flourished and prospered in the land. And it was wonderful how that little land of Canaan was made to support the millions of Israel, with all their flocks and herds. It was truly a land flowing with milk and honey. And it was because of the blessing of God that was upon it.

The Lord our God wants us to sanctify this land unto him by paying our

tithing and offerings, that He may bless it unto us and make it a blessed land upon the face of the earth, not only to us but to our generations after us. He has gone so far as to say that kings should not rule over it, and that if the people who live upon it should become wicked, when the cup of their iniquity became full they should be cut off. These are great promises made unto us if we carry out the requirements of the Gospel. And yet, how little do we know of the great blessings that follow obedience to the law of tithing? Some seem to forget that if they do not pay tithing, they are not even entitled to a recommend from their Bishop to partake of the general blessings of the Lord's house. They do not seem to realize this. The day is coming when you will want to go into the Temple of the Lord which is now being erected in your city, and receive your ordinances there, the records will be searched to see if you have paid your tithing. And then you will have occasion for sorrow, and regret if you have not been faithful to this requirement in times of prosperity, and while you could have paid as well as not.

There are some features of this subject which seem like a crowning climax of the text. After the Lord revealed to Israel the law of tithing, and after telling them how to keep the feast of the passover, etc., he tells them another peculiar thing, to which I wish to call your attention, as it is connected with the subject—in Deuteronomy, 26: 12, 13.

> When thou hast made an end of tithing, all the cities of thine increase the third year which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled.
>
> Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, and to the fatherless, and to the widow, according to all thy commandments which thou has commanded me: I have not transgressed thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

Here is a curious saying: When thou has made an end of this tithing, and eaten within thy gates, then thou shalt say before the Lord: "I have brought away the hallowed things out of mine house, and also have I given these unto the Levite, and the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them."

Now, supposing there was an ordinance of that kind instituted among us that at the close of each annual settlement, it was required of each man to say, I have paid my tithing, the tenth of all the Lord has given unto me; I have delivered it to my bishop or to the storehouse of the Lord, as the Lord has required. And then to say, I have done all things according to the commandments of the Lord my God, and have not failed in any of these things. How many of us could lift up our hands and say that we have done all that God has required?

There was the point—God brought it home to the people, and when a man could say this his neighbors knew he was living the law of God. This was something that created confidence and fellowship between man and man. When they could thus testify that they had done all that was required of them, they could also, with good grace and faith, ask the blessing of God upon them and their land as written in the 15th verse of the chapter just quoted:

> Look down upon thy holy habitation from heaven and bless thy people Israel, and the land which thou hast given us, as thou swearest unto our fathers, a land that floweth with milk and honey. As the Lord in like manner said unto us.

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

There is one other thing in connection with this wherein the Lord gave to the people a requirement which it would seem was intended to reach home to their hearts and to prevent greed and covetousness. Every seventh year was a year of jubilee of release when the poor, the unfortunate, the bondsmen and the debtor were set free.

If a man borrowed of his neighbor during the early part of the six years, he had more time which gave a better prospect of being able to pay before the seventh year arrived. If another wished to borrow during the sixth year, not having so much time to earn or make the pay, persons having money to lend would naturally feel that it was doubtful if they would get their money back.

Upon this peculiar feature of financial policy the Lord says, "if there be among you a poor man or one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him and shalt surely lend unto him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, 'the seventh year the year of release is at hand', and thy eye be evil against thy poor brother, and thou giveth him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."—Deut. 15:7-11.

How wonderfully the Lord in all his teachings seeks and works to do away with covetousness, that sin which is idolatry, from the midst of his people. If thy brother come to thee on the sixth year thou shalt not close thine hand against him, but thou shalt open wide thine hand unto him. Thou shalt not let thy wicked heart say, that the seventh year, the year of release is at hand and I perhaps will lose it all.

Brethren, since so exalted sentiments of charitable benevolence were given to the ancients, under the law, shall we to whom the fulness of the Gospel has come, let these precepts pass by unheeded without treasuring them up in good and honest hearts?

I have just begun to open the door, just commenced to enter into some details that environ this great and vastly important subject. I have only aimed at the importance and general bearing of this law upon the Saints, as touching all that the Lord gives unto us, not dealing in the least with the administration of His law.

Let us consider—who is it that causes the grain to increase when we put it into the earth? Who makes our flocks and herds to increase? Who gives us the vitalizing air we breathe—the liberty we enjoy with all the hopes and promises of eternal life and glory through obedience to the everlasting Gospel? God the giver of every good gift.

From the foregoing we learn that the law of tithing is a strict commandment, a law which if obeyed faithfully by God's people will bring blessing, plenty and sanctification of the land occupied by them unto God and His purposes, but if disobeyed the disobedient "shall not be found worthy to abide among the Saints, and this land shall not be a land of Zion unto them."

That the difference between tithing and offering is that tithing is designated, meaning one-tenth, neither more nor less; while offerings are also required, the amount is left optional with the giver—the measure he metes will be measured to him again.

That the tithing of all that the Lord gives unto us belongs unto Him, and it is our first duty to the Church to pay it, and after that the seered precepts, teach offerings and a generous benevolence to the poor and needy, whether in gifts or loans—discouraging greed or covetousness of this world's goods, which is idolatry.

I earnestly pray that the Spirit of God may enable us to master this and all other principles of the Gospel, until we shall possess the riches of eternal life, the greatest gift of God to man. Amen. (See also TRUTH 9:159).

MOBOCRACY

On May 6th (1839) I met with the seventies, and we ordained sixty men into the quorums of elders and seventies. Brother Joseph met with the Twelve, and with bishops and elders at Bishop Partridge's house. There were with us a number who were wounded at Haun's Mill; among these were Isaac Laney, who, in company with about twenty others, had been at the mill when a large and armed mob fired among them with rifles and other weapons, shot seventeen of the brethren, and wounded others. Brother Laney fled from the scene, but they sent a volley of lead after him, piercing his body in many places. He showed me eleven bullet holes in his body. There were twenty-seven bullet holes in his shirt, and seven in his pantaloons. His coat was literally cut to pieces. One ball entered one armpit and came out of the other; another entered his back and came out of the breast; a ball passed through each hip, each leg and each arm. All these were received while he was running for his life; and, strange as it may appear, though he also had one of his ribs broken, he was able to outrun his enemies, and his life was saved.

We can acknowledge this deliverance to be only through the mercy of God. President Joseph Young was among the number who escaped from Haun's Mill. As he fled, the balls flew around him like hail, yet he was not even wounded. How mysterious are the ways of the Lord!—Life of Wilford Woodruff, p. 103.

THE NEW YORK SUN ON THE "MORMONS"

According to the old doctrines of the Republican party, slavery and polygamy were the "twin relics of barbarism"; and as the special mission of that party was to inaugurate a political millennium, it of course followed that this brace of iniquities was to be utterly annihilated. The first part of this work has been accomplished. Slavery is an extinct institution, but its twin brother — polygamy — flourishes, spreads and multiplies.

Why does the Republican party hesitate to grapple with this evil, according to their original program? It claims the honor of having rescued the slaves from the horrors of servitude, and why should it not now inaugurate the work of plucking the brands from the fire in the realms of Brigham Young? There is an excellent opportunity offered for a political raid on the harems of Utah, for the Saints who inhabit that saline locality have recently given abundant cause for such a measure. In the first place, they have not paid a dollar revenue tax since the beginning of the war, and they emphatically declare that they do not intend to.

Secondly, they persistently refuse to allow American emigrants, not of Mormon faith, to settle in their region or

to work the gold mines that are alleged to be quite rich in some parts of that Territory. Thirdly, they have an unpleasant fashion of putting obnoxious persons out of the way by means of their "destroying angels", which is not altogether in accordance with American notions of right. For instance, a case has just been reported wherein a family of six persons, once Mormons, and endeavoring to escape, were murdered in a canyon about fifty miles from Salt Lake City by the Saints in the disguise of Indians.

There are other indictments against the Mormons, all additional to the great sin of polygamy, but it is not necessary to recapitulate them. **As President Lincoln said to Montgomery Blair when he wanted him to leave the cabinet, "Their time has come, and they should receive formal notice that polgamy is a doomed institution.** This nation has commenced the work of self purification, and it will not stop until the major evils at hand, are effectually weeded out. It aspires to be the great leader in the file of nations, and this it cannot be, so long as others can show that its flag protects great moral evils. Polygamy must follow slavery to its grave, and the sooner it is buried the sooner the dark stains that have so long rested upon the escutcheon of this country will be obliterated. Therefore, let the Republican party now turn the vials of its wrath upon this sole remaining 'relic of barbarism'. Let it assert the doctrine that there is an 'irrepressible conflict' between monogamy and polygamy. By this means the party will escape the popular verdict which now impends over it—that it has 'outlived its usefulness'.—Editorial section, The Deseret News, Sept. 6, 1865.

"There are more of the valiant spirits reserved to come forth in this day, than came anciently, because the work now calls for more strength and power."

JUDGMENTS

By Orson Hyde

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 scepters at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission.—J. of D., 4:258

But when scarcity increases in the land from whence we came, pestilence and plague abound, the channels of business and trade completely broken up, civil war and know nothing within, the wheels of diplomacy in the mud without, and foreign foes press sorely on our coasts, then the nation may begin to ask—was Joseph Smith a Prophet?

Is God angry with us because we have only winked at this treacherous murder? Is He angry because we have quietly suffered His chosen people to be robbed, plundered, murdered and driven like chaff before the wind, without interposing in any way to prevent it? Is it because we have turned a deaf ear to their petitions and cries for redress? * * *

A desolating sickness shall cover the land. Famine shall sorely oppress them—confusion and war shall make their hearts to faint, and their knees to tremble. Would to God that our nation had never given cause for the distress which they now only begin to feel to suffer! Would to God that they, chiefly for their sakes, had never provoked the anger of the Almighty by killing our prophets and casting out our people. Yet for us, it is all the better! For if we had not been driven away, we might have remained there to suffer as they are now suffering and will suffer. "The wrath of man is oft-

en made to praise the Lord'', as in this case; and everlasting honors be ascribed to Him for His mercy, His justice and His truth.—J. of D., 2:205-206.

BLESSED ACQUAINTANCE

I walk and talk with you
And know your inmost souls;
I walk and talk with Gods in embryo.
You are men of God!
My heart demands I say it!
You are not lustful, craven beasts
As "Christendom" delights to call you.
You do not scrape and grovel in the dust
Of the unsainted mass,
But stand erect before your God
And ask, as man to man,
"What next?"
"Thy will, O God, not mine be done."

They who scorn your cause
Have neither strength or faith
To stand and fight for righteousness,
And live eternal law
In accord with God's commands;
Yet, they dare call you beasts and imbeciles!
Near blasphemy!
Know they not they speak
Of future Lords and Kings
In the Kingdom of their God?

They know it not,
And blind and foolish,
Care not to understand
They, too, might live as Gods
If they but so desired.

Oh, Gods in embryo!
Martyred, sainted men!
Who strive, though in mortality,
To live Celestial law;
Who brave the scorn of worlds
To testify for God;
Which they, who seek your lives,
Profess to glorify,
While doubting His existence.

My noble brethren!
The world would kill you, if they could,
But our dear God knows best;
Your time is still on earth
To be among the rest
And help us on our way.
We falter where we walk
In footprints made by you
Long years gone by;
And knowing they are firm,
Still waste our time in hesitancy.

Dear God!
These are not ordinary men!
Nor do they rank as earthly
Kings and potentates;
But they are coming Gods
Of countless universe
Beyond this mortal realm—
Beyond its comprehension!

I walk and talk with you,
And know your inmost souls.
You are not lustful, craven beasts
As "Christendom" has called you!
Oh, world, do you hear me?
Would God I had the power to make you see
And save you from your folly!
But no, you'd still condemn.

Yet I, a favored one, reach out
And touch these men of God.
I shake their hands and see their smile,
I hear eternal words of truth
Spring from their lips;
And you, poor, tired world, pass by
And try—with hated looks—
To kill their very spirit;
And failing, seek their lives.
And you would take their lives
If God but let you.
You'd shed more blood to stain
Your fair state halls,
As that in Illinois
Where noble Joseph stood.

But, wicked world, you will fail!
You cannot stamp them out!
For those you seek to kill are God's elect,
And he will stem the tide,
And you will yet beg for forgiveness
From those you now despise.

Dear God, I ask this favor—
On earth I walk and talk
With holy, Godly men;
Grant me the boundless joy
To walk and talk with them in heaven.

Amen.

—Athlene Mills Allred.

WORDS

Words are great forces in the realm of life.
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.

When love, health, happiness and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near;
They nestle down within our homes to stay.

—Ella Wheeler Wilcox.

If thou art worn, and beset
With sorrows, that thou wouldst forget;
If thou wouldst learn a lesson, that will keep
Thy heart from fainting, and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet look that Nature wears.

—Henry W. Longfellow.

TRUTH

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

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The Rights of Mormonism

By JOHN TAYLOR

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

Inasmuch as human and organization rights are now at the fore in public and private conversation, and the fact that the Government is spending millions in its efforts to prove to its citizens that they are guaranteed the Four Freedoms—and at the same time there is evidence that Might is ruling over Right, and that liberty conscious people are being oppressed and persecuted by majorities, without hope of redress, we reprint the views on human rights given by the Mormon Prophet, John Taylor. We consider his views as the word of God on this subject.—Editor.

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

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

We have a right to worship God according to the dictates of our own conscience; and no man, legally, in this land, has a right to interfere with us for so doing. We have a right to believe in and practice as we please in relation to matrimony. We have a right to choose whether we will have one wife or twenty; and there is no law of the land that can legally interfere with us;

"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."

neither is there a man that I have met with, that professed to be a man at all, that can say that we are acting illegally.

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

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

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

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

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

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

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

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

This has been the case ever since governments were organized; and hence have arisen governors, kings, and emperors. They have generally contrived to get the reins of power

into their own hands; and, through the cunning of priestcraft and kingcraft, they have generally managed to bring the people under their feet and to trample upon their rights. Such has been the case in the nations of Europe and Asia. It is, in fact, the history of the world.

By what right have any kings obtained their dominions? Has it been from God? No. Has it been from the people? NO. How did they get in possession of their kingdoms? How was France organized? How England? How Germany? And how were other states and nations organized? They have been organized because men usurped power, brought into subjection other men, trampled under foot their rights, and made slaves of them, and made them carry out their laws, and do their pleasure without any peculiar interest in the things that were done. And those men, instead of governing the people according to the principles of righteousness and truth, have generally made yokes and put them on their necks, and trampled them in the dust—so much so, that in many of the countries of Europe you cannot travel but you must have a passport; and every little upstart has a right to examine it and to stop you, if he likes.

You have to ask a right to stop in cities, and they will prevent you when they please, and not only strangers, but their own citizens; and there are many European cities now, where, if a father was to receive his own son into his house, if he had been absent without the permission of the police, he would be subject to a heavy fine.

It is the governors of the people that bring them into subjection in this manner, until the people think that kings and priests have rights—and they have no rights—until they think that presidents, governors, and kings are the persons who possess certain inalienable rights, and that no one has a right to interfere with them.

Kings, presidents, and priests combined to govern men, body and soul. They first fetter them in their bodies and liberties, and then later in their minds and consciences; and the human family, instead of being free, are literally and almost universally in a state of vassalage.

At the time of the Reformation, men began to break off their political fetters and to claim rights, both politically and religiously. Many people talk of that event as a church concern alone: it was as much a political matter as anything else. The causes that prompted them to take the steps they did were both religious and political, the benefits accruing only very limited and partial: still it was a resistance to tyranny and oppression. The kings that sustained the Reformers did so merely upon political grounds, and not that they cared for their religion.

What made people come from the old countries to this land? It was because they were oppressed in England, in Germany, and in other states, and they fled from that power which sought to bind chains upon their necks. And why were they determined to flee from that government into this country? Because the mother country tried to make them subject to institutions and laws that they were unwilling to submit to, and because she wanted to put yokes upon their necks. Then the mother country sent armed men over here, and sought to enforce their armed minions upon the people; but they would not submit to it; for it was on that very account that they had fled from their mother country.

Such were the feelings of your fathers and these were the things they talked about, a few years ago; and on account of the encroachments of the parent government, they took up the sword, and declared that they would live or die free men.

What was that freedom for which they contended? Just what I said a

few minutes ago; it was the right to think, the right to speak, the right to act, the right to legislate, and the right to worship God according to the dictates of their own conscience, and the right to do their own business without being interfered with.

We have come here to this land as citizens of the United States; and why have we come? Because there were men who sought to rob us of our rights, and because there was not sufficient purity and justice in the government to protect us in our rights—because magistrates, constables, judges, governors, presidents, and officers of state, either directly or indirectly drove us, or suffered us to be dispossessed of that which legally belong to us.

Who are we? We are men made in the image of God, possessing the rights of other men. We have turned this desert into a flourishing field, and the desert has blossomed as the rose, and God has blessed our labors. And whom have we interfered with? Have we gone over to the States and interfered with them? Have we gone over to California and interfered with them? Have we gone to New Mexico? Have we gone to Oregon? Have we gone to any State and interfered with their rights, their law, their immunities, or their privileges? I say we have not.

Well, then what right has anybody to interfere with us? Oh, because they have got the power! That is, there is no right to it; there is no legal authority to it; there is no more right to it than there is in a bully and a blackguard insulting a little, weak man, because he has the power to do so. They have just the same authority that a large ox has to goad a smaller one, because he has the power.

They dare not interfere with some nations as they are doing with us; they dare not interfere with England or France, for fear of the consequences; and it is nothing but a principle of nasty little meanness that would try to interfere with us, and try to make you believe that they are the lords of creation. Great God! who are they? Poor, pusillanimous curses, that have not manhood nor gentility enough about them to be gentlemen. They have just the same right that the highwayman has to put his hands into your pockets and take out your money.

Who led us here? Not the Christians of the United States, nor their governors, legislators, nor presidents. Who provided for us? Did the Government of the United States? Verily no. Who built the houses in this city? Who made the improvements around it and through this Territory? Did the inhabitants of the United States? No. But they have done all that lay in their power to discourage us in every possible way. Who have fed you and clothed you? Your own right hands—your own energy and industry, by the blessing of the Almighty.

Then by what right, and by what authority, in the name of God, and in the name of every principle of right, honor, and integrity, have they a right to interfere with us?

"Oh", say they, "the land belongs to us." Ah! indeed; and I wonder where you got it from? "Oh, we got it by right of treaty with Mexico." And whence did the Mexicans obtain it? Who treated with those Indians? Did they pay them for it. No: but they are good Christians, and the Indians are poor savages and what right have savages to land? Where are their deeds and their right of possession? Will anybody tell me? "Oh, we took it because we had the power, and the United States took it from Mexico because they had power."

It is just like a lot of boys playing together, and one of them steals the other's marbles because he has the power; and then another steals them, and calls them his, because he is a little more powerful than the other: or, when one man meets another and robs

him of what he has, then two more go and take from him what he has stolen from the first one.

The simple fact in the case is, they say, "You are left upon our land, and therefore you must be in subjection to us, and we must rule over you. But even on this principle they are at fault; for we, if there is any glory in the conquest, sent five hundred men, and possess equal rights with them as American citizens.

In speaking upon this subject once before, I showed you that, by the constitution and the very genius of our Government, they had no right to interfere with us.

Again, on the common principle of justice, where did they get their rights to interfere with us? They did not bring us here, nor cultivate our farms; they did not send us either schoolmasters or priests to teach us; and we are not indebted to them for anything else. I would like to know what right they had to interfere with us. They have not a right upon religious grounds; for they kicked us out because of our religion; and, consequently, they have nothing to do with that. It is not because we have learned any morals of them; for we got our morals from a superior source. We have not learned either our religion or morality from them. We have not had them to cultivate our farms nor to build our houses. They have not done anything for us.

In relation to the land, I will suppose they did steal it, which they did. They obtained it because they had the power, and Mexico obtained it upon the same principle; the United States made a quarrel with the latter nation, because they knew they could bring them into subjection, and they intended to capitulate for California before they began the quarrel, and they took it upon those grounds. But that is righteousness—that is purity, truth and holiness, in the eyes of a corrupt and mighty nation.

We have got a little place that nobody else would live upon; and I will warrant that if any other people had been here, half of them would have died, the last two years, of starvation. But they cannot let us alone. This is their greatness—this their magnanimity, and this is the compassion manifested by the fathers of our great country. Of course we must feel patriotic; we cannot but feel strongly attached to such a kind, such a benevolent, such a merciful Government as we have got! How can we feel otherwise? They would take from us the right to live, and then it would be in their hearts to sweep us from the face of the earth; but they cannot do it.

There is no right associated with this matter; there is no justice about it. There are old rights and privileges the people used to have, and we have our rights. In the first place, we have a God that lives, and He will help us to take care of them, to maintain and preserve them. Then look at this in whichever light you please, you cannot change it: we are citizens of the United States, and have a right to the soil, if they did steal it.

I am ashamed of being associated with such things, but we cannot help ourselves; we are part of the people, and we had to partake of their evil deed.

When we came here, we came as American citizens; and we had just as much right to be here as any other American citizen in the United States.

They have made a religious pretext to rob us of the right of pre-emption—that is because we have more wives than one. This is the course they have pursued toward us.

Have they a right to force upon us judges and send officers under a military escort? The very act says they are afraid of something. Have they a right to send those men to rule over us, without our having a voice in the

matter? I say they have not, according to the laws which exist among men; they have not according to the principles of justice and truth; they have not according to the principles upon which this Government is established: but they want to rule over us contrary to the principles of the government; and, as you have expressed it, you have a right to withstand it.

God be thanked, there are not as many sneaks here as there are in the old country: men here dare think and speak.

Well, these are our feelings and some of our rights; but I will speak to you of other rights; for we have greater rights, that I have not yet touched upon.

I speak of those other things because they are inalienable rights that belong to men—to us as American citizens—to us as citizens of the world; but there are other rights, other grounds upon which we claim these rights.

The Lord God has spoken in these last days; he has revealed the fulness of the everlasting Gospel; he has restored that Gospel in all its fulness, blessings, richness, power and glory; he has put us in possession of the principles of eternal life; and he has established His kingdom upon the earth, and we are the legitimate heirs and inheritors of this kingdom. He has established His Priesthood, revealed his authority, His government, and His laws; and the grand reason why there is union and power here, and nowhere else, is because it emanated from God.

When we talk over those things, we are under a lesser law, that we can any of us keep and that we have kept. We are not rebelling against the United States, neither are we resisting the Constitution of the United States; but it is wicked and corrupt usurpers that are oppressing us and that would take our rights from us.

To speak of our rights as citizens of the kingdom of God, we then speak of another law, we then move in a more exalted sphere; and it is of these things we have a right to speak.

God has established his kingdom; he has rolled back that cloud that has overspread the moral horizon of the world; he has opened the heavens, revealed the fulness of the Everlasting Gospel, organized his kingdom according to the pattern that exists in the heavens; and he has placed certain keys, powers, and oracles in our midst; and we are the people of God; we are His government. The Priesthood upon the earth is the legitimate government of God, whether in the heavens or on the earth.

Some people ask, "What is Priesthood?" I answer, "It is the legitimate rule of God, whether in the heavens or on the earth"; and it is the only legitimate power that has a right to rule upon the earth; and when the will of God is done on earth as it is in the heavens, no other power will bear rule.

Then, if we look at it in this point of view, we are standing in a peculiar position; we are standing here as the representatives of God, and the only true representatives he has upon the earth; for there is not another power or government upon the earth that acknowledges God for their ruler, or head, but this: there is not another.

Why did we come here? We came here because the people drove us, and because the Lord would have us come here; for it was necessary we should come into our secret places, and hide ourselves till the indignation of the Lord be overpast—until the Lord has shaken our enemies by the nape of the neck, as it were, until nations and empires are overthrown. We came to serve our God to a place where we could more fully keep his commandments—where we could fulfill his be-

hests upon the earth. This is the reason why we came here.

Well, then, if we are the only people that God acknowledges as a nation, have not we a right to the privileges which we enjoy? Who owns the gold, the silver, and the cattle upon a thousand hills? God. Who, then, has a right to appoint rulers? None but Him or the man that He appoints.

Who has ruled the earth? Who has borne sway? Man, who, by the power of the sword, has got possession of thrones, powers, and domininions, and has waded through seas of blood.

You read history, and what is it? A history of the depopulation of the nations, brought on by the overthrow of empires, and through the tyranny and ambition of wicked men, who have waded through seas of blood in order to possess themselves of that power which they now enjoy.

If we go to the United States and enquire into their rights, we may ask, have they a right to drive back the Indians, from time to time, and dispossess them of their rights? So long as they purchased of them it was well enough; but when they forced them into a swap, just as the Indians did with some of the traders back here, and made them trade on their own terms, that is something which they have no right to do; and, to use the language of one of the Indian Chiefs, "They have not left room for us to spread our blanket." Have they purchased this Territory of them? No,—nor made any arrangements to do so; but they have taken possession of it.

What authority has the President of the United States, or the Representatives of the several States? They have no authority but what the people give them, according to the institutions of the United States.

What authority had England over this land before they came here and took possession? None.

By what right, then, do nations and governments rule generally? Do they rule by the grace of God? I will tell you. They rule by the power of the sword.

Read the history of England, France, Germany, Spain, Portugal and other nations, and you will find they obtain their authority by their swords; and then, when they have obtained, they go to work and sanctify it; they appoint and anoint kings by the grace of God and through the agency of their priests. That is the way they get their authority, and that is all the authority they have.

When the Pope was going to put the crown upon the head of Napoleon, he said, "Here, let me put that on; I won it myself." But they generally want the priests to put it on.

You may go into any court in the world and say, "Thus saith the Lord", and they will kick you out. Try it and see.

(Voices: "You have tried it.")

No man can go and say, "Thus saith the Lord", amongst them; for they would put a strait jacket on him, if he was a respectable man; if he was not, they would kick him out. Such is the feeling of the people and the condition of the world, and yet they profess to worship God that rules on high.

Where does God rule on earth? Is he listened to in any nation? Is there any that will acknowledge him and his authority? I will tell you the nearest that I ever saw of it. It was Nicholas of Russia: he was an autocrat, you know. Some years ago, when they had the cholera very bad there, a feeling prevailed among the inhabitants that the wells had been poisoned; a mob arose, and they were going to kill many; but Nicholas went in amongst them and said, "My children, this is not so; this is the hand of God. Let us fall on our knees, and acknowledge our sins, and ask him to forgive us."

That is the nearest to acknowledging God that I have heard of among

the nations; but as to their authority, it is not there. Their emperors and rulers have been the most beastly in their conduct and oppressive in their acts of any other nations that rule under heaven.

Now, where can you find a nation that acknowledges God? They are very religious. Why, the Queen of England is said to be "Defender of the Faith" Then it is not the faith of the Church of America—it is not the faith of the Church of France, nor of Germany, nor anywhere else, except the Church of England. Where did she get her right from? She is the descendant of a line of kings.

Henry the Eighth, some time since, wrote a book against the Protestants, and the Pope gave him the title of "Defender of the Faith", which faith he afterwards sought to destroy, rebelled against the Pope, and started the Reformation, because the Pope would not allow him to divorce his wife. Hence the Protestant kings and queens of England have stolen the Roman Catholic title, to rule or defend the faith of the Protestants by kings and queens, whom they now anoint.

How do they anoint them? They anoint them by their Bishops, who declare them to be kings and queens by the grace of God. Go back, however, to their origin, and you will find that their kingdoms were first obtained by the sword; they stole their kingdoms and power, and then got priests to sanctify the theft.

Go back in England to the time of William the Conqueror, and you will find that he was a usurper; he was a Norman and a wholesale robber; and then, when he had subdued the Anglo-Saxons, the priests turned round and anointed him king by the grace of God. That is a fair example of the other European nations, and is all the authority that any of them had.

What is the Government of the United States? It does not profess any religion. There is no religion nor priesthood connected with it nationally, only they allow, or profess to allow, everybody to worshp God according to the dictates of their own consciences; but nationally they are a nation of infidels. They have no national creed, no national religious institutions; and hence the absurdity of interfering with us, when forsooth they have none themselves, and they do not want that we should have any.

Do they seek to acknowledge God in their acts? Or, is there any other nation that professes to acknowledge God? There are the Mohammedans; they had a Prophet, and professed to be governed by him. There is some talk about his being a false one: he might have been, or he might have been a true one, for aught I know; I leave them in the hands of God.

The Mohammedans have a certain faith or profession, which is spoken of in the Koran, or Alkoran. They, however, like the rest, obtained their nationality by the sword. We cannot find a nation upon the earth that has obtained its dominion or power to rule from God. If there is any people, except this people, I know them not.

The Lord has said, "If ye observe my law, ye have no need to break the law of the land." We have not broken the law of the land, and we do not mean to, although he has revealed to us his will and given us certain privileges and immunities that he never gave to any other people. Still, we have not broken the law, and there is not another people who maintain the laws of the United States as faithfully as this people do.

Why, they are in storm and trouble every way in the United States, and here is the most perfect peace and the best morality that can be found in the world by a thousand-fold; yes, it is a thousand-fold better than I have seen in any part of the earth where I have been. There is not a place that

can compare with it; and nothing but the very Devil himself could inspire the hearts of the children of men to make war against such a people as this.

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of: they do not understand it; but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young and this people to carry it out, and by whom? By the Lord God—by him who holds dominion throughout the universe; by him who created all by the word of his power; by him who said, "Let there be light, and there was light"; by him who spake, and the worlds rolled into existence. By him who received rights that are not of this world—rights that flow from the great Eloheim.

What are we going to do, then? We are going to establish the kingdom of God upon the earth. This is our privilege—our right, if you please. But I consider it a high privilege—the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God. Let me say another thing. The people of the earth, their legislators, their princes, their kings, and their emperors, if they ever get salvation, have got to have it through us: if they obtain a celestial kingdom, they have got to go through the door that God has appointed, and there is no other way for it.

What are we doing here? We are here to stand up in defense of our individual rights—to stand up for our farms, our families, and our property, if it be necessary. Property! Why, great conscience! It is just like the chaff and straw; and I was glad to see when the vote was taken, that if it was necessary to burn every house and all our property, every hand went right up for it. I was glad to see you appreciate these things.

Would we fight for these things? Just so far as I am concerned, they might take what I have got, and go to Gibraltar with it, or to Halifax; and I would say, you poor, miserable, corrupt creatures, take it.

But this is not all. The Lord has put us into a place where we cannot dodge, if we wish. We have asked for the blessing of his kingdom, and he has poured out blessings upon us, and there is no backing out. God has rolled his kingdom upon our shoulders; and now I ask, as a poet did some years ago.

> "Shall we, for fear of feeble man,
> The Spirit's course in us restrain?"

Shall we, for fear of those miserable curses, barter away eternal lives? Shall we set at naught those principles that God has imparted to us? Shall we exchange the pearl of great price, the riches of eternity, for the dirt and filth that the Gentiles wallow in? I know we do not feel like it.

Brother Kimball says we have to stand up to what we say, and the Lord will bring us to it; and I will tell you what I heard Joseph say years ago. He said:

> **"If God had known any other way that he could have tried Abraham better than he did, he would have put it upon him. And he will try us to see whether we will be faithful to the great and high calling that he has put upon us."**

What are we doing? God has seen proper to establish his kingdom upon the earth, and here is that kingdom—that stone which has been cut out of

the mountain without hands, and it is rolling forth to fill the whole earth.

A great charge is committed to us as a people: it is for us to walk up to the rack, resist the powers of darkness, and bear off the kingdom of God, that the powers of darkness may be rolled back with all their forces.

We are placed in this position to see if we will let the kingdom of God be trampled under foot of men. It is not a little thing, but it is one that is associated with our progenitors and posterity, as eternal beings, having to do with the past, the present, and the future.

The little stone was to smite the image on the toes; and I would not be surprised if there was to be a monstrous kicking—particularly, as brother Kimball says, if there should be any corns on the toes.

It is not whether we can stop here, and eat and drink, and say, poor pussy, and put off the evil day. It is not an evil day; it is a day of rejoicing—a day of bursting off the fetters from us; it is a day when every son and daughter of God ought to sing, Hosannah to the God of Israel! We know we used to sing sometimes,

"We'll burst off all our fetters,
and break the Gentile yoke,
For long it has beset us, but now it
shall be broke:
No more shall Jacob bow his neck;
henceforth he shall be free.
In Upper California: O! that's the
land for me", etc.

We used to sing that years ago, and we can sing it now; but we have got to do it. Yes, it is "Yankee doodle do it."

Well, what are we doing? We are laying the foundation for salvation for ourselves, for our progenitors, for our children, and for our posteity after us, from generation to generation The foundation of liberty, whereby the bond that has been on the neck of the nations, shall be burst asunder; for it is here that liberty shall spring from.

Here is a nucleus—a band of brethren inspired from on high, having the oracles of God in their midst,—the only people that are taught by the revelations of God. Here is the place where the standard is to be erected to all nations.

We were talking, some time ago, about our rights: these are our duties; we have got through with our rights. There is an old motto that they have got very conspicuously in England; it is this—"England expects every man to do his duty."

What is a man's duty here? It is obedience to the oracles of God that are in our midst; and so long as we keep the commandments of God, we need not fear any evil; for the Lord will be with us in time and in eternity.

"But" says one, "I have got a son, who has gone out upon the plains, and perhaps the soldiers will kill him." Let them kill him. (President Kimball, "There can be more made.") I suppose there can.

Did you ever know your sons were in possession of eternal life, and that this is only a probation or a space between time and eternity? We existed before, in eternity that was, and we shall exist in eternity that is to come; and the question only is, whether it is better to die with the harness on, or to be found a poor, miserable coward.

All that I said to my son Joseph, after blessing him, before he went out, was, "Joseph, do not be found with a hole in your back." I do not want any cowardice—any tremblings or feelings of that kind.

What of our friends that have gone behind the veil—are they dead? No: they live, and they move, in a more exalted sphere. Did they fight for the kingdom of God when here? Yes, they

did. Are they battling for it now? Yes; and the time is approaching when the wicked nations have to be destroyed; and the time is near when every creature is to be heard saying, "Honor, and power, and might, and majesty, and dominion be ascribed to him that sitteth upon the throne, and to the Lamb for ever and ever."

We have got to bring this about whether we do it in this world or that which is to come. I have seen the time I could have died as easily as to have turned my hand over; but I did not feel like it.

(President H. C. Kimball: "You did not have time.")

Supposing I live, I have got a work to do; and if I die, I shall still be engaged in the cause of Zion. Why, great conscience! what difference does it make? They can only kill the body. And do not we know that we have an interest beyond the grave?—that we have drunk of that fountain which springs up into eternal lives? Then what difference does it make?

These are my feelings. If it is for life, let it be for life; and if it is for death, let it be for death, that the spirit may move in a more exalted sphere; and then all is well with us. If we live, we live to God; and if we die, we die to God; and we are God's, anyway.

We have friends gone behind the veil. There are Joseph, Hyrum, Willard, Jedediah, and many of our friends that are there and they have been moving and acting there for years; and if any of us are called to go, it is all right; there is a Priesthood there to regulate things, as well as here; and if we have to go there, we might as well go by a ball as by a fever, or any other distressing disease. I want to go with the harness on; and if others go a little before us, does it make any difference? Do not you know the old Apostle said, "They without us cannot be made perfect?" Could they attend to these ordinances that are being attended to here on earth while they are there? No, they cannot. Can you do what they are doing? No, you cannot; but, when you get there you can.

When in the old country you were striving to get here, many of you had friends here; and when you came, they would say, "I am glad to see you, Brother William, and Sister Jane, or Mary, or Elizabeth." Now, when a person dies, you say, "I am glad to see you go, but still I am sorry that you are going."

I remember saying so to Uncle John Smith. When I went to see him, I felt that his time was come, and I said, "I am glad you are going, but still I am sorry to part with you"; and said, "I hope you will carry my respects to our friends behind the veil." He said, "I will."

We have angels that are ministers of salvation; we have Joseph, Hyrum, Willard, Jedediah, and lots of others that are engaged in rolling on the work of the Lord in the upper worlds. What if they want any of us? Why, let us go, old men or young men. What if we are called by a ball, or die by a fever, what difference does it make?

What! are we all going to die together? God has designed and said he would establish his kingdom upon the earth, and that the Devil shall not reign forever; but he whose right it is shall come and take the kingdom, and possess it for ever and ever.

Now, Brother Brigham has said all is right, and he is the representative of the Almighty upon the earth, and it is for us to stand by him and obey him; and he says, "Rejoice, and live your religion, and all shall be well." Is not that the voice of God? It is. Shall we not listen to it? Yes; and we will maintain our rights as citizens of the United States.

I pray that God may bless you, in the name of Jesus Christ, Amen.

ABRAHAM

"And all the inhabitants of Caanan, and those who had known Abraham, wept for Abraham a whole year, and men and women mourned over him. And the little children, and all the inhabitants of the land wept on account of Abraham, for Abraham had been good to them all, and because he had been upright with God and man.

"And there arose not a man who feared God like unto Abraham, for he had feared God from his youth, and had served the Lord, and had gone in all his ways during his life, from his childhood to the day of his death. And the Lord was with him and delivered him from the counsel of Nimrod and his people, and when he made war with the four kings of Elam he conquered them.

"And he brought all the children of the earth to the service of God, and he taught them the ways of the Lord, and taught them to know the Lord.

"And the Lord God delivered the whole earth on account of Abraham. And it was after the death of Abraham that God blessed his son Isaac and his children, and the Lord was with Isaac as he had been with his father Abraham, for Isaac kept all the commandments of the Lord as Abraham his father had commanded him; he did not turn to the right or to the left from the right path which his father had commanded him."—Book of Jasher, p. 71.

EVES THE MOTHERS OF THE HUMAN FAMILIES

By Brigham Young

It is said, "If it were not for your obnoxious doctrine of plurality of wives we could believe in the rest very well. * * *" If you (speaking to the ladies) are not satisfied and prepared, you ought to be satisfying and preparing yourselves for the blessings in store for you when it will be said of you, "This is Eve." Why? Because you are the mothers of all living. You might as well prepare first as last. If you wish to be Eves and the mothers of the human family, you ought to bear the burden. But you say this is cruel. No, it is not cruel at all. Is there a passion in man that he cannot subdue for the sake of the gospel of salvation? That he may be crowned with glory, immortality and eternal life? Shame on the Elder who, if duty calls, cannot go and preach the gospel until he winds up his earthly career and never permit a female to kiss him. I do not wish to say much upon this subject, but I say, "Woe to you Eves if you proclaim or entertain feelings against this doctrine! Woe to every female in this Church who says, "I will not submit to the doctrine that God has revealed." You will wake up by and by and say: **"I have lost the crown and exaltation I might have gained had I only been faithful to my covenants and the revelations which God gave. I might have been crowned as well as you, but now I must go to another kingdom."** Deseret News, 11:20, 1867.

SIGNIFICANT PROPHECIES

President John Taylor spoke of the time when the Constitution of the United States would hang as by a thread, the fulness of the Priesthood would also hang as by a thread.

* * * * *

Henry S. Tanner related, Feb. 19, 1929, that twenty years ago in the Temple, Pres. Joseph F. Smith said in substance: Referring to such men as Bro. Tanner and those who called him an adulterer for living with plural wives, "did so from wicked and lustful hearts." He said, "The time had come when men cannot go to Joseph F. Smith, Francis M. Lyman or Chas. W. Penrose and others for counsel, but must go to the Lord and not depend on the arm of flesh. Those of the later polygamists are among the best people in the Church."

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

ALL GIFTS FROM GOD

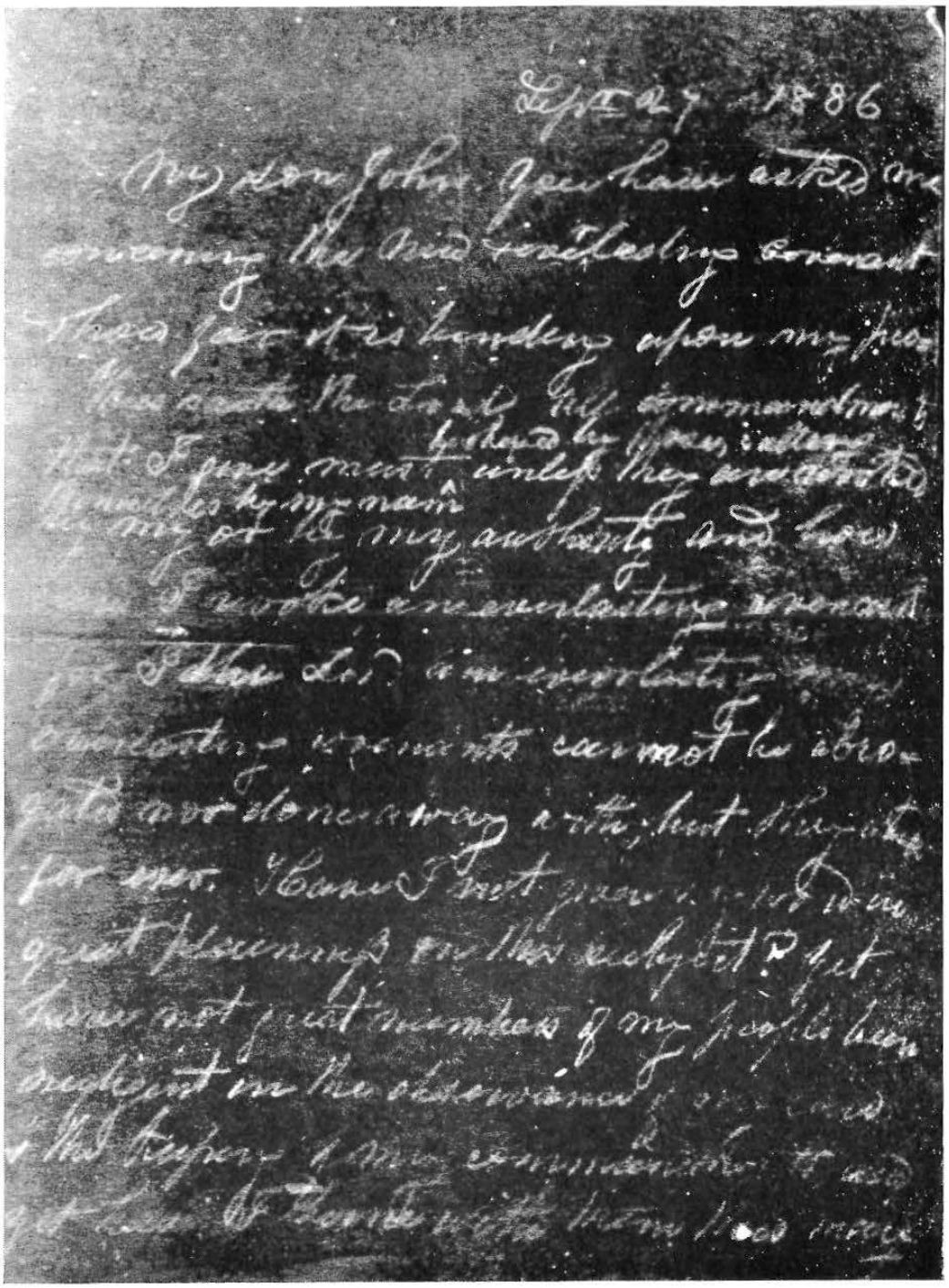
* * * How did we get our intelligence? Tell me, ye wise men of the world—you that have mixed with the world and have studied their laws, principles of government, usages, habits, and customs, and have made yourselves familiar with their erudition. What do you know of the relation and fitness of things, of the position man occupies to his Maker? What do you know in relation to yourselves as individuals? What do you know in relation to the purposes and designs of God? What do you know about the first principles of the Gospel of Christ? I do not think you know anything about them. If you do, you are wiser than men I have come across in my travels through the world. Just as that little twig is indebted for its life and vigor to the tree, so are you indebted entirely to the Lord for the light and intelligence you have received on every subject You are indebted to the spirit of God for your wisdom and intelligence, as much as the little twig is indebted to the tree for its vitality, leaves, buds and fragrance.—John Taylor (Dec. 16, 1857), J. of D., 6:110.

The Revelation of the Lord to John Taylor

Responding to numerous requests we are republishing a fac-simile copy of the revelation of the Lord to John Taylor, written by the latter's own hand, on the morning of September 27, 1886. Though the document is dimmed by age (some 63 years) the writing is remarkably clear. However, to render it more easily read we produce the wording in print, as follows:

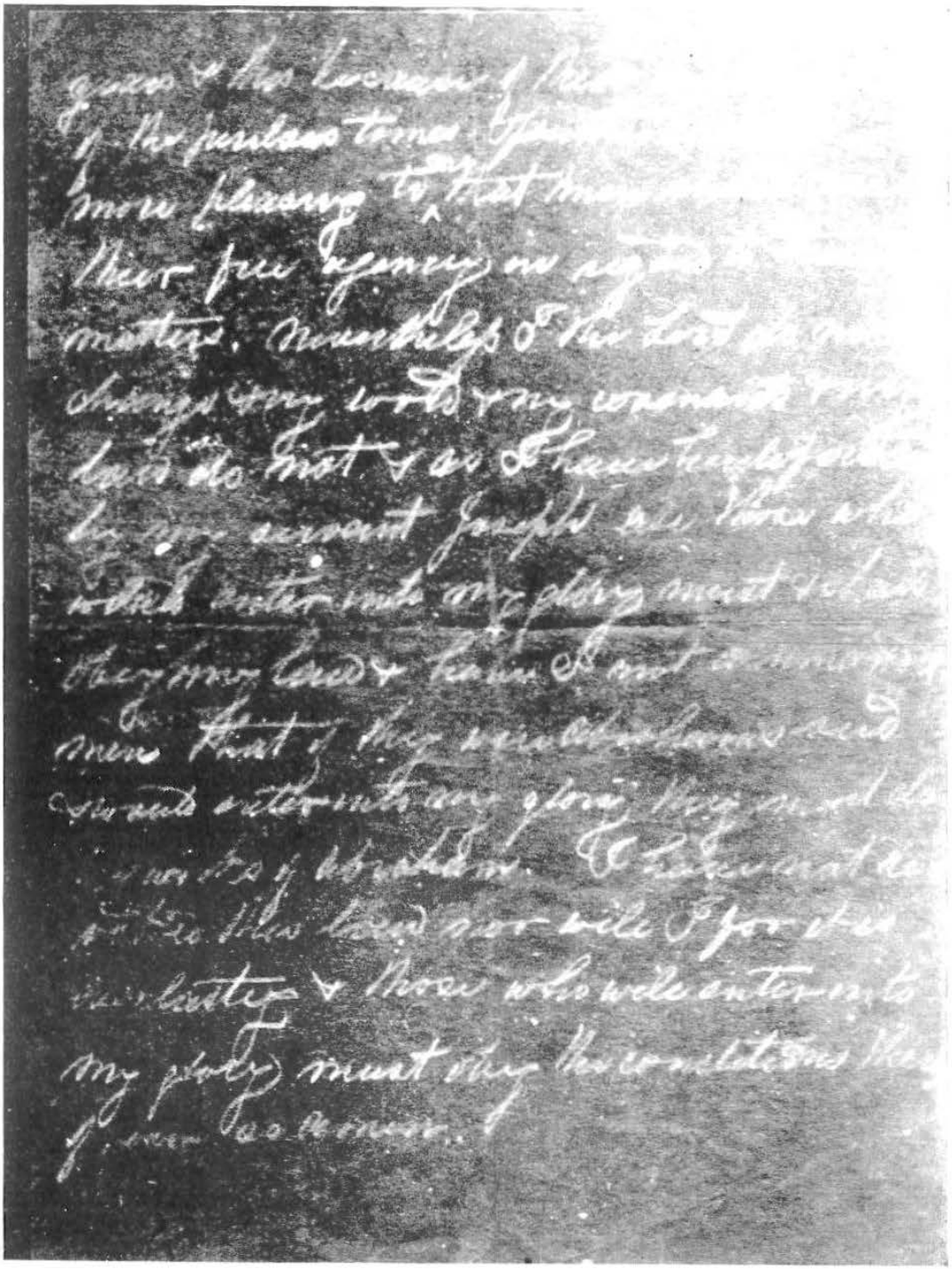
My Son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting 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 Abra-



ham'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.

In the "Official Statement" from the First Presidency of the Church of Jesus Christ of Latter-day Saints, signed by Heber J. Grant, A. W. Ivins and J. Reuben Clark, Jr., "First Presidency", the words are as follows:

"It is alleged that on September 26-27, 1886, President John Taylor re-

ceived a revelation from the Lord, the purported text is given in publications circulated apparently by or at the instance of this organization (Fundamentalists).

"As to this pretended revelation it should be said that the archives of the Church contain no such a revelation; the archives contain no record of any such a revelation, nor any evidence justifying a belief that any such a revelation was ever given. From the personal knowledge of some us 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 a revelation was given, we are justified in affirming that no such a revelation exists."

If the revelation to John Taylor was not then in the archives of the Church it is because it had been taken out from the archives of the Church, in order to make the statement, for each of the brethren had been familiar with it and knew that it was in existence. These three men signed the false statement with full knowledge of its falsity and with the intent of deceiving the Saints.

To make the deception more complete, A. W. Ivins, one of the signers to the false statement, wrote one of our California friends as follows:

"The latter purported revelation of John Taylor (of 1886) has no standing in the Church. I have searched carefully, and all that can be found is a piece of paper found among President Taylor's affects after his death. It was written in pencil and only a few paragraphs, which has no signature at all. It was unknown to the Church until members of his own family claimed to have found it among his papers. It was never presented or discussed as a revelation by the presiding authorities of the Church."

Then without any apparent thought of corroboration of this statement with facts, Apostle Melvin J. Ballard stumbles into a trap and leaves Brother Ivins out on a limb, as follows:

"The pretended revelation of John Taylor never had his signature added to it but was written in the form of a revelation and undoubtedly was in his handwriting." (Marriage — Ballard-Jenson Correspondence, p. 17.)

Thus the revelation is confirmed by two independent statements made by two leading Church officials, each of whom tried to destroy it.

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.

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 Nuttall, 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 9 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 distinct 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 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 father, 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 the 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 hand'ed 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

(1) CHARLES BIRRELL WAS ALSO A BODYGUARD OF THE BRETHREN AND WAS TO TAKE THE SECOND SHIFT IN WATCHING ON THIS NIGHT.

were handled and ostracised for supporting and sustaining this principle. There are only three left who were at the meeting mentioned — Daniel R. Bateman, 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. Wil-

kins 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.

WHY NOT CONFORM?

A friend of TRUTH recently inquired of our policy: "You have pursued the one course for 14 years, of criticising the authorities of the Church, for their many changes in the ordinances and their tendency to persecute the members who are trying to live the fulness of the Gospel. You are a very small minority of the whole; the Church is said to number a million adherent; while you cannot number more than a few thousand. You are contending against such overwhelming odds, and the Lord said, 'And all things shall be done by common consent in the Church * * *,' it seems you must be defeated almost before you start. Then why not join hands with this great majority and push the Church ahead, and stop your everlasting fighting, a losing game?

"I agree with you", continued our friend, "that to follow in the wake of the Church, which I admit is sadly out of order, and is not making progress as the Lord meant it should be made, but that course would cease the fight, cause better feelings and materially increase the membership of the Church."

This proposition would:

1st. Make for greater harmony in the Church.

2nd. Increase the membership in the Church.

3rd. Advance it as a great commercial institution, adding materially to its power and prestige.

Our reply to our friend was this:

1st. Less contention and greater harmony.

It must be conceded that contention and inharmony should be reduced to the minimum in any organization. When harmony can be obtained without stultification, a surrender of human rights, it is to be desired; but when men are deprived of membership in the Church because they are unwilling to accept the full membership of the Twelve and the First Presidency of the Church, in all their actions, certifying that they are actual prophets, seers and revelators, it is time for a halt. But you say "these are servants of the Lord, and if He can endorse them, you should be able to." True, but do you know if the Lord does endorse them; that they have been selected as coming from the Lord, according to the revelations? Many have been unchurched because they refused to sign a pledge that none of the General Authorities were leading a double life; but who of us should know just who of them or if any of them are leading a double life?

Hundreds were "cut off" because they would not sign such a pledge; and lo and behold, one of the members of the Twelve was cut off and dropped from the Quorum of the Twelve, for living what the Saints were given to suppose was living a double life. His case was conceivably acted upon before the Church Crusade was commenced so as not to cause a snag in the Church effort at their persecutions.

This man may be corrupt or he may be living in plural marriage; that is for the Lord to judge and reward accordingly; but we contend that when he was adjudged living a double life, the hundreds who were excommunicated for not being willing to say he was so living, should have been returned to the Church records with an apology.

Sometimes contention may stir people up to dig deeper into facts and principles and become sounder in their convictions. Let's have less contention so long as less contention will encourage clearer thinking. Our friend admits the Church, in changing its ordinances and in persecuting its members, is wrong; but in the interest of harmony the implication is to tolerate that wrong and retain friendly relations. But did the Gospel ever tolerate wrong? The truth is truth and will not admit of any error. King Saul evidently thought it a small matter to disobey a commandment of the Lord, but his disobedience lost him his kingdom and eventually his life.

We aim to publish the truth; anything less than truth would destroy our effort completely; and conspire to take a course to tell a little truth and a little error in order to maintain friendships, would be worse than folly. Our motto must be maintained, "TRUTH MARCHES ON TOWARD ITS DESTINED GOAL; it cannot stop or loiter on the way.

Martin Luther's defense at the "Diet at Worms" in 1521 should be the maxim for determining this matter. He said:

> **I cannot submit my faith to the Pope or to the Council (called to examine into his case), because it is as clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the TESTIMONY OF SCRIPTURE, or by the clearest reasoning—unless that I am persuaded by means of the passage I have quoted—and unless they thus render my conscience bound, by the word of God, I cannot and will not retract, for it is unsafe for the Christian to speak against his conscience. Here I stand, I can do no other; may God help me! Amen. — Outlines of Ecclesiastical History, Roberts, p. 241.**

And this is Brigham Young's platform:

> **I am more afraid that this people will have so much confidence in their leaders that they will not inquire for themselves of the Lord whether they are led by Him. I am fearful they settle down in a state of self-security trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation and weaken that influence they could give to their leaders did they know for themselves, by the revelations of Jesus that they are led in the right way. Let every man and woman know by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not. — Disc. of Brigham Young, p. 209.**

2nd. Increase the membership of the Church.

This is desirable, especially as the increase in membership shall come to it by an increased faith and power in righteousness; our increased membership must accept the fulness of the Gospel, both in belief and practice; otherwise such increase may be an hinderance rather than a help. The Church now boasting of a 1,000,000 membership would be very fortunate if it could actually count on 1 per cent of a 1,000,000 good Latter-day Saints. This cuts out all fan-fare of maudlin deception, basketball and other sports and accepts Joseph Smith as a Prophet of God and every revelation in the Doctrine and Covenants genuine and essential to salvation and exaltation.

3rd. Advance the Church as a great commercial institution, thereby increasing its power and prestige.

This would be entirely undesirable, completely foreign to the Christ conception of his Church and Kingdom, and foreign to the fulness of the Gospel which we are trying to uphold. Jesus told the rich young man if he would be perfect he should sell all he had and give unto the poor—become poor himself; and when his faithful wife Mary opened up the costliest and most precious ointment, anointing her husband's feet and head with it, and at the apparent waste, Judas, who carried the treasury, chided the woman, saying such ointment could have been sold for a good price, and the money given to the poor, he received a stinging rebuke from the Master for his exhibition of false economy and his ignorance of the purpose of the anointing. "Blessed are the poor in spirit", the Master said, "for theirs is the kingdom of heaven: * * * Blessed are the meek for they shall inherit the earth." Don't build costly meeting houses in which to worship, make them neat and comfortable, and within your means; don't build up great banks and mercantile institutions to fleece the people of their meager earnings; you farmers, don't you raise large crops of bread grains and other eatables with the hope of becoming rich at the peoples' misfortune, keeping in your minds the spirit of brotherhood and economy; you owners of apartment houses, don't charge extortionate rents while at the same time prohibit parents with children; you who have means to spare, use it wisely, help others less fortunate than yourselves; you who have great relief storage give to the poor liberally and without embarrassment to them. Remember the Lord's plan of the United Order, and mark every step of your progress toward that end, the end of emancipation of the people and bettering their living conditions; you poor, cease your complaining against the rich, always being thankful in your hearts for the blessings being showered upon you by the Lord, and you rich men dedicate your homes and wealth to the Lord that you may have His protection when His judgments are spreading through the earth.

Another thing: You pompous Apostles who are engaged, in accordance with the confession of Mark E. Petersen, to persecute and destroy the men and women in keeping the Lord's marriage alive, cease and put your time to better use. Remember, a man cannot be an Apostle of Jesus Christ, at the same time a persecutor of his brethren; a man cannot be God and devil at the same time. To make a confession that Brother Petersen made in his letter to the United Press (TRUTH 14:294), "The Church has actually assisted the Federal and State authorities in obtaining the evidence against the Cultists and helping to prosecute them under the law", shows the veneer of his makeup and his wolfish rabbidness toward the righteous, and proves to the world that he cannot be an Apostle of Jesus Christ, for Jesus never attempted to persecute his brethren, he taught against it. Conferring with their Master, it is reported, and John answered him saying, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followed not us" And Jesus said, "Forbid him not: for there is no man that shall do a miracle in my name, that can speak evilly of me. For he that is not against us is on our part."

Can Brother Petersen say that we are against Jesus Christ? If he cannot say it he cannot say that we should be persecuted by those claiming the Apostolic positions. Christ never indulged in persecution of any person, he could not do so and be Christ. This, then, is a sure evidence of the callings of these men, who are engaged in the persecutions today! Who are engaged in the persecutions now? Certainly they are

not the Fundamentalists, for they are the ones who are being persecuted, and not the other members of the Twelve.

Well, you say, it is Petersen who confesses to the persecutions and not the other members of the Twelve; true, but he is the voice of the Twelve in this merciless work—the Twelve sustain him, give him assistance and consolation. Thus by the principle of simple mathematics we properly deduce that we have no real Apostles of Jesus Christ in the Church today because we have none who are following the Master. None can prosecute the Saints and be Apostles of Jesus Christ, any more than Saul of Tarsis, while waging war of extermination of His Saints, could be in full fellowship with the Master. We naturally conclude in our reasoning that any man who associated with Mark Petersen, or remains in the quorum of which he is a member, cannot be classed as an Apostle of Jesus Christ.

You great educators who are in the Quorum of Twelve, set your wits to working, analyze the situation, be honest with yourselves and to the Saints over whom your preside as Elders. Cast your votes.

THE DREAM MINE

John Hyrum Koyle of "Dream Mine" fame has gone to his reward. His passing happened on May 17, 1949. A large funeral was accorded the veteran mining man in the Spanish Fork High School Auditorium. More than 600 people were at the services to pay their last respects.

Naturally the death of the great mining magnate came as a bitter disappointment to hundreds of stockholders which for fifty odd years have shown their faith in the manager of the property and have supported his judgment with implicit confidence. Men who have grown up from boyhood in the employ of Brother Koyle, stood by the operator with loyal and sturdy patriotism—their hope being to help the cause of the Lord in the redemption of Zion.

Brother Koyle had a checkered experience in the Church and out of it. For some years he was the Bishop of Leland Ward, from which position he was ousted by a fatalistic Priesthood that turned against him because of his mining activities. A geological report made upon the mine by Dr. James E. Talmage, who was supposed to be "tops" in his profession, was evidently calculated to have the development work discontinued. This, however, made the stockholders more determined than ever to push the work. Brother Talmage was regarded as an antagonistic authority.

An amusing "tift" took place some years back, between Heber J. Grant and the immortal J. Golden Kimball. The former had acquired a mining property in Oregon. It had been "salted", but was supposed to be very rich in gold. These two men met at the counsel table with President Joseph F. Smith present. Brother Grant, in his salesmanship profession unloaded large blocks of stock in his property upon his brethren. On this occasion, Brother Grant was "blowing his top" to the brethren representing that Brother Kimball was a large stockholder in the Koyle "dream mine" and his name encouraged others to purchase stock, helping to keep the mine running, and remarking, "there is no more gold in the Koyle mine than there is on this table." The reply of Brother Kimball, made amidst laughter, was, "There is as much gold in that mine as there was in Brother Grant's Oregon mine", which was definitely true even though no gold ever comes out of the Koyle property.

We are told the Oregon mine was unloaded upon the Gentile friends of the President.

Our particular work has not drawn our interest to mining, nor do we sup-

pose it will, but we feel impressed to advise the stockholders to remain with it. One man attending the funeral of Brother Koyle, a water attorney, by the way, we are told stated that Brother Koyle had developed a million dollars' worth of water in the property; the stockholders have built a mill on the property valued at from $50,000 to $75,000, and which mill has been in operation. There must be some way of reclaiming the property, reorganizing it and continuing the operations.

An unprecedented achievement of Bishop Koyle was that he operated his mine for more than fifty years, and without a single assessment. Certainly men cannot complain of such strict management.

The people are prejudiced against "dream mines" generally, but they are apt to forget the experience of Jesse Knight with his Iron Blossom mine. That operation brought millions of dollars into the State, and it was supposed to have been discovered by a dream.

It is related of Brother Koyle's mine, that before starting operations he related his dream to Stake President Page, who advised him that it was of the Lord and he should go on with development work; and later Apostle George Teasdale endorsed the dream, advising him to go ahead with development.

If there has ever been merit in the "dream mine", it certainly has not been cancelled because of the death of the operator. Death comes sooner or later to all men, while material development goes on. The expensive tunneling has not, it would seem, either demonstrated a mine nor disqualified one; and this is not the time to discourage operations. The squeamish headlines on the death of Brother Koyle in the Desert News, the geological report of the man Talmage, the laugher provoking sport taken at the expense of the operator, and the length the operations have been in vogue, should not discourage the stockholders; the company should be reorganized and continue its operations, following the wise policy of Bishop Koyle, to make progress as means are gathered for the purpose. Remember, the "race is not for the swift nor the battle to the strong, but he that clings on to the end shall have everlasting life."

PLURAL MARRIAGE

(Quoted from "Works of a Non-Mormon, Hubert Howe Bancroft, Vol. 26, History of Utah)

"Polygamy as a tenet of the Mormon Church, is based upon scripture example, and if this is unlawful, it says, all is unlawful. Marriage is ordained of God, and essential to salvation. Christian sects hold up the patriarchs as examples in their sacred instruction, and yet condemn in these personages a practice which Christ nowhere condemns. While in polygamy, God blessed them and their polygamous seed, saying never a word about their plural wives Polygamy was common in Asia at the time of the apostles; yet none of them preached against it, nor does John the Revelator mention it, writing to the seven churches. In the days of Justin Martyr, the Jews practiced polygamy.

"It is true that the emperor Theodosius, about A. D. 393, promulgated a law against polygamy, but it was repealed sixty years after by Valentinian. Nevertheless, as the civilized world, particularly Christian sects, regarded the practice with abhorrence, the Prophet Joseph inquired of the Lord as to what he should do. And the Lord answered, commanding him to restore all things, the practice of polygamy among the rest. * * * The inferior order of wifehood, known in the sacred scriptures as concubinage, is not recognized in the Mormon church. By the marriage covenant all are made wives, and all children are legitimate.

"Celestial marriage and the plural marriage system, as incorporated parts of the Mormon religion, are essential to the fulness of exaltation in the eternal world. The space around us, it declares is inhabited by spirits, thousands of years old, awaiting tabernacles in the flesh, which can be legitimately furnished them only by marriage and procreation; and bodies cannot be obtained for these spirits fast enough unless men have more wives than one. It is the will and glory of God that these spirits have bodies as speedily as possible, that they become Saints on earth and in his kingdom, those who keep this commandment thus to multiply being as Gods." (p. 370).

* * * * *

"The question of sensualism has nothing to do with it. The polygamist, as a rule, is no more sensual than the monogamist. **Your true sensualist does not marry at all.** He holds himself free to taste pleasure as he can find it. The trammels of matrimony and the responsibilities of parentage he alike avoids. He is the most selfish of beings; for his own gratification he is willing to sacrifice society, debase manhood, and doom to perdition the highest inspirations and holiest affections of the race." (p. 382).

* * * * *

"Taking this charge of beastliness as it is meant, the polygamist is less beastly than the monogamist, who in the majority of cases is more beastly in his sexual intercourse than the beast, being less obedient to the laws of nature, less considerate for the health and strength of his one only wife." (p. 38..).

* * * * *

"The charge of immorality, as laid upon the Mormons as a community, is likewise untenable. Morality is the doctrine of right and wrong, the rule of conduct implying honesty and sobriety. In all honesty and sobriety the Mormons live up to their standard of right and wrong, they claim, more than any other people. They indulge in few vices, such as drunkenness, prostitution, gambling, and likewise fewer crimes. **There is nothing necessarily immoral in the practice of polygamy;** if it is not immoral for a man to take one wife, it is not for him to take twelve wives."

"The Mormons are loyal in their consciences and convictions. They are essentially a moral people, **moral in the highest sense of the term,** more so, they claim, than the average American or European. They do not drink, cheat or steal; adultery is scarcely known among them; they are not idle, profligate or given to lying. They are true to themselves, true to their principles, and true to the world." (p. 384).

* * * * *

"It is not right to place the polygamist on a par with the bigamist. The one, without deception, and in conformity wth the proclaimed tenets of his faith, takes to wife the second, or third, or twentieth—the more the better for all, it is said—promising to her the same life-long care and protection as to the first; the other breaks his contract with his first wife, and deserts her for another woman. Neither can the polygamist be on a level with the adulterer. **Mormons abhore everything of the kind.** The sacred ceremony of marriage signifies far more with them than with those who mark the difference between morality and immorality by a few insignificant rites." (p. 384).

* * * * *

"If one man and three women contract to live in a connubial relationship neither God nor nature pronounces it a crime. In bigamy the marriage contract is broken; in polygamy it is kept."

* * * * *

"Why does not the United States war upon the Catholic priest or the unprincipled debaucher, who by refusing to take a wife repudiates the laws of nature, and sets an example which if universally followed would prove the strangulation of the race? Better

punish those who denaturalize themselves rather than those who are too natural." (p. 388).

* * * * *

"On page 394, Bancroft cites the census of 1880 to prove that in Utah (pop. 143,963) there was not even one Mormon prostitute and not even one Mormon keeping a brothel. There were, however, 27 brothels kept by outsiders, with 190 prostitutes housed in them."—Copied from "The White Slave Act", by Attorney Claude T. Barnes.

HEALING BY FAITH

(Submitted)

There is another tendency that is very noticeable among the Latter-day Saints, and against which the voices of the servants of God should be lifted in continued protest, and that is the inclination that seems to be growing everywhere to resort to drugs and doctors when sickness enters the household, instead of having recourse to the means which God has commanded His people to use. The laying on of hands for the healing of the sick is an ordinance of the gospel. One of the signs which the Lord Jesus himself promised His disciples in ancient days that should follow them that believed, was "they shall lay hands on the sick, and they shall recover." In our day the promise has been renewed, and we can claim it; for the Lord says:

> **For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name.**
>
> **And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; And the time speedily cometh that great things are to be shown forth unto the children of men.**

Many, however, fail to avail themselves of these promises, and excuse themselves for doing so by saying that faith without works is dead. They seem to think that works consist in sending for a doctor and using what he may prescribe, having apparently more faith in man's skill than in God's power to heal through the ordinance which He has appointed.

In saying this we would not wish to convey any wrong idea. We believe it to be the duty of those who have sick in their households to do all in their power for their comfort, to nurse them with the greatest possible care, and to use what skill they may have in that direction, asking the Lord to bless the means which they use, and also to inspire those who may have to wait upon the sick to do the very thing for them that will be of the greatest advantage. In this way works can be united with faith, and the ordinance of the gospel can be used. The Lord says:

> **And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.**
>
> **And the Elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.**
>
> * * * * *
>
> **And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed;**
>
> **He who hath faith to see shall see;**
>
> **He who hath faith to hear shall hear;**
>
> **The lame who hath faith to leap shall leap;**
>
> **And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.**

This is the Lord's teaching concerning the treatment of the sick who have not faith to be healed, and it should receive attention from the Saints. It is only reasonable to think that the Lord knows better that which is good for us than man does. His power to heal is without limit. He desires His children

to exercise faith. By its exercise great blessings can be obtained. The more it is exercised and the oftener the results which are desired are obtained, the stronger does faith become.

Children who are taught by their parents to desire the laying on of hands by the Elders when they are sick, receive astonishing benefits therefrom, and their faith becomes exceedingly strong. But if instead of teaching them that the Lord has placed the ordinance of laying on of hands for the healing of the sick in His Church, a doctor is immediately sent for when anything ails them, they gain confidence in the doctor and his prescriptions and lose faith in the ordinance.

How long would it take, if this tendency were allowed to grow among the Latterday Saints, before faith in the ordinance of laying on of hands would die out? Little by little the practice of using drugs and resorting to men and women skilled in their use would grow among the people, until those who had sick children or other relatives who did not send for a doctor when they were attacked with sickness, would be looked upon as heartless and cruel. Perhaps they would be taunted for not sending for some skilled person, and perchance be condemned for trusting entirely to the ordinance of the gospel and the proper nursing and kind attentions which every person who is sick should receive.

There is great need of stirring up the Latter-day Saints upon this point. Faith should be encouraged. The people should be taught that great and mighty works can be accomplished by the exercise of faith. The sick have been healed, devils have been cast out, the blind have been restored to sight, the deaf have been made to hear, lameness has been cured, and even the dead have been raised to life, by the exercise of faith. And this, too, in our day and in our Church, by the administration of God's servants in the way appointed. All these things can again be done, under the blessing of the Lord, where faith exists. It is this faith that we should seek to preserve and to promote in the breasts of our children and of all mankind.—Editorial by George Q. Cannon, The Juvenile Instructor, Vol. 28, pp. 669-670.

HEBREW WISDOM

The World

A fox once came near a very fine garden, where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit, but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last found an opening in the wall, but it was too small for his body. Unable to pass through he had recourse to his usual cunning. He fasted three days, and became sufficiently reduced to crawl through the small aperture.

Having effected an entrance, he roved about in this delightful place, making free with its exquisite produce, and feasting on its rare and delicious fruit. He stayed for some time and glutted his appetite, when the thought struck him that it was possible he might be observed, and that in that case he would pay dearly for his pleasure. He therefore retired to the place where he had entered, and attempted to get out, but, to his great consternation, he found his endeavors vain. He had grown too fat and plump by feasting, and the hole would no longer admit him. "I am in a fine predicament", he said to himself. "Suppose the master of the garden were now to come and call me to account—what would become of me? I see my only chance of escape is to fast and starve myself."

He did so with great reluctance, and after suffering hunger for three days, with difficulty made his escape. As soon as he was out of danger, he took

a farewell view of the garden, the scene of his delight and trouble, and thus addressed it: "Garden! Garden! Thou art indeed charming and delightful. Thy fruits are delicious and exquisite, but of what benefit art thou to me? What have I now for all my labor and cunning? Am I not as lean as I was before?"

It is even so with man. Naked comes he into the world—naked must he go out of it; and of all his toils and labor he can carry nothing with him, save the fruits of his righteousness. —Midrash Joheleth.

SOME DAY

Some day all doubt and mystery
Will be made clear;
The threatened clouds which now we see
Will disappear.

Some day what seems a punishment,
Or loss or pain,
Will prove to be God's blessing sent
For every gain.

Some day our weary feet will rest
On sweet content,
And we will know how we were blest
By what was sent,

And looking back with clearer eyes
O'er life's short span,
Will see with wondering, glad surprise,
God's perfect plan;

And knowing that the way we went
Was God's own way,
Will understand his wise intent,
Some day—some way.

—Author unknown.

GROWTH

He cannot be a child forever, God,
Who walks my way, hand fast within my hand.
Nor would I have him stay a little boy.
Instead, I pray that some day he may stand
With body tall and strong and arrow straight,
With clear eyes looking bravely at a task.
But more than that his body finds its height,
And that his step is light and free, I ask.
That he may keep the sturdiness of heart
He has today, and that his soul may grow
In stature as his body waxes strong,
Until the little lad whom I love so
Will come to know brawn does not make a man;
Maturity goes deeper—after all
A gallant body does not matter much
Unless the soul it houses can grow tall.

—Helen Welsh.

LOOKING SEAWARDS

Today I read the songs of one
Dead barely five and twenty years,
Whose notes across Oblivion
Scarce any listener hears.

And then I thought: So great a war
Has raged between our days and his
That only mightiest things before
Live in our memories.

Therefore, to singers all I say:
With stoutest planks and hugest beams,
Here laboring in the Port of Day,
Build strong your ship of dreams.

For in the night outside I see
Great storms preparing, from whose grips
I think shall come triumphantly
Only the noblest ships.

—Lord Dunsany.

HIS STAR

Although long years have stretched between,
His star shines clear and bright
As when it gladdened other hearts
On that first Christmas night.
It brings new hope to those in doubt
And comforts all who weep;
It carries healing to the sick,
And cool, refreshing sleep.
And all the weary ones of earth
May find the New Born King,
And hear again of Peace on Earth
While men and angels sing.

—Bessie B. Decker.

For somehow, not only for Christmas,
But all the long year thru,
The joy that you give to others
Is the joy that comes back to you;
And the more you spend in blessing
The poor and the lonely and sad,
The more of your heart's possessing
Returns to make you glad.

—Whittier.

PERSEVERANCE

By Goethe

We must not hope to be mowers
And gather the ripe golden ears,
Unless we have first been the sowers
And watered the furrow with tears.
It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or of flowers.

Parents wonder why the streams are bitter, when they themselves have poisoned the fountain.—Locke.

Reflect upon your present blessing of which every man has many, not on your past misfortunes of which all men have some.—Dickens.

TRUTH

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

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The Women of Mormondom

Grand Mass Meeting of the Women of Utah on Polygamy and the Cullom Bill—Their Noble Remonstrances—Speeches of Apostolic Women—Their Resolutions—Woman's Rights or Woman's Revolution

Editor's Note: The following article has never before been completely published in TRUTH, although certain portions have been referred to. We feel that it is both timely and inspirational, and will serve to reconfirm and encourage the people in their faith. It is truly refreshing to read the testimonies of the stalwart, early Women of Mormondom. They took their proper places in the events of life. They fully understood their religion, and what the Lord required of them. Although their sacrifices had been many, they were not willing to give up their religious rights and privileges for social prestige or the fallen monogamic marriage system of the devil.

It is hoped that our LATTER Women of Mormondon will soon come into their own, and realize the wonderful blessings and promises which are theirs. We are reminded that the late President Joseph F. Smith said that the women of the Church and nation would finally embrace the principle of Celestial marriage and demand their rights under the law. We sincerely hope that the time is here for that to take place, and that the woman will again very soon place herself in the channel of dignity and perfection in which she belongs, and for which she was created. It is shocking to our intelligence to think that the present day female is satisfied with the shackles of slavery, which bind her, when, by using her vote she could once again become a true helpmate and counselor to her husband — to be respected rather than belittled, to be honored and exalted rather than be dishonored and degraded.

Women of Mormondom, catch the torch of freedom that has been flung to you by the faithful of your species! Hold it high above the lusts and desires of the ungodly! Step into line and march forward to the condition of endless lives, which is the privilege of the ELECT of God from the beginning of time to the end.

Probably the most remarkable woman's rights demonstration of the age, was that of the women of Mormondom, in their grand mass-meetings, held throughout Utah, in all its principal cities and settlements, in January of 1870. And it was the more singular and complex, because Utah is the land of polygamy—the only land in all Christendom where that institution has been established—and that, too, chiefly by an Anglo-Saxon people—the last race in the world that the sociologist might have supposed would have received the system of plural marriage! Hence, they have lifted it to a plane that, perhaps,

"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."

no other race could have done—above mere sexual considerations, and, in its theories, altogether incompatible with the serfdom of woman; for the tens of thousands of the women of Utah not only held their grand mass-meetings to confirm and maintain polygamy, but they did it at the very moment of the passage of their female suffrage bill; so that in their vast assemblages they were virtually exercising their vote.

On the 13th of January, 1870, "notwithstanding the inclemency of the weather, the old tabernacle", says the Deseret News, "was densely packed with ladies of all ages, and, as that building will comfortably seat five thousand persons, there could not have been fewer than between five and six thousand present on the occasion."

It was announced in the program that there were to be none present but ladies. Several reporters of the press, however, obtained admittance, among whom was Colonel Finley Anderson, special correspondent of the New York Herald.

The meeting was opened with a very impressive prayer from Mrs. Zina D. Young; and then, on motion of Eliza R. Snow, Mrs. Sarah M. Kimball was elected president. Mrs. Lydia Alder was chosen secretary, and Mrs. M. T. Smoot, Mrs. M. N. Hyde, Isabella Horn, Mary Leaver, Priscilla Staines and Rachel Grant, were appointed a committee to draft resolutions. This was done with executive dispatch; for many present had for years been leaders of women's organizations. The president arose and addressed a few pithy remarks to the vast assemblage. She said:

"We are to speak in relation to the Government and institutions under which we live. She would ask, have we transgressed any law of the United States? (Loud 'NO' from the audience.) Then why are we here today? We have been driven from place to place, and wherefore? Simply for believing and practicing the counsels of God, as contained in the gospel of heaven. The object of this meeting is to consider the justice of a bill now before the Congress of the United States. We are not here to advocate woman's rights, but man's rights. The bill in question would not only deprive our fathers, husbands and brothers, of enjoying the privileges bequeathed to citizens of the United States, but it would deprive us, as women, of the privilege of selecting our husbands; and against this we unqualifiedly protest."

During the absence of the committee on resolutions, the following speech was delivered by **Bathsheba W. Smith:**

"Beloved Sisters and Friends: It is with no ordinary feelings that I meet with you on the present occasion. From my early youth I have been identified with the Latter-day Saints; hence, I have been an eye and ear witness to many of the wrongs that have been inflicted upon our people by a spirit of intolerant persecution.

"I watched by the bedside of the first apostle, David W. Patten, who fell a martyr in the Church. He was a noble soul. He was shot by a mob while defending the saints in the State of Missouri. As Brother Patten's life-blood oozed away, I stood by and heard his dying testimony to the truth of our holy religion—declaring himself to be a friend to all mankind. His last words, addressed to his wife, were: 'Whatever you do, oh! do not deny the faith.' This circumstance made a lasting impression on my youthful mind.

"I was intimately acquainted with the life and ministry of our beloved prophet, Joseph, and our patriarch, Hyrum Smith. I know that they were pure men who labored for the redemption of the human family. For six years I heard their public and private teachings. It was from their lips that I heard

taught the principle of celestial marriage; and when I saw their mangled forms cold in death, having been slain for the testimony of Jesus, by the hands of cruel bigots, in defiance of law, justice and executive pledges; and although this was a scene of barbarous cruelty, which can never be erased from the memory of those who witnessed the heartrending cries of widows and orphans, and mingled their tears with those of thousands of witnesses of the mournful occasion—the memories of which I hardly feel willing to awaken—yet I realized that they had sealed their ministry with their blood, and that their testimony was in force.

"On the 9th day of February, 1846—the middle of a cold and bleak winter—my husband, just rising from a bed of sickness, and I, in company with thousands of saints, were driven again from our comfortable home—the accumulation of six years' industry and prudence—and, with the little children, commenced a long and weary journey through the wilderness, to seek another home; for a wicked mob had decreed we must leave. Governor Ford, of Illinois, said the laws were powerless to protect us. Exposed to the cold of winter and the storms of spring, we continued our journey, amid want and exposure, burying by the wayside a dead mother, a son, and many kind friends and relatives.

"We reached the Missouri river in July. Here our country thought proper to make a requisition upon us for a battalion to defend our national flag in the war pending with Mexico. We responded promptly, many of our kindred stepping forward and performing a journey characterized by their commanding officer as unparalleled in history. With most of our youths and middle-aged men gone, we could not proceed; hence we were compelled to make another home, which, though humble, approaching winter made very desirable. In 1847-8, all who were able, through selling their surplus property, proceeded; we who remained were told, by an unfeeling Indian department, we must vacate our houses and recross the Missouri river, as the laws would not permit us to remain on Indian lands! We obeyed, and again made a new home, though only a few miles distant. The latter home we abandoned in 1849, for the purpose of joining our co-religionists in the then far-off region, denominated on the map 'the Great American Deseret', and by some later geographies as 'Eastern Upper California.'

"In this isolated country we made new homes, and, for a time, contended with the crickets for a scanty subsistence. The rude, ignorant, and almost nude Indians were a heavy tax upon us, while struggling again to make comfortable homes and improvements; yet we bore it all without complaint, for we were buoyed up with the happy reflections that we were so distant from the States, and had found an asylum in such an undesirable country, as to strengthen us in the hope that our homes would not be coveted; and that should we, through the blessing of God, succeed in planting our own vine and fig tree, no one could feel heartless enough to withhold from us that religious liberty which we had sought in vain amongst our former neighbors.

"Without recapitulating our recent history, the development of a people whose industry and morality have extorted eulogy from their bitter traducers, I cannot but express my surprise, mingled with regret and indignation, at the recent efforts of ignorant, bigoted, and unfeeling men—headed by the Vice-President—to aid intolerant sectarians and reckless speculators, who seek for proscription and plunder, and who feel willing to rob the inhabitants of these valleys of their hard-earned possessions, and, what is dearer, the constitutional boon of religious liberty."

Sister Smith was followed by Mrs. Levi Riter, in a few appropriate remarks, and then the committee on resolutions reported the following:

"Resolved, That we, the ladies of Salt Lake City, in mass-meeting assembled, do manifest our indignation, and protest against the bill before Congress, known as 'the Cullom bill', also the one known as 'the Cragin bill', and all similar bills, expressions and manifestoes.

"Resolved, That we consider the above-named bills foul blots on our national escutcheon—absurd documents—atrocious insults to the honorable executive of the United States Government, and malicious attempts to subvert the rights of civil and religious liberty.

"Resolved, That we do hold sacred the constitution bequeathed us by our forefathers, and ignore, with laudable womanly jealousy, every act of those men to whom the responsibilities of government have been entrusted, which is calculated to destroy its efficiency.

"Resolved, That we unitedly exercise every moral power and every right which we inherit as the daughters of American citizens, to prevent the passage of such bills, knowing that they would inevitably cast a stigma on our republican government by jeopardizing the liberty and lives of its most loyal and peaceful citizens.

"Resolved, That in our candid opinion, the presentation of the aforesaid bills indicates a manifest degeneracy of the great men of our nation; and their adoption would pressage a speedy downfall and ultimate extinction of the glorious pedestal of freedom, protection, and equal rights, established by our noble ancestors.

"Resolved, That we acknowledge the institutions of the Church of Jesus Christ of Latter-day Saints as the only reliable safeguard of female virtue and innocence; and the only sure protection against the fearful sin of prostitution, and its attendant evils, now prevalent abroad, and as such, we are and shall be united with our brethren in sustaining them against each and every encroachment.

"Resolved, That we consider the originators of the aforesaid bills disloyal to the constitution, and unworthy of any position of trust in any office which involves the interests of our nation.

"Resolved, That, in case the bills in question should pass both Houses of Congress, and become a law, by which we shall be disfranchised as a Territory, we, the ladies of Salt Lake City, shall exert all our power and influence to aid in the support of our own State government."

These resolutions were greeted with loud cheers from nearly six thousand women, and carried unanimously; after which, Sister Warren Smith, a relic of one of the martyrs of Haun's Mill, arose, and with deep feeling, said:

"Sisters: As I sat upon my seat, listening, it seemed as though, if I held my peace, the stones of the streets would cry out. With your prayers aiding me, I will try and make a few remarks. (See chapter on Haun's Mill massacre, in which Sister Smith substantially covers the same ground.) We are here today to say, if such scenes shall again be enacted in our midst. I say to you, my sisters, you are American citizens; let us stand by the truth, if we die for it."

Mrs. Wilmarth East then said: "It is with feelings of pleasure, mingled with indignation and disgust, that I appear before my sisters, to express my feelings in regard to the Cullom bill, now before the Congress of this once happy republican government. The constitution for which our forefathers fought and bled and died, bequeaths

to us the right of religious liberty—the right to worship God according to the dictates of our own conscience! Does the Cullom bill give us this right? Compare it with the constitution, if you please, and see what a disgrace has come upon this once happy and republican government!

"Where, O, where, is that liberty, bequeathed to us by our forefathers—the richest boon ever given to man or woman, except eternal life, or the gospel of the Son of God? I am an American citizen by birth. Having lived under the laws of the land, I claim the right to worship God according to the dictates of my conscience, and the commandments that God shall give unto me.

"Our constitution guarantees life, liberty, and the pursuit of happiness, to all who live beneath it. What is life to me, if I see the galling yoke of oppression placed on the necks of my husband, sons and brothers, as Mr. Cullom would have it? I am proud to say to you that I am not only a citizen of the United States of America, but a citizen of the kingdom of God, and the laws of this kingdom I am willing to sustain and defend both by example and precept. I am thankful today that I have the honored privilege of being the happy recipient of one of the greatest principles ever revealed to man for his redemption and exaltation in the kingdom of God—namely, plurality of wives; and I am thankful today that I know that God is at the helm, and will defend his people."

A veteran sister, Mrs. McMinn, could not refrain from expressing herself in unison with her sisters, in indignation at the bill. She was an American citizen; her father had fought through the revolution with General Washington; and she claimed the exercise of the liberty for which he had fought. She was proud of being a latter-day saint.

In answer to an inquiry, she stated she was nearly eighty-five years of age.

Sister Eliza R. Snow then addressed the meeting, as follows:

"My Sisters: In addressing you at this time, I realize that the occasion is a peculiar and interesting one. We are living in a land of freedom, under a consttution that guarantees civil and religious liberty to all—black and white, Christians, Jews, Mohammedans and Pagans; and how strange it is that such consideration should exist as those which have called us together this afternoon.

"Under the proud banner which now waves from ocean to ocean, strange as it may seem, we, who have ever been loyal citizens, have been persecuted from time to time and driven from place to place, until at last, beyond the bounds of civilization, under the guidance of President Young, we found an asylum of peace in the midst of these mountains.

"There are, at times, small and apparently trivial events in the lives of individuals, with which every other event naturally associates. There are circumstances in the history of nations, which serve as centers around which everything else revolves.

"The entrance of our brave pioneers, and the settlement of the Latter-day saints in these mountain vales, which then were only barren, savage wilds, are events with which not only our own future, but the future of the whole world, is deeply associated.

"Here they struggled, with more than mortal energy, for their hearts and hands were nerved by the spirit of the Most High, and through His blessings they succeeded in drawing sustenance from the arid soils; here they erected the standard on which the star-spangled banner waved its salutation of welcome to the nations of the earth; and here it will be bequeathed, unsullied, to future generations. Yes, that 'dear old flag' which in my girlhood I always contemplated with joyous

pride, and to which the patriotic strains of my earliest muse were chanted, here floats triumphantly on the mountain breeze.

"Our numbers, small at first, have increased, until now we number one hundred and fifty thousand; and yet we are allowed only a territorial government. Year after year we have petitioned Congress for that which is our inalienable right to claim—a State government; and, year after year, our petitions have been treated with contempt. Such treatment as we have received from our rulers, has no precedent in the annals of history.

"And now, instead of granting us our rights as American citizens, bills are being presented to Congress, which are a disgrace to men in responsible stations, professing the least claim to honor and magnanimity; bills which, if carried into effect, would utterly annihilate us as a people. But this will never be. There is too much virtue yet existing in the nation, and above all there is a God in heaven whose protecting care is over us, and who takes cognizance of the acts of men.

"My sisters, we have met today to manifest our views and feelings concerning the oppressive policy exercised towards us by our republican government. Aside from all local and personal feelings, to me it is a source of deep regret that the standard of American liberty should have been so far swayed from its original position, as to have given rise to circumstances which not only render such a meeting opportune, but absolutely necessary.

"Heretofore, while detraction and ridicule have been poured forth in almost every form that malice could invent, while we have been misrepresented by speech and press, and exhibited in every shade but our true light, the ladies of Utah have remained comparatively silent. Had not our aims been of the most noble and exalted character, and had we not known that we occupied a standpoint far above our traducers, we might have returned volley for volley; but we have all the time realized that to contradict such egregious absurdities, would be a great stoop of condescension—far beneath the dignity of those who profess to be saints of the living God; and we very unassumingly applied to ourselves a saying of an ancient apostle, in writing to the Corinthians, 'Ye suffer fools, gladly, seeing that yourselves are wise.'

"But there is a point at which silence is no longer a virtue. In my humble opinion we have arrived at that point. Shall we—ought we—to be silent, when every right of citizenship, every vestige of civil and religious liberty, is at stake? When our husbands and sons, our fathers and brothers, are threatened with being either restrained in their obedience to the commands of God, or incarcerated, year after year, in the dreary confines of a prison, will it be thought presumptuous? Ladies, this subject as deeply interests us as them. In the kingdom of God, woman has no interests separate from those of man—all are mutual.

"Our enemies pretend that, in Utah, woman is held in a state of vassalage —that she does not act from choice, but by coercion—that we would even prefer life elsewhere, were it possible for us to make our escape. What nonsense! We all know that if we wished we could leave at any time—either to go singly, or to rise EN MASSE, and there is no power here that could, or would wish to, prevent us.

"I will now ask this assemblage of intelligent ladies, do you know of any place on the face of the earth, where woman has more liberty, and where she enjoys such high and glorious privileges as she does here, as a Latter-day saint? No! The very idea of woman

here in a state of slavery is a burlesque on good common sense. The history of this people, with a very little reflection, would instruct outsiders on this point. It would show, at once, that the part which woman has acted in it, could never have been performed against her will. Amid the many distressing scenes through which we have passed, the privations and hardships consequent upon our expulsion from State to State, and our location in an isolated, barren wilderness, the women in this Church have performed and suffered what could never have been borne and accomplished by slaves.

"And now, after all that has transpired, can our opponents expect us to look on with silent indifference and see every vestige of that liberty for which many of our patriotic grandsires fought and bled, that they might bequeath to us, their children, the precious boon of national freedom, wrested from our grasp? They must be very dull in estimating the energy of female character, who can persuade themselves that women who for the sake of their religion left their homes, crossed the plains with handcarts, or as many had previously done, drove ox, mule and horse-teams from Nauvoo and from other points, when their husbands and sons went, at their country's call, to fight her battles in Mexico; yes, that very country which had refused us protection, and from which we were then struggling to make our escape—I say those who think that such women and the daughters of such women do not possess too much energy of character to remain passive and mute under existing circumstances, are 'reckoning without their host'. To suppose that we should not be aroused when our brethren are threatened with fines and imprisonment, for their faith in, and obedience to, the laws of God, is an insult to our womanly natures.

"Were we the stupid, degraded, heartbroken beings that we have been represented, silence might better become us; but as women of God, women filling high and responsible positions, performing sacred duties—women who stand not as dictators, but as counselors to their husbands, and who, in the purest, noblest sense of refined womanhood, are truly their helpmates —we not only speak because we have the right, but justice and humanity demand that we should.

"My sisters, let us, inasmuch as we are free to do all that love and duty prompt, be brave and unfaltering in sustaining our brethren. Women's faith can accomplish wonders. Let us, like the devout and steadfast Miriam, assist our brothers in upholding the hands of Moses. Like the loving Josephine, whose firm and gentle influence both animated and soothed the heart of Napoleon, we will encourage and assist the servants of God in establishing righteousness; but unlike Josephine, never will political inducements, threats or persecutions, prevail on us to relinquish our matrimonial ties. They were performed by the authority of the holy priesthood, the efficacy of which extends into eternity.

"But to the law and to the testimony. Those obnoxious fratricidal bills —I feel indignant at the thought that such documents should disgrace our national legislature. The same spirit prompted Herod to seek the life of Jesus—the same that drove our Pilgrim fathers to this continent, and the same that urged the English government to the system of unrepresented taxation, which resulted in the independence of the American colonies, is conspicuous in those bills. If such measures are persisted in they will produce similar results. They not only threaten extirpation to us, but they augur destruction to the government. The authors of those bills would tear the constitution to shreds; they are sapping the foundation of American freedom—they would obliterate every vestige of the dearest right of man—

liberty of conscience—and reduce our once happy country to a state of anarchy.

"Our trust is in God. He who led Israel from the land of Egypt—who preserved Shadrach, Meshach and Abednego in the fiery furnace—who rescued Daniel from the jaws of hungry lions, and who directed Brigham Young to these mountain vales, lives, and overrules the destinies of men and nations. He will make the wrath of man praise him; and his kingdom will move steadily forward, until wickedness shall be swept from the earth, and truth, love and righteousness reign triumphantly."

Next came a concise, powerful speech from Harriet Cook Young. She said:

"In rising to address this meeting, delicacy prompts me to explain the chief motives which have dictated our present action. We, the ladies of Salt Lake City, have assembled here today, not for the purpose of assuming any particular political power, nor to claim any special prerogative which may or may not belong to our sex; but to express our indignation at the unhallowed efforts of men, who, regardless of every principle of manhood, justice, and constitutional liberty, would force upon a religious community, by a direct issue, either the course of apostasy, or the bitter alternative of fire and sword. Surely the instinct of self-preservation, the love of liberty and happiness, and the right to worship God, are dear to our sex as well as to the other; and when these most sacred of all rights are thus wickedly assailed, it becomes absolutely our duty to defend them.

"The mission of the Latter-day Saints is to reform abuses which have for ages corrupted the world, and to establish an era of peace and righteousness. The Most High is the founder of this mission, and in order to its establishment, his providences have so shaped the world's history, that, on this continent, blest above all other lands, a free and enlightened government has been instituted, guaranteeing to all social, political and religious liberty. The constitution of our country is therefore hallowed to us, and we view with a jealous eye every infringement upon its great principles, and demand, in the sacred name of liberty, that the miscreant who would trample it under his feet by depriving a hundred thousand American citizens of every vestige of liberty, should be anathematized throughout the length and breadth of the land, as a traitor to God and his country.

"It is not strange that, among the bigoted and corrupt, such a man and such a measure should have originated; but it will be strange indeed if such a measure finds favor with the honorable and high-minded men who wield the destinies of the nation. Let this seal of ruin be attached to the archives of our country, and terrible must be the results. Woe will wait upon her steps, and war and desolation will stalk through the land; peace and liberty seek another clime, while anarchy, lawlessness and bloody strife hold high carnival amid the general wreck. God forbid that wicked men be permitted to force such an issue upon the nation!

"It is true that a corrupt press, and an equally corrupt priestcraft, are leagued against us—that they have pandered to the ignorance of the masses, and vilified our institutions, to that degree that it has become popular to believe that the Latter-day saints are unworthy to live; but it is also true that there are many, very many, right-thinking men who are not without influence in the nation; and to such do we now most solemnly and earnestly appeal. Let the united force of this assembly give the lie to the popular clamor that the women of Utah are oppressed and held in bondage. Let the world know that the

women of Utah prefer virtue to vice, and the home of an honorable wife to the gilded pageantry of fashionable temples of sin. Transitory allurements, glaring the senses, as is the flame to the moth, short-lived and cruel in their results, possess no charms for us. Every woman in Utah may have her husband—the husband of her choice. Here we are taught not to destroy our children, but to preserve them, for they, reared in the path of virtue and trained to righteousness, constitute our true glory.

"It is with no wish to accuse our sisters who are not of our faith that we so speak; but we are dealing with facts as they exist. Wherever monogamy reigns, adultery, prostitution and foeticide, directly or indirectly, are its concomitants. It is not enough to say that the virtuous and high-minded frown upon these evils. We believe they do. But frowning upon them does not cure them; it does not even check their rapid growth; either the remedy is too weak, or the disease is too strong. The women of Utah comprehend this; and they see, in the principle of plurality of wives, the only safeguard against adultery, prostitution, and the reckless waste of pre-natal life, practiced throughout the land.

"It is as co-workers in the great mission of universal reform, not only in our own behalf, but also, by precept and example, to aid in the emancipation of our sex generally, that we accept in our heart of hearts what we know to be a divine commandment; and here, and now, boldly and publicly, we do assert our right, not only to believe in this holy commandment, but to practice what we believe.

"While these are our views, every attempt to force that obnoxious measure upon us must of necessity be an attempt to coerce us in our religious and moral convictions, against which did we not most solemnly protest, we would be unworthy the name of American women."

Mrs. Hannah T. King followed with a stinging address to General Cullom himself. She said:

"My dear Sisters: I wish I had the language I feel to need, at the present moment, to truly represent the indignant feelings of my heart and brain on reading, as I did last evening, a string of thirty 'sections', headed by the words, 'A Bill in aid of the Execution of the Laws in the Territory of Utah, and for other Purposes.' The 'other purposes' contain the pith of the matter, and the adamantine chains that the author of the said bill seeks to bind this people with, exceed anything that the feudal times of England, or the serfdom of Russia, ever laid upon human beings. My sisters, are we really in America—the world-renowned land of liberty, freedom, and equal rights?—the land of which I dreamed, in my youth, as being almost an earthly elysium, where freedom of thought and religious liberty were open to all!—the land that Columbus wore his noble life out to discover!!—the land that God himself helped him to exhume, and to aid which endeavor Isabella, a queen, a woman, declared she would pawn her jewels and crown of Castile, to give him the outfit that he needed!—the land of Washington, the Father of his Country, and a host of noble spirits, too numerous to mention!—the land to which the MAYFLOWER bore the pilgrim fathers, who rose up and left their homes, and bade their native home 'good night', simply that they might worship God by a purer and holier faith, in a land of freedom and liberty, of which the name America has long been synonymous! Yes, my sisters, this is America, but, oh! how are the mighty fallen!

"Who, or what, is the creature who framed this incomparable document! Is he an Esquimaux or a chimpanzee? What isolated land or spot produced him? What ideas he must have of women! Had he ever a mother, a wife, or a

sister? In what academy was he tutored, or to what school does he belong, that he so coolly and systematically commands the women of this people to turn traitors to their husbands, their brothers, and their sons? Short-sighted man 'sections' and 'the bill!' Let us, the women of this people—the sisterhood of Utah—rise EN MASSE, and tell this nondescript to defer 'the bill' until he has studied the character of woman, such as God intended she should be; then he will discover that devotion, veneration and faithfulness are her peculiar attributes; that God is her refuge, and his servants her oracles; and that, especially, the women of Utah have paid too high a price for their present position, their present light and knowledge, and their noble future, to succumb to so mean and foul a thing as Baskin, Cullom & Co.'s bill. Let him learn that they are one in heart, hand and brain, with the brotherhood of Utah—that God is their father and their friend—that into his hands they commit their cause—and on their pure and simple banner they have emblazoned their motto, 'God, and my right!''

The next who spoke was Phoebe Woodruff, who said:

"Ladies of Utah: As I have been called upon to express my views upon the important subject which has called us together, I will say that I am happy to be one of your number in this association. I am proud that I am a citizen of Utah, and a member of the Church of Jesus Christ of Latter-day Saints. I have been a member of this church for thirty-six years, and had the privilege of living in the days of the Prophet Joseph, and heard his teaching for many years. He ever counseled us to honor, obey and maintain the principles of our noble constitution, for which our fathers fought, and which many of them sacrificed their lives to establish. President Brigham Young has always taught the same principle. This glorious legacy of our fathers, the Constitution of the United States, guarantees unto all the citizens of this great republic the right to worship God according to the dictates of their own consciences, as it expressly says, 'Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof.' Cullom's bill is in direct violation of this declaration of the constitution, and I think it is our duty to do all in our power, by our voices and influence, to thwart the passage of this bill, which commits a violent outrage upon our rights, and the rights of our fathers, husbands and sons; and whatever may be the final result of the action of Congress in passing or enforcing oppressive laws, for the sake of our religion, upon the noble men who have subdued these deserts, it is our duty to stand by them and support them by our faith, prayers and works, through every dark hour, unto the end, and trust in the God of Abraham, Isaac and Jacob to defend us and all who are called to suffer for keeping the commandments of God.

"Shall we, as wives and mothers, sit still and see our husbands and sons, whom we know are obeying the highest behest of heaven, suffer for their religion, without exerting ourselves to the extent of our power for their deliverance? No; verily no! God has revealed unto us the law of the patriarchal order of marriage, and commanded us to obey it. We are sealed to our husbands for time and eternity, that we may dwell with them and our children in the world to come; which guarantees unto us the greatest blessing for which we are created. If the rulers of the nation will so far depart from the spirit and letter of our glorious constitution as to deprive our prophets, apostles and elders of citizenship, and imprison them for obeying this law, let them grant this, our last request, to make their prisons large enough to hold their wives, for where they go we will go also."

Sisters M. I. Horne and Eleanor M. Pratt followed with appropriate words, and then Sister Eliza R. Snow made the following remarks:

"My remarks in conclusion will be brief.

"I heard the Prophet Joseph Smith say, if the people rose and mobbed us and the authorities countenanced it, they would have mobs to their hearts' content. I heard him say that the time would come when this nation would so far depart from its original purity, its glory, and its love of freedom and protection of civil and religious rights, that the constitution of our country would hang as it were by a thread. He said, also, that this people, the sons of Zion, would rise up and save the constitution, and bear it off triumphantly.

"The spirit of freedom and liberty we should always cultivate, and it is what mothers should inspire in the breasts of their sons, that they may grow up brave and noble, and defenders of that glorious constitution which has been bequeathed unto us. Let mothers cultivate that spirit in their own bosoms. Let them manifest their own bravery, and cherish a spirit of encountering difficulties, because they have to be met, more or less, in every situation of life. If fortitude and nobility of soul be cultivated in your own bosoms, you will transmit them to your children; your sons will grow up noble defenders of truth and righteousness, and heralds of salvation to the nations of the earth. They will be prepared to fill high and responsible religious, judicial, civil and executive positions. I consider it most important, my sisters, that we should struggle to preserve the sacred constitution of our country—one of the blessings of the Almighty, for the same spirit that inspired Joseph Smith, inspired the framers of the constitution; and we should ever hold it sacred, and bear it off triumphantly."

Mrs. Zina D. Young then moved that the meeting adjourn sine die, which was carried, and Mrs. Phoebe Woodruff pronounced the benediction. — The Women of Mormondom, pp. 379-402.

VISIONS

Brigham Young:

Men who have professedly seen the most, knew and understood the most, in this Church, and who have testified in the presence of large congregations, in the name of Israel's God, that they have seen Jesus, etc., have been the very men who have left this kingdom, before others who had to live by faith. I have a witness right before me, and I am fearful every time that a man or woman comes to me and relates great visions, saying, "I have had a vision, an angel come and told me thus and so; the visions of eternity were opened, and I saw thus and so; I saw my destiny; I saw what the brethren would do with me; I foresaw this and that. Look out for that man of woman going to the devil.

I ask, is there a reason for men and women being exposed more constantly and more powerfully, to the power of the enemy, by having visions than by not having them? There is and it is simply this—God never bestows upon His people, or upon an individual, superior blessings without a severe trial to prove them, to prove that individual, or that people, to see whether they will keep their covenants with Him, and keep in remembrance what He has shown them. Then the greater the vision, the greater the display of the power of the enemy.

And when such individuals are off their guard they are left to themselves, as Jesus was. For this express purpose the Father withdrew His spirit from His Son, at the time he was to be crucified. Jesus had been with his Father, talked with Him, dwelt in His bosom, and knew all about heaven, about making the earth, about the transgression of man, and what would redeem the people, and that he was the character who was to redeem the sons

of earth, and the earth itself from all sin that had come upon it.

The light, knowledge, power and glory with which he was clothed were far above, or exceeded that of all others who had been upon the earth after the fall, consequently at the very moment, at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit, and cast a veil over him. That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him, "No", says the Father, "you must have your trials as well as others."

So when individuals are blessed with visions, revelations, and great manifestations, look out, then the devil is nigh you, and you will be tempted in proportion to the vision, revelation or manifestation you have received. Hence thousands, when they are off their guard, give way to the severe temptations which come upon them, and behold they are gone.—J. of D., 3:205-6.

APOSTLESHIP

Said Brigham Young:

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

ON PERSECUTION AND PEACE

(Contributed)

This warfare will not cease. "But", says one, "when this present excitement passes over, will we not have a time of peace?" God forbid that there should be peace on such terms as our our enemies would have us make; for peace means surrendering the Kingdom of God; surrendering and giving up by the servants of God, that which they have undertaken to do, namely, to restore the reign of righteousness and truth upon the earth, the reign of God and of heaven. Such peace as our enemies have in view, means the surrender of this upon our part.

When we are ready to surrender these things, then there will be peace, but it will be the peace of death, it will be the peace of hell, it will be the triumph of Satan, and the destruction of everything that is pure and holy, and godlike, upon the face of the earth.

Men say, "Let us compromise." This means the giving up of this principle and that principle for the sake of the world's favor. And when we commence giving up, where shall we stop? I want peace on no such terms as these. We have engaged in this warfare to build up the Kingdom of God upon the earth, let the consequences be what they may. They can only kill this body of ours; but let us fear Him who is able to destroy both soul and body in hell.—George Q. Cannon, J. of D., Vol. 25, p. 376, Provo, September 2, 1883.

* * * * *

George Q. Cannon said, with approval: When the Constitution of the United States shall hang as by a thread, "it will not be the politicians or statesmen or political parties that will save it, but if saved at all, it will be saved by the Priesthood of God."

* * * * *

"I am Brigham Young, an apostle of Joseph Smith, and also of Jesus Christ."

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

THE chiefest right of woman is in the shaping and settlement of the marriage question. The voice of civilization well enunciates this supreme doctrine. To commit this all-sacred matter to a congress of politicians, or leave it to the narrow exactitude of the law-making department, is as barbaric as any monstrous thing the imagination can conceive. — Women of Mormondom, Pages 548-549.

BROTHER WIDTSOE WITH MORE TWISTINGS AND TURNINGS

In his radio address, "The Clean Family Unit", delivered June 12, 1949, over station KSL, Brother Widtsoe states: "The practice of plural marriage is not an integral part of eternal marriage. It is an adjunct thereto, to be practiced under direct commandment of the Lord, came to the Church by revelation and commandment from the Lord to Joseph Smith shortly before his death. He himself practiced it as the wives who the principle have testified. Only about two or three per cent of the Church ever practiced it. The restrictions placed upon the practice were severe; and it demanded great personal sacrifices. It was admittedly an honorable relationship, which did not in any way violate the high marriage and family ideals of the Church.

"In 1890 under revelation from the Lord, to the then Prophet, Wilford Woodruff, the practice was suspended. * * * The conception and vision of endless family life as husband, wife and children were tremendous additions to the means provided by the restored gospel to win daily joy. It makes every day a part of eternity."

Brother Widtsoe was apparently trying to prove the following points:

1. That the practice of plural marriage is not necessarily a part of Celestial marriage, only as we desire to make it such by practice.

2. That the revelation on Celesial marriage was given to Joseph Smith shortly before his death.

3 That only about 3 per cent of the saints ever practiced it, but nevertheless its practice did not violate the high marriage ideals of the Church.

4. The Lord in 1890, by revelation, suspended the practice of plural marriage.

5. The conception and vision of endless family life is based upon this marriage system.

Although we have dealt at length upon these subjects in years past in the columns of Truth, we cannot stand by

and see the saints led astray relative to the marriage system of the Lord. Brother Widtsoe's statements, though bearing some truth, tend to lead the saints astray on the subject. We are sorry that Brother Widtsoe has been forced to take the same position James E. Talmage took a few years ago, when he said:

> **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 it is in very general practice; but of Celestial marriage, PLURALITY OF WIVES WAS AN INCIDENT, NEVER AN ESSENTIAL.—The Story of Mormonism—Talmage, page 86.**

It puzzles us that the leaders of the Church are so set on sinking out of existence the glorious principle of Celestial or Plural marriage. Time and time again they have taken a definite course to prove to the saints that the true marriage system of the Lord is not being practiced today by Church consent, nor does any man have the authority upon the earth to seal such marriages. How long the saints of God will be the **willing victims of such "Twisting and Turnings"**, we cannot know. But we do know, that according to our covenants, we cannot sit idly by without entering our solemn protest against such treasonable doctrine being placed, for general consumption, before the saints. With this in mind we will treat the statements according to the above outline

1. **That the practice of Plural marriage is not necessarily a part of Celestial marriage, only as we desire to make it such by practice.**

In analyzing the revelation (section 132) here referred to, we cannot place any other interpretation upon it than that the Lord gave, and for the sake of brevity, we desire to quote but a few statements from the Prophets and Apostles who were personally acquainted with Joseph Smith, and who personally received instructions from the same in regard to the principle of Celestial marriage.

President Charles W. Penrose, speaking at Centerville, showed that the revelation that had been the subject of attention (section 132) was the 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.

The Prophet Joseph Smith, the one and important link between God and the people at that time, gives the following interpretation of the revelation he received.

> **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 imposter; 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. O, 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, Vol. 5:259.**

Also:

"The doctrine of PLURAL AND CELESTIAL MARRIAGE 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 Celestial glory."—Hist. Record, Vol. 6, 226

Nor did Joseph confine his teachings to the saints as a body; he so impregnated his immediate associates (those he knew would have to bear off the kingdom after he was martyred) that they not only embraced the principle but went on record as to its true and genuine interpretation.

We here quote from a number of the early leaders upon the meaning of the law:

President Brigham Young:

Why do we believe in and practice polygamy? Because the Lord introduced it to His servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it. And is that religion popular in heaven? IT IS THE ONLY POPULAR RELIGION THERE, for this is the religion of Abraham, and, unless we do the works of Abraham, we are not Abraham's seed and heirs, according to promise.—J. of D., 9:322.

President John Taylor:

We are not ashamed to proclaim to this great nation (United States), to rulers and people, to the President, Senators, legislators, judges; to high and low, rich and poor, priests and peoples, that we are firm, conscientious believers in polygamy and that it is PART and PARCEL of our religious creed.—Life of John Taylor, p, 255.

Speaking of the patriarchal order of marriage, he 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 (Celestial or plural marriage), we CANNOT GO WITH HIM. A man obeying a lower law is not qualified to preside over those who keep a higher law. Life of Wilford Woodruff, p. 542.

If it had been obeying the law, for us to have taken our wives that we then had (in Nauvoo) and been sealed to them, for time and eternity, we would gladly have done that; but when we were told to take other wives IN ORDER TO OBEY THE LAW, it was a hard task, but the Prophet Joseph Smith said the Lord required it of us.—New and Everlasting Covenant of Marriage, p. 18.

President Wilford Woodruff:

Father Abraham obeyed the law of the Patriarchal order of marriage. His WIVES were sealed to him for time and all eternity, and so were the WIVES of ALL the Patriarchs and Prophets that obeyed that law.—J. of D., 24:244.

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. Mill. Star, 48:110-111.

President Joseph F. Smith:

Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation 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 aithful, as he possibly could with more than one. I WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE. * * * 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 * * * 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 BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT. * * *

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 baptized 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 that it does mean that. * * *—J. of D., 20:28.

President Heber C. Kimball:

Plurality is a law which God established for His elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun, as to remove polygamy, or the Church and kingdom of God. —Mill. Star, 28:190.

Do you suppose that Joseph and Hyrum and all those good men would associate with

those ancient worthies if they had not been engaged in the same practices? They had to do the works of Abraham, Isaac and Jacob, in order to be admitted where they are—THEY HAD TO BE POLYGAMISTS in order to be received into their society.—J. of D., 4:224.

Apostle Orson Pratt:

Why, then, do 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.—J. of D., 17:223.

Apostle George Teasdale:

I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a NECESSITY, and that the Church of Christ in its FULNESS, never existed without it. Where you have the eternity of marriage you are BOUND TO HAVE PLURAL MARRIAGE; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances.—Ib. 25:21.

Petition for Amnesty

In a petition to the President of the United States, dated December 19, 1891, signed by the "First Presidency and Apostles of the Church", asking for general amnesty, they stated:

We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent to your Excellency, the following facts:

We formerly taught to our people that POLYGAMY, OR CELESTIAL MARRIAGE, as commanded by God through Joseph Smith, was right; that it was a NECESSITY to man's highest exaltation in the life to come. That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was STEADILY taught and impressed upon the Latter-day Saints up to a short time before September, 1890 (the date of the signing of the Woodruff Manifesto). * * *—Contributor, 13:196.

A Protest

March 31, 1870, a mass meeting was held in the Tabernacle to protest the passage of the Cullom anti-polygamy bill then before Congress. The meeting was presided over by Daniel H. Wells of the First Presidency of the Church, and the following brethren were elected Vice-Presidents: J. M. Bernhisel, Wilford Woodruff, John Taylor, George Q. Cannon, Orson Pratt, Joseph F. Smith and Joseph A. Young. A Committee of thirteen was appointed to prepare resolutions of protest to be presented to Congress These resolutions were read by George Q. Cannon and were unanimously adopted by the large congregation of Saints, "filling", as the report states, "every seat and window of the Tabernacle."

To show the understanding of the leaders in that day regarding the meaning of the law of Celestial marriage, we quote from the resolutions mentioned:

Second, WHEREAS, according to the POSITIVE KNOWLEDGE of a large number of persons now assembled, the doctrine of celestial marriage, or PLURALITY OF WIVES (synonymous terms), was revealed to the Prophet Joseph Smith, and by him established in the Church of Jesus Christ of Latter-day Saints as a REVEALED LAW OF GOD; therefore be it

RESOLVED, that we, the members of said Church, in general mass meeting assembled, do now most earnestly and solemnly declare before ALMIGHTY GOD that we hold that said order of marriage (plural marriage) is A CARDINAL PRINCIPLE OF OUR RELIGIOUS FAITH, affecting us not only for time, but for all eternity, and as sacred and binding as ANY OTHER PRINCIPLE of the holy gospel of the Son of God.

Third, RESOLVED, that celestial marriage, OR PLURALITY OF WIVES, is that principle of our holy religion which confers on man the power of ENDLESS LIVES, or eternal increase, and is therefore beyond the perview of legislative enactment; the woman being married to the man for all eternity, by authority of the Holy Priesthood, delegated from God to him.

We now give an excerpt from the "Remonstrance", following the resolutions:

Gentlemen of the Senate and House of Representatives: We * * * are believers in the principle of PLURAL MARRIAGE or

POLYGAMY, not simply as an elevating social relationship and a preventive of many terrible evils which afflict our race; but as a principle revealed by God, underlying our very HOPE OF ETERNAL SALVATION and happiness in heaven. * * *—Deseret News, March 31, 1870. Ballard-Jenson Correspondence, 54-56.

Bishop Samuel Woolley:

It was there (at my house in Nauvoo), one afternoon when the Prophet and Patriarch Hyrum Smith called in, and the latter read a revelation on eternal marriage and plurality of wives, told me * * * that that revelation was of God and that no man could or would receive a fulness of the Celestial Glory and eternal life EXCEPT HE OBEYED THAT LAW AND HAD MORE THAN ONE LIVING WIFE AT THE SAME TIME.—Historical Record, 6:231.

2. **That this revelation on Celestial marriage was given to Joseph Smith shortly before his death.**

This statement does not square with the record. It is true that it was not reduced to writing until 1843, but it was received as early as 1831 and taught to a few of the Prophet's close and trusted associates. And why shouldn't it be received in 1831, if the Church could not progress any further without it? According to the Prophet the work of God could not go on until this principle was understood and embraced.

The revelation was received by Joseph Smith as early as 1831, but was not reduced to writing in its present form until 1843. Meanwhile, Joseph Smith, under direction from the Lord, introduced the principle among his most trusted associates, with extreme caution, this being necessary because of the strong opposing traditions then existing in the Christian world. Quoting the words of the late Apostle, Orson F. Whitney, from the Life of Heber C. Kimball (p. 333):

Joseph was not a coward; it was he who said that a coward could not be saved in the kingdom of God; but neither was he lacking in caution; especially when warned of the Lord of the necessity for its exercise. Therefore, was he now revealing, to a chosen few, whom God had prepared to receive what he should tell them, one of the grand principles of the everlasting Gospel (plural marriage), "unlawful to be uttered" to the multitude, yet one day to be thundered from the house-tops in the ears of all living, with many other mighty truths locked in the treasure house of future time, of which eternity still holds the key.

The late President Joseph F. Smith said:

The revelation on Celestial Marriage was given to the Prophet as early as 1831, but he was commanded not to reveal it unto the Church at that time; the Church not being in a situation to receive and practice it; but it was said that the time would come when it would be generally adopted and practiced as a principle of the gospel.—Contributor, 3:96.

3. **That only about 3 per cent of the saints ever practiced it, but nevertheless its practice did not violate the high marriage ideals of the Church.**

It is true that only 3 per cent of the saints practiced the principle. But was it ever intended for the majority of the people? The revelation itself states: "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." (D. & C., 132:3). President Kimball said, "Plurality is a law which God established for HIS ELECT before the world was formed, FOR A CONTINUATION OF SEEDS FOREVER."

The Celestial Marriage Covenant was only ordained for the ELECT FEW, that their seeds might be continued forever. This was the promise given Father Abraham, that his seed would continue forever. Thus the purpose of the covenant, that we might be given the power of endless lives.

To even remotely suggest that the principle would dishonor the family marriage covenant is to charge God with folly and licentiousness. For we understand that outside of the Plural relationship there is no other marriage accepted in heaven. As Brigham Young said:

> **Why do we believe and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith (Section 132), AND THE LORD'S SERVANTS HAVE ALWAYS PRACTICED IT. And is that religion popular in heaven? It is the only popular religion there, for this is the religion of Abraham, and unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise. —J. of D., 9:322.**

We surmise from this statement that one way of discerning who are the Lord's servants, is to see if they believe in and have embraced the practice of Polygamy. We are of the opinion that celestial marriage is the only marriage accepted by God, and though He may have some small degree of respect for civil marriages according to the law of the land, such marriages end with death, and the Lord will not honor them in the hereafter.

Apostle Orson Pratt explains what are legal marriages in Heaven:

> **Do you not know that such marriages (civil) are not sealed by him that is appointed by divine authority? 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 no man put asunder." But, what has God to do with it when a magistrate, who perhaps is an infidel, and who does not believe in 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? 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 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. * * ***

4. **The Lord in 1890 by revelation suspended the practice of plural marriage.**

This point has been the subject of debate for nearly 60 years. Brother Widtsoe knows as well as many others that the Woodruff Manifesto did not stop the practice of plural marriage. We can say this, that if the Woodruff Manifesto was a revelation from God to suspend the practice of plural marriage, it was utterly disregarded by the General Authorities with a carelessness that in itself would have completely disorganized the Church. We cannot feel that in the face of it being a revelation, President Woodruff would have so defied the Lord by setting apart A. W. Ivins to perform plural marriages in Old Mexico, and George A. Smith to take care of the same in Arizona, as well as many others that we need not mention at this time. The same policy was held to when President Lorenzo Snow invited some of the faithful brethren to receive their second anointings upon the condition that they would enter into the principle and then spend the rest of their lives in helping others to embrace it.

Joseph F. Smith did his part to keep the principle alive by not only practicing it after the manifesto, but he also set men apart to see that it was carried on. As to President Heber J. Grant believing the manifesto to be the word of God, there is not greater proof of a man's feelings and intents than in his actions. We leave his actions in taking wives after the manifesto as an illustrious example to Brother Widtsoe. And then we have the infallible testimony of hundreds of good men (including six apostles) who were willing to prove their faith by their works, and many whose names appeared in the Tribune list of 1910 (heretofore published in the columns of TRUTH). We think this evidence to be conclusive proof that the manifesto was not a revelation, but a lowly and unsuccessful attempt to "beat the devil at his own game".

5. **The conception and vision of endless family life is based upon this marriage system.**

This is a true statement. It was true when Joseph received the revelation and it is true today. Upon the practice of plural marriage, with the attending sealing, is based the people's very hope of endless lives. The revelation states:

> **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 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., 132:4-6.**

In closing we are reminded of a statement made by President Heber J. Grant, which we quote:

> **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.—April Conf., 1921.**

In connection with this we offer a statement made by President Heber C. Kimball:

> **Some quietly listen to those who speak against the Lord's servants, against his anointed, against THE PLURALITY OF WIVES and against almost every principle that God has revealed. LET THE PRESIDENCY OF THIS CHURCH, AND THE TWELVE APOSTLES, AND ALL THE AUTHORITIES UNITE AND SAY WITH ONE VOICE THAT THEY WILL OPPOSE THAT DOCTRINE, AND THE WHOLE OF THEM WOULD BE DAMNED. —J. of D., 5:203.**

We suppose President Grant understood what President Kimball meant, and was telling the truth when he said that at least none of the general authorities, including himself, held the High Priesthood. If this is the self-admitted truth, and there is no one among the general authorities who has the authority to perform a plural marriage, we hereby challenge every Temple marriage performed since that time as having not been performed in accordance with the Word of God and after the order of endless lives. Or as Apostle Franklin D. Richards stated:

> **The Priesthood in the last days has to be manifested in sufficient power to bear off the Kingdom of God triumphant, that all Israel may be gathered and saved. IF ALL ISRAEL WILL NOT BE SANCTIFIED BY THE LAW WHICH THEIR MOSES FIRST OFFERS THEM, THEY WILL PERADVENTURE RECEIVE A LAW OF ORDINANCES ADMINISTERED TO THEM NOT ACCORDING TO THE POWER OF ENDLESS LIVES. Men will be saved in the last days, as in former days, according to their faith and willingness, to receive the word of God, and walk in it.—Mill. Star, 16:36.**

OUR POSITION

(EXCERPTED FROM TRUTH OF MARCH, 1945, VOL. 10:266)

Due to the fact that many people who are just beginning to investigate the fulness of the Gospel are continually asking what position we take in the matter, we feel that now is a good time to reprint our editorial—"Our Position". —Editor.

Through the action of the Church as explained by its press agent, Mark E. Petersen of the Quorum of Twelve, in inaugurating the prosecutions against those believing in its original doctrine of marriage, great interest is being aroused among the people of the nation, as well as in Europe and elsewhere. An inquiry coming from a stranger in Chicago fairly epitomizes the nature of the inquiries being made:

"I would like to know something more of your objectives than those reported in the newspapers."

The answer, while new and sometimes startling to the people of the world, to real Latter-day Saints is quite simple and easily comprehended:

The appellation, "Fundamentalists", has been attached to a group of people whom the Church of Jesus Christ of

Latter-day Saints, known as the Mormon Church, has ostracized for adhering to its original doctrines.

These ostracized Mormons believe in the gospel of Jesus Christ as established by the Mormon Prophet, Joseph Smith. Their faith comprehends the Articles of Faith as promulgated by the Prophet, the Ten Commandments, (Exodus 20), along with all other teachings of our Lord Jesus Christ. The Articles of Faith are as follows:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the Gospel are:—(1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz: Apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. 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.

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

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things. And we hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The "Fundamentalists" believe the gospel to be unchangeable and eternal; that the ordinances as established can neither be added to or taken from short of revelation from the Lord given through His constituted authority on earth.

Among the higher principles of the gospel are those of the United Order (or the Order of Enoch) and the Order of Celestial or Plural Marriage; that Celestial marriage, as the term implies, contemplates marriage for eternity and that plural marriage is a necessary element thereof. We believe that in introducing this order of marriage in Abraham's dispensation the Lord brought into his family life the woman Hagar, who became one of his legitimate wives under the law of God; that the Lord not only approved of this plural marriage but really instituted it, as the revelation reads:

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.—Doctrine and Covenants, 132; 34-5.

We believe that while entering into this order of marriage is strictly vol-

untary on the part of the adherents, yet compliance with the law is necessary to obtain the highest exaltation in the kingdom of God.

We believe that the first amendment to the Federal Constitution, known as the first clause in the Bill of Rights, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof", means just what it says,—that men are free to believe and act in accordance with that belief, in so far as their actions do not infringe the rights of others.

We are opposed to the statement made by an early Federal official sent to Utah, that "The Lord is a foreign power to this Government", (See TRUTH 10:235), holding that it is the Lord's government and that when His kingdom is fully set up, which must inevitably occur, He will be the king thereof; and that then laws will be enacted for the protection of all men irrespective of their financial, social, political, or religious standing in the community.

We hold for the rights to Motherhood; that no normal woman shall be denied this right under whatsoever form of family life it may be feasible. That if more than one woman agree upon a certain man to be their husband and the father of their offspring, (none of them having vowed to any other man), and he agreeing to the arrangement, they have a right so to do, and it is the business of no other person. On the other hand, if people choose monogamy or celibacy as their ideal in the family arrangement, it is their affair and they should not be interfered with in the exercise of that right; but that prostitution should be legislated a capital crime in accordance with the original law promulgated by God and perpetuated in the laws of Moses, (Gen., Chapt. 20; Num., Chapt. 25).

We believe that the Order of plural marriage for the purpose of perpetuating the race is sociologically and biologically sound, and is the only safe and sane doctrine that can be adopted to absorb the great army—ever increasing in number—of unmarried marriageable women; that in this process of absorption the individual and society are benefited, no one is injured, and the Government is being populated with a strong and stalwart race of people.

We know that the prevailing social diseases, now rapidly sapping the lifeblood of society in the so-called civilized world, is not the product of the Order of Plural Marriage as revealed by the Lord, but finds its roots in monogamy and celibacy. The writer, over seventy years of age and raised in a community the majority of whom were of polygamous faith, does not recall a single instance of venereal disease among those living in plural marriage, while with monogamists and celibates the facts are the direct opposite.

At a recent trial of fifteen men charged with Unlawful Cohabitation, or polygamous living, the defense attorney referred to a list of 886 cases gleaned from the police court files for 1943, of men and women **"respected citizens of Salt Lake City"**, caught-in-the-act cases of prostitution, frequently involving fathers and mothers who were living the monogamous theory. They were given private hearings and fined from $5.00 to $50.00 each and turned loose to continue their lecherous trade, while the defendants charged with Unlawful Cohabitation were adjudged guilty in open court and sentenced to from one to five years in the State Penitentiary. The group of fifteen were bringing healthy children into the world, supporting and educating them, with their mothers, while the 886 were prostituting virtue, ruining families, engendering disease and destroying life—the latter moral lepers and the former respectable citizens and builders of empires.

Celestial or plural marriage with the Mormons means continuing the marriage ties into eternity. These ties continue beyond mortal life. Holding to these views the marriage relation assumes a more serious phase and greater thought is given to the selection of eternal companionships. Few divorces occur among this class of people.

It is a matter of common knowledge that the majority of the leading men and women in this intermountain community, for the past three-quarters of a century, were either in plural marriage or born of polygamous parentage. United States Senators and Congressmen, Governors, State Legislators, Bankers, Professional and Business Men, Farmers, Educators, etc. (Brigham Young, an acknowledged polygamist, was appointed the first Governor of Utah by the President of the United States. Though known to the President to be a polygamist he was given the second appointment).

A system that produces this quality of timber must be good and worth a try-out.

The question is frequently asked: "How is is possible for a man in present economic conditions to raise large families and adequately support them. Companion principles of the Gospel, as indicated above are the United Order and the Order of Plural Marriage. The two go hand in hand. The United Order furnishes a cooperative plan of living where all work cooperatively and, insofar as their just needs and wants are concerned, share and share alike. This plan is now in vogue among the so-called "Fundamentalists" and is solving the economic problems arising in the raising of large families and adequately caring for them. The United Order is God's economic law to the nations when they are prepared to receive it.

An old Mormon motto is: **"Mind your own business."** We believe in this motto. We believe there is intrinsic good in all men and all religions; that, given freedom to work out their religious philosophies, the errors will ultimately sink into oblivion while the good will solidify into a permanent faith. Men should be allowed the privilege of worshiping God or not worshiping Him, as their consciences dictate, without interference from any earthly source. It is their individual business. They must not be molested in it. Let the "hands-off" sign be strictly adhered to in the legitimate channels of life and society will purify itself.

It is to be regretted that the Church that once fostered and fought for the survival of these principles; that was driven from its birthplace—New York —to this mountain country under the most vicious persecutions known to mankind and by the hands of so-called Christians, being forced to give up homes, freedom, and life itself for their religion, should now turn prosecutor, appointing sleuthing scoundrels, sneaks and detestable informers to seek out those adhering to the original faith, to immolate them upon the cross of hatred and prejudice; their goods given to despoliation and their precious children scattered to the four winds!

Meantime these "Fundamentalists" are bravely bearing their crosses with light hearts, rejoicing in the part they are called upon to play in this unique drama of life. With Bunyon they say, **"While we cannot observe man's laws that conflict with the laws of God, we can suffer."** Still we had hoped that an advanced order of Christian civilization would, in this age of wonders, have developed a greater degree of toleration.—Mormon "Fundamentalists".

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

JOHN TAYLOR PUBLISHES "THE MORMON" IN NEW YORK

Elder John Taylor, in less than a year after Elder Pratt's departure for Washington, was sent to New York on a similar mission to that of Elder Pratt's. He published "The Mormon". It was a handsome, royal, twenty-eight columned weekly. It had a very striking and significant heading, filling up at least one-fourth of the first page. It represented an immense American eagle with outstretched wings poised protectingly above a beehive, and two American flags. Above the eagle was an "All-seeing Eye" surrounded by a blaze of glory, and the words: "Let there be light; and there was light".

The Mormon office was situated on the corner of Nassau and Ann streets, with offices of the New York Herald on one side, and those of the Tribune on the other. Elder Taylor was thus in the very heart of Gotham's newspaper world. Selecting such a stand is evidence enough that he did not intend to assume a shrinking or apologetic attitude.

During the more than two years and a half that The Mormon was continued in existence it was a most fearless advocate and defender of the faith, including the plurality doctrine. In an early number of The Mormon, its editor said:

"We have said before, and say now, that we defy all the editors and writers in the United States to prove that 'Mormonism' is less moral, scriptural, philosophical; or that there is less patriotism in Utah than in any other part of the United States. We call for proof; bring on your reasons, gentlemen, if you have any; we shrink not from the investigation, and dare you to the encounter."

Bitterness of the New York Press—Taylor's Boldness

Stirred by this bold challenge the New York Mirror denounced "Mormonism" as "an immoral excrescence", that was "allowed to spring up and over-top the Constitution itself". "Why", inquired the editor, a Mr. Fuller—"Why are there no public meetings convened in the tabernacle to denounce Mormonism?" To this Elder Taylor in The Mormon replied: "We are ready to meet Mr. Fuller in the tabernacle on this question at any time. We court investigation and have nothing to hide."

Mr. Fuller did not accept the challenge. The New York Herald was bitter in its attacks upon "Mormonism" and the saints in Utah. It proposed that a meeting be called in Tammany Hall and that the ministers of the several churches should expose the absurdities and wickedness of the "Mormon" system. Elder Taylor promptly announced his willingness to meet those ministers in such a gathering, and defend both the character of the saints and their doctrine. The meeting was not called. The ministers of the several churches were not fighting "Mormonism" that way.

The New York Sun was in the field against "Mormonism" and behind none of its contemporaries in the bitterness of its attacks. So bitter indeed was the press generally that the Woman's Advocate deplored the lack of charity manifested in the discussion of the Utah question. In 1855, through a combination of extreme drought and plague of grasshoppers the people of Utah were threatened with famine. The press of the east hinted that if the famine came that might be the solution of the Utah question! It was at this point that the Woman's Advocate spoke out against the lack of Christian charity.

It seems almost incredible that such should be the attitude of the eastern press, but in proof that such was its attitude, I quote from the Advocate's article, as copied in full into The Mormon. After giving at length the reports of the prospective famine in Utah, the Advocate then said:

"We need not be surprised if we learn next spring that thousands have perished miserably of starvation. In view of this alarming condition of many thousands of our countrymen and countrywomen, we might reasonably expect to witness some manifestation of sympathy in a portion, at least, of the numerous newspapers which publish the accounts of the damage the crops are sustaining. But not one word is spoken anywhere of regret or sympathy; on the contrary there are fequent manifestations of satisfaction that the problem of Mormonism and its destiny is likely to be settled by the grasshoppers. What little comment we have noticed here and there has a tone of delighted chuckle that chills the blood. There is a spirit of murder in it, a suppressed shout of triumph of the persecutor over his victim, that is suppressed only because the triumph is not yet sure."

In the midst of these hard conditions The Mormon, with such boldness and an ability that could but command respect, maintained the cause of the Church of the Latter-day Saints and the political rights of the people of Utah to local self-government.

To the above suggestion of the Woman's Advocate that there was a lack of charity in the discussion of "Mormon" affairs, and an ill-concealed rejoicing in the prospect of a solution of the Utah question by the calamity of famine, the New York Sun replied:

"As to the alleged want of sympathy, it is enough to say that there has yet been no appeal for help from Utah. If an appeal were made in the name of humanity, the degrading and disgusting doctrines of Brigham Young, and others of the priesthood, promulgated as articles of faith, would not hinder the American people from responding to it."

To which Elder Taylor with some warmth answered:

"The Sun says there has been no appeal from Utah for help. An appeal for help, indeed! They have called for their own, but their rights have been continually withheld, though your statesmen owned their cause was just. And shall they now ask charity from those that robbed and despoiled them of their goods and murdered their best men? We have been robbed of millions and driven from our own firesides into the cold, wintry blasts of the desert, to starve by your charitable institutions, and shall we now crave your paltry sixpences? Talk to us with your hypocritical cant about charity! Pshaw! It's nauseating to every one not eaten up with your corrupt humbuggery and pharisaical egotism. You forget you were talking to Americans, born upon the soil of freedom, suckled in liberty, who have inhaled it from their fathers' lips—sons of fathers who fought for rights which you, in your bigotry and self-conceit, would fain wrench from them. Intolerance has thrice driven them from their homes, but the wild burst of liberty of '76 now reverberates through the mountain passes of Utah, bidding defiance to mobocracy and its leaders; and hurling mock charity and pretended patriotism back to the fount of corruption from which it issues. The 'Mormons' neither need your sympathy nor your cankered gold. Your malicious slander only excite contempt for those base enough to utter them. Your contemptible falsehoods fail to ruffle a feather in our caps. * * * The God of Jacob in whom the 'Mormons' trust—he who brought up Israel out of Egypt—he it is who sustained the 'Mormons' in their tedious journeyings over the barren deserts and wild mountain passes of this continent. In the dark hour of trial, amid all their distresses, without friends or home—God upheld and sustained them; he sustains them still, and will cause them to shine forth with the bright radiance of eternal truth over the wide world, long after their malicious slanderers shall have sunk to oblivion in the filth of their

own corruptions." (The Mormon, Oct. 6th, 1855).

This boldness in rejoinder to all opponents reminds one of the tone of Tertullian's defense of the early Christians. Of him it is said: "His was not the tone of a supplicant pleading for toleration. He demanded justice." So with Elder Taylor and The Mormon.—Comprehensive History of the Church, 4:62-66.

A NEPHITE'S VISIT

The following is related and signed by John Elmer Fisher, May 15, 1921:

When a boy of nine years, I received the following testimony:

During most of her life, my mother had but little voice and spoke in a subdued whisper, and for which medical treatment gave no relief. Great-grandmother was 88 years of age, lived with us in Bountiful and continued to pray that mother would get her voice again.

One day there came to our home an elderly gentleman of medium height, light in complexion, with gray hair, blue, impressive eyes and a voice most angelic. I was playing at the side of the house when I noticed this gentleman's sudden appearance. I went quickly to my mother and told her that a sweet, old gentlemen wanted to see her at the front door. Just then he knocked and the sudden impression came to mother—he is a Nephite, let him in quickly or he will be gone. He came in, upon invitation, saying, "Sister, I have come to bless you." My mother assured him that she was blessed and in need of no blessing that she did not have. All this time she was whispering near his ear in order to make herself heard, which was a habit. The thought of overcoming her affliction seemed impossible, as for years she had been administered to by the Priesthood, and physicians, to no avail. "Yes", he said, "you have need of blessings you are not aware of."

Mother asked him who he was. "I am a Mormon", he replied. She then asked where he lived. "Away down south", was his answer in a sweet, calm voice, with a most peaceful smile illuminating his countenance, both of which I shall never forget.

After the first impulse that he was a Nephite, came a feeling of fear and doubt, and mother was weak and pale. She asked the gentleman if he would eat. He said. "Yes, sister, if it is not too much work." Mother wanted an opportunity to be by herself before allowing him to place his hands upon her head, so she prepared him a quick lunch, and while he ate she prayed upon her knees in the pantry for the discernment of truth of the spirit of the visitor. The feeling came back that all was all right and with much force the thought that she would be able to discern his influence as soon as he laid his hands on her head.

After finishing a fairly hearty lunch, he sat a chair in the middle of the room and asked my mother to be seated. He stood at the back of the chair, laid his hands upon her head and said, "Sister, the prayer I pray no earthly ears may hear." So saying, he went on, "O God, the Eternal Father", and then reamained quiet for a minute or so and said, "Amen."

He then told us that he traveled the whole earth over, administering and bringing comfort to the saints in need. He told us many other things of interest to our family, of our people, our Church, etc., causes of certain atmospheric conditions, and stated in effect, that the full choiceness of this land was being withheld because the people of the world would desire it and get it away from us of it were to be permitted to blossom in fulness and that this was God's way of protecting the land for His work and His people.

He spent an hour or an hour and a half with us. Then he prepared to leave, and as he did he asked God to

bless us, our home and surroundings. Placing his hands upon the heads of us children, he said, "These are tokens of God's love entrusted for a time to your care."

Mother and I followed this brother out upon the front porch to watch him depart. He went for about a hundred steps or so and then actually disappeared before our eyes, in the open road. Mother turned pale and had to lean upon the wall of the house for support. She asked me if I saw what happened, this time using a rich, full voice, and I called her attention to that fact, which added to her alarm.

While this, our brother, had visited us a gentle shower fell in the vicinity of our home, so that to reassure ourselves, we traced his steps. They went to the spot where he disappeared, but no further. Inquiry of the neighbors along the road failed to show that he had been seen after leaving our house.

When we went back into the house, great-grandmother, who sat quietly rocking all the while in an adjoining room watching what happened through an open door, said, "I have lived to be 88 years of age and this day have had the privilege of seeing a Nephite."

We were all very much concerned over this matter and in relating our experience later to our neighbors, we were informed that on the previous Sunday, in Sacrament Meeting, Apostle John W. Taylor had spoken with much spirit* and bore a fervent testimony and then phophesied that before the week was over a Nephite should visit a home in East Bountiful and leave a blessing and that this testimony of the Gospel and the Gospel itself was true.

It was unfortunate that none of our family were present at Sacrament Meeting upon the occasion, but we feel it a great privilege to bear witness of these things. My mother's voice has served her these seventeen years since, and for these things we are all thankful unto our Heavenly Father.

I bear testimony and am a witness that the above is a brief account of the truth as I know it to be the truth. I pray it may help others as not a few of our people have had such visitations, but perhaps not all so impressive as this which we have had.

(Signed) JOHN E. FISHER

May 15, 1921

Salt Lake City, Utah

*Apostle Taylor was in attendance at a Priesthood conference meeting at Bountiful. He bore testimony of all the principles of the Gospel and said that one-half of the people under the sound of his voice would apostatize from some of the principles; and as testimony of the truth of this prediction, one of the Nephites would visit a home in the settlement and in consequence of such visit some person would receive a great blessing.

One of Joseph Smith's wives was the mother of Josephine Clark Fisher, the above mentioned woman, proxy daughter of Joseph Smith—so related by Lorin C. Woolley, December 1, 1930. Lorin was present at the last above mentioned meeting.

APOSTLES—THEIR DEATH

1st—SIMON PETER was born at Bethsaida, a city of Galilee. Time of his birth unknown; was about ten years older than Jesus. Was killed about A. D. 64 under reign of Nero. His father was Jonah.

2nd and 3rd—JAMES and JOHN wre brothers. Fishermen by trade. James was beheaded. John never died. They were called the sons of Thunder.

4th—ANDREW was a brother to Peter and was born at Bethsaida. He was crucified, being strapped instead of nailed on the cross. He hung there two days teaching the people; died the last day of November.

5th—PHILIP was the first to be called. He was a native of Bethsaida. He was skilled in the law and the prophets. He was sent to upper Isia to labor. He was crucified.

6th—BARTHOLOMEW or Nathanael, was a Galilean by birth. He was sent to India to preach. He was killed in great Armenia.

7th—Matthew was true Hebrew and probably a Galilean. Was tax collector. Left much to follow Christ. He preached in Judea and Ethiopia, and was killed in the latter place. He wrote Matthew.

8th—THOMAS was a Jew. Not much said of him. He was run through by a lance in India.

9th—JAMES the Less, or son of Alpheus. He was pushed from the temple and later stoned to death.

10th—JUDE or JUDAS. He was a brother of James the Less. He was sent to Africa to preach. He wrote one epistle; was put to death in Persia.

11th—SIMON ZELOTES was born in Cana of Galilee. He was thought to be the bridegroom mentioned by John. He was thought to have preached in Africa and later England, where he met with a cruel death.

12th—JUDAS ISCARIAT was a Jew. He committed suicide.

13th—LUKE was born at Antioch in Syria. This city was noted for its schools. He became a physician. It was thought that he was converted by Paul. He wrote two books, his Gospel and the Acts.

14th—MARK was a descendant of the tribe of Levi. He preached with Peter in Alexandria. He wrote his Gospel. Was cruelly killed on the 25th of April at the close of Nero's reign.

15th—PAUL was a descendant from Abraham through Benjamin, the son of Jacob. Was born at Tarsus about 300 miles from Jerusalem. Tarsus being a province of Rome, Paul was born a Roman citizen; was schooled at Jerusalem under Gamaliel. Also a tentmaker. Was beheaded at Rome.

FRUIT AS MEDICINE

"Proper food given at the right time and under the right conditions will not only cure but prevent diseases." The truth of this statement is becoming apparent to a constantly increasing number of people, and of all foods, the fruits seem to rank first in the medicinal qualities needed by most people. A several-day diet of a particular fruit has proved effective countless times in curing tonsillitis, appendicitis, colds, and various other ailments. The citrus fruits, in particular, help free the body cells of poisons, accumulated largely by eating too much lifeless, starchy food.

Occult philosophy teaches that "Fruits are an ideal diet. They are in fact evolved by the fruit trees to induce animal and man to eat them. . , . Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capilaries already dried and choked up.

"It may be said generally of the solid foods we take into our system, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances. . . . Citrus fruits (oranges, lemons, grapefruits, etc.) are powerful antiseptics . . . not to speak of the king of all antiseptics, the pineapple, which has been used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic throat. . . . Fruits cleanse and purify the system, and the pineapple is one of the finest aids to the digestion ever known to man. It is far superior to pepsin and no fiendish cruelty is used to obtain it. . . . Of fruits we assimilate about 85 per cent of the protiens, 90 per cent of the fat, and 90 per cent of the carbohydrates."—The Rosicrucian Magazine of June, 1947. (Human Culture Digest).

ITEMS OF SPECIAL INTEREST

First quorum of Apostles chosen by the three Witnesses, Feb. 14, 1835, as follows:

Lyman E. Johnson
Brigham Young
Heber C. Kimball
Orson Hyde
David W. Patten
Luke S. Johnson
William E. McLellin
John F. Boynton
Orson Pratt
William Smith

Thomas S. Marsh
Parley P. Pratt

"Of the Twelve Apostles chosen at Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball."—Joseph Smith on May 28, 1843. His. Church, 5:412. Martyred June 27, 1844.

* * * * *

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 will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.—Joseph Smith.

WHICH SHALL IT BE?

A rich man who had no children proposed to his poor relatives on relief who had seven, to take one of them; and promised, if the parents would consent that he would give them property enough to make themselves and their other six children comfortable for life.

Which shall it be? Which shall it be?
I looked at John; John looked at me.
And when I found that I must speak,
My voice seemed strangely low and weak:
"Tell me again what Robert said",
And then I, listening, bent my head.
This is his letter: "I will give
A house and land while you shall live
If in return, from out your seven,
One child to me for aye is given."

I looked at John's old garments warn;
I thought of all that he had borne
Of poverty, and work, and care,
Which I, though willing, could not share.
I thought of seven young mouths to feed,
Of seven little children's need,
And then of this, "Come, John", said I:
"We'll choose among them as they lie
Asleep." So walking hand in hand,
Dear John and I surveyed our band:
First to the cradle lightly stepped,
Where Lillian, the baby, slept.
Softly the father stopped to lay
His rough hand down in a loving way,
When dream or whisper made her stir,
And huskily he said, "Not her."

We stooped beside the trundle bed
And one long ray of lamplight shed
Athwart the boyish face there,
In sleep so beautiful and fair.
I saw on James' rough, red cheek
A tear undried. Ere John could speak
"He's but a baby, too", said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace:
"Not for a thousand, crowns, not him."
He whispered, while our eyes were dim.

Poor Dick, bad Dick, our wayward son—
Turbulent, restless, idle one—
Could he be spared? Nay, He who gave
Bade us befriend him to the grave;
Only a mother's heart could be;
Patient enough for such as he;
"And so", said John, "I would not dare
To take him from her bedside prayer."

Then stole we softly up above,
And knelt by Mary, child of love.
"Perhaps for her 'twould better be",
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in a willful way,
And shook his head: "Nay, love, not thee."
And while my heart beat audibly.

Only one more, our eldest lad;
Trusty and truthful, good and glad;
So like his father. "No, John no,
I cannot, will not, let him go."
And so we wrote in a courteous way;
We could not give one child away;
And afterward, toil lighter seemed,
Thinking of that of which we dreamed,
Happy in truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven,
Trusting to R. and One in Heaven.

—Mrs. Ethel Lynn-Beers.

I've go a heap of troubles
And I've go to work them out.
But I look around and see
There's trouble all about.
And when I see my troubles,
I just look up and grin,
And count all the troubles
That I'm not in.

TRUTH

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

VOL. 15. SEPTEMBER, 1949 NO. 4.

Plural Marriage

——the MORMON Marriage System

Marriage, as instituted by the laws of heaven, is a holy sacrament. With orthodox Latter-day Saints it is an essential step leading to eternal progression. To inherit the blessings of thrones, dominions, principalities, powers and exaltations—a promise embodied in the "Mormon" marriage covenant—the marriage relation is necessary. Mankind may never hope to receive the highest exaltation in the celestial heavens short of compliance with this sacred principle. It is a law which God himself was forced to accept—adherence to it in fulness makes godship possible. Since then, eternal progression depends upon the intelligent observance of the law of marriage, it is important the underlying principle of the law be understood.

Comprehended in the law of marriage and an essential element of it, is the principle of plural or the patriarchal order of marriage. Latter-day Saints are essentially Abrahamic in their theory of family life. To be a full fledged Saint one must believe in and give adherence to this order of marriage. The law of Abraham—the law comprehending this great principle of life and progress—is eternal in its application and endurance. To claim to be a "Mormon" and at the same time reject this tenet of faith is tantamount to posing as a Christian and rejecting Christ, the author and life of true Christianity. "It is a principle that pertains to eternal life"; says the late President Joseph F. Smith, "in other words, endless lives or eternal increase; it is a law of the Gospel pertaining to the Celestial kingdom, applicable to all gospel dispensations."

That this has always been the conception of true Latter-day Saints since the revelation on the subject (D. & C., Section 132) was made known to them, is abundantly testified of in the statement of the First Presidency and Apostles of the Church, in their petition to the President of the United

"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."

States in 1891, praying for amnesty. Said they:

> **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.—Marriage, Ballard-Jenson Correspondence, p. 27.**

If as the statement maintains, this was a true principle "FORMERLY", it is true today. Eternal laws upon which salvation is predicated do not change. The case is briefly and authoritatively stated by Brigham Young as follows:

> **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.**

Further proof supporting our statement concerning plural marriage being an essential element in the faith and practice of all Latter-day Saints, though much is available, is not deemed necessary at this point.

We give the foregoing as an introduction to a series of articles upon the subject of patriarchal marriage. This series, in the main, will consist of a reprint of articles prepared by the late B. H. Roberts and published in the CONTRIBUTOR (Vol. 6.) during 1884, under the heading, "Celestial Marriage and Acts of Congress", also TRUTH, Vol. 2, Nos. 2-3-4-5-6.

Since it is understood that Elder Roberts wrote as the mouthpiece of the Church, his articles may be regarded as the authoritative expression of the Church at that time; and since, too, a large portion of the able writer's life was spent in championing the gospel truths, of which this principle of marriage forms a capstone, he must be regarded as capable of setting forth this law intelligently and correctly.

The universality of the law MUST apply to both men and women. It is a law of the Holy Priesthood, functioning not alone in the Church under priesthood direction, but also, when necessary, wholly independent of the Church. For example, the law was established in the present dispensation, according to Church history, through a revelation given by the Lord to Joseph Smith as early as 1831. The law was lived by him and many of his trusted followers, both independent of and without the knowledge of the Church. This continued for more than twenty years before the Church took official cognizance (in 1852) of the law and adopted it as a tenet of faith

Being a "Law of the Priesthood" (D. & C., 132:61) and having been restored in the present gospel dispensation for the last time, never again to be taken from the earth, any action of the Church or by any group of individuals looking either to the suspension, delay or annulment of the operation of the law, must be limited in its effect to the parties involved in such action. The eternal application and essentiality of the law cannot be changed or disturbed by edicts of men. It still remains a law of the Priesthood and can function only under the supervision thereof.

With this statement we proceed with the articles referred to.

PART I

POLYGAMY AND MONOGAMY COMPARED

By B. H. Roberts

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! We take it for granted that all our readers understand the commandment, ''Be fruitful, multiply and replenish the earth and subdue it'', is to be obeyed within the marriage relation; so we need not stop to prove that which is already conceded.

On the subject of marriage the Latter-day Saints entertain views that are different to those held by any other people. While other people marry for time only, and their marriage ceremonies end by the person officiating saying: ''I now pronounce you man and wife, until death does you part''—the Latter-day Saints are united in marriage, not for time only, not until death does them part, but FOR THIS LIFE, AND ALL ETERNITY. And this holy contract, this sacred covenant, is sealed, not only on the earth, but in heaven also, by that power which Jesus conferred upon His servant Peter, saying unto him: ''Whatsoever thou shalt bind on the earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.'' (Matt. 16:19.)

An awful and universal apostasy took place in the first three centuries of the Christian era, and this authority to bind on earth and in heaven was taken from among men; but in this age which the scriptures point to as the glorious ''dispensation of fulness of times'', which God has declared to be ''the times of restoration of all things'', that authority has been again committed to man; and the mutual covenants made by the Saints at the marriage altar, are sealed by that authority, and their vows being made for all eternity, as well as for this life—when they shall come up in the resurrection, they will have claims upon each other—their contract has not expired, like those contracts have, which were made until death separated the parties; consequently they can continue their family associations, which will be endeared by a thousand recollections of mutual tenderness and affection given and received while journeying through this life—this life, where fear forever overshadows hope, where smiles of joy have to struggle up through tears, and where merry laughter is often stifled with the sigh of misery.

Marriage, then, with the Saints, is not a transient relationship to end with death, but these holy associations entered into here are to blossom and bear fruit in the never ending eternities. The family organization to which we owe so much for what little purity and refinement there is in the world, is not to be dissolved and pass away as a night's vision, but will remain and form a part of that unspeakable bliss which those shall partake of who are worthy.

We know many good people are shocked when we speak of the relationship of husband and wife continuing in heaven. But why? Is the association unholy? To say that it is would be to charge God with being the author of that which is impure. But it is NOT unholy, for if there is anything in this world that ennobles a man, develops all that is best in him, refines, purifies, and makes him more godlike, it is the love and confidence bestowed upon him by a virtuous, noble wife; and the influence of a pure, honorable husband is not less productive of good in woman; and—''While room is found in infinite space; while there are particles of unorganized elements in nature's storehouse; while the trees of Paradise yield their fruits, or the Fountain of Life its rivers; while the bosoms of the Gods glow with affection; while eternal charity endures, or eternity itself rolls its successive ages, the heavens will multiply, and new worlds

and more people be added to the kingdom of the Fathers." * ** *

The chief objectionable feature to the marriage system of the Saints, however, is the plurality of wives. Against this principle modern civilization professes to revolt; and clamors for its suppression. The pulpit, the press, the demagogue, presidential candidate, and even Congress are contracting their brows in threatening anger at the Saints, who have the temerity to cling to this principle as a part of their religion in spite of all the wrath of their enemies. The Supreme Court may very complacently tell them this principle is NOT a part of their religion, but the Saints REFUSE TO BELIEVE THE COURTS; and still insist that it is a part of their religion, and no insignificant part either; for the Lord has revealed it unto them, and tells them they will be under condemnation if they do not obey it. (See Doctrine and Covenants, Section 132) Congress, however, declares polygamy a crime, and has enacted laws to punish those who practice it.

The theory of those opposed to plurality of wives is, that it is a species of sexual immorality—a scheme devised to minister to man's baser passions, and claiming it to be a principle of religion, is only an effort to place an evil beyond the reach of law—hence they desire it obliterated, lest it should corrupt the body politic and religious—destroy the family, and undermine the prosperity of the state. Before we examine the incorrectness of this position, we wish to show the difference between polygamy as commonly practiced, and the principle of plurality as believed in and practiced by the Latter-day Saints.

The theory of marriage in the Christian nations of Europe and America is monogamic—one man and one wife; the fidelity to the theory, however, is very questionable, as among the European nobility morganatic marriages, in which, during the marriage ceremony, the left hand is given instead of the right, are frequently contracted; the issue of these unions cannot share the title nor estate of the father, neither can the morganatic wife succeed to them; but a dowry and title is usually granted her. It must be remembered that these morganatic associations are entered into by those who already have one wife. Then there is the very extensive practice of keeping mistresses, so largely indulged in by the wealthy classes both in Europe and America; to say nothing of the numberless sporadic cases of marital infidelity, coupled with the legal system of successive polygamy—the divorcing of one wife for frivolous causes, then marrying another, and so on AD INFINITUM—so shamefully practiced in many (in this day ALL) of the states. * * * These considerations will enable people ordinarily informed of the social condition of modern civilization to see through the flimsy veil with which hypocrisy seeks to cover its social infamy, and demonstrates that the vaunted theory of monogamy, and the virtuous practice of it are as far apart as the east is from the west. * * *

Among the Saints of Utah, plurality is well known to be a part of their religion; and when a young couple are united in marriage, the young lady understands that IF HER HUSBAND LIVES HIS RELIGION—DOES HIS DUTY—HE WILL TAKE OTHER WIVES, who will enjoy equal rights with herself. When a man takes a second wife no concealment is made of the former marriage; the lady he approaches on the subject knows that he has a family already; furthermore, his first wife is not ignorant of his intentions, to the contrary she is consulted in the matter, and gives her consent to the arrangement; no one then is deceived; no one's rights are interfered with; the second or third wife is just as honorable as the first—whatever distinction the laws of the land may make, be it said to the honor of the Latter-

day Saints, who believe in the divinity of plurality—they make none; neither is there any distinction between the children of the second or third wife, and the children of the first. * * * (1).

The foregoing statements concerning the bigamy of the world, and plurality of wives as believed and practiced by the Latter-day Saints, shows conclusively there is nothing in common between them. None of the evils enumerated as following common bigamy can possibly attend celestial marriage—a term we shall use hereafter in contradistinction to the bigamy of the world—because in it no deception whatever is employed. It is acknowledged by the community where it is practiced as a part of their religion, and is considered not only as honorable, but, under proper circumstances, is regarded as a duty. * * * Under these circumstances then there can arise no bitterness of feeling, no hatred to mar the peace of the family circle, confidence in the husband is not lost; and the wives having the consciousness that they have not been betrayed; with the assurance that they have the esteem and affection of their husband, that their children are honored, coupled with a firm conviction that they are conforming to the will of heaven—celestial marriage is stripped of all the horrors in which the diseased brain of modern Christianity has seen proper to clothe it, and exalted as far above common bigamy as honorable marriage is above loathesome prostitution.

We are now ready to prove that celestial marriage is a principle of religion with the Latter-day Saints. Let it be remembered that the enemies of the Saints insist that celestial marriage is only an institution invented for the sole purpose of ministering to the lustful desires of men, that claiming it to be part of their religion is only a cloak to cover their sins; but pause a moment—let us reflect upon the situation. To marry one wife and rear up a family incurs great responsibilities; to rear two families doubles the responsibilities, and as you increase the family, you multiply the anxiety; yet those opposed to celestial marriage will persist in saying the Saints thus increase their cares merely for sexual gratification. Poor, innocent souls! Do they suppose for a moment the Saints are ignorant of the fact that hundreds of thousands of men in this moral (?) nation are daily gratifying their passions outside the marriage relation; thus avoiding the extra care and anxiety attached to rearing more than one family? Do our moralists think the inhabitants of Utah are ignorant of the fact that the towns, villages and cities of modern Christendom are thronged by harlots whose smiles are bought by married and single men? The Saints are aware that they could do likewise; and their conduct would only provoke a smile; those who are their enemies now would excuse it, and say they had merely indulged one of the amiable weaknesses of mankind. (2)

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(1) This statement by B. H. Roberts was published in the year 1884. In September, 1890, the Woodruff Manifesto was issued. By this document the practice of plural marriage, under Church sanction, was indefinitely suspended; and the principle, we are informed, has since been continued, under careful supervision, by Priesthood authority operating aside from and wholly independent of the Church. The reader will bear in mind that the "suspension" order of the Church in no way effects the eternal nature of the principle, nor can it relieve its members who are seeking exaltation in the Celestial heavens, of the necessity of living in the order of marriage under consideration.—Editor.

(2) It is authentically reported that one of the Presidents of the United States, urged the Saints, through their leaders, to give up the practice of polygamy as a religious tenet, and practice it as the world did, in which event prosecutions would cease against the Saints. In the recent case at Kingman, Arizona, involving the trial of I. C. Spencer for polygamous living, the Judge gave the following "Instruction No. 7" to the Jury:

"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. It may be urged that such acts come under another law, but since there is little or no law enforcement against this form of prostitution one must conclude that society winks at the practice, while prosecuting those men who openly acknowledge their acts, claim their children in the full light of legitimacy, and their mothers as honorable wives.

In addition to the increase of care and anxiety incurred by those who practice celestial marriage, by recent laws enacted by Congress, they are disfranchised, disqualified from holding any office in the territory, or under the United States, are shut out from the honorable pursuits for places of honor, profit, trust, or emolument within the gift of their fellow citizens. They are also liable to arrest and on conviction could be fined $500 and thrown into prison for five years. Besides all this, there is public sentiment they have to brave, and the reproaches of canting hypocrites they have to endure whose morals when compared with the morals of the Saints would be like comparing for clearness the muddy, turbulent Missouri river, with their own clear, sparkling mountain streams, that steal from under banks of drifted snow, whose whiteness is emblematic of purity.

Is it possible that men will endure all the inconveniences mentioned in the foregoing solely for the purpose of sexual gratification, when they could avoid all these serious risks, and more freely indulge their amorous appetites by following the example of many—very many of their would-be reformers? Who, while professedly horrified at the idea of a man marrying more wives than one—respecting them as wives, and rearing their children in honor—are frequently the paramours of harlots, the revelers in bagnois, and the seducers of innocent, trusting, loving maidens and who point their slanderous finger of scorn at celestial marriage, and cry "unclean! unclean!" thinking by the uproar to detract attention from their own moral depravity. * * *

The fact that the Saints sacrifice so much for celestial marriage—run the risk of fines and chains (1) take upon themselves all the extra cares and anxiety which attaches to it—increasing the hatred of bigots, and the oppression of government—is an evidence to the thoughtful that they cling to their principles from other motives than amorous gratification, as nothing but a deep and sincere belief that they are doing the will of heaven will induce men to adhere to a principle banned by law, condemned by popular sentiment, and which is so fruitful of care, anxiety, and even fines and imprisonments.

PART II

POLYGAMY SUSTAINED BY OLD TESTAMENT

Moreover, celestial marriage was established among the Saints by revelation (see Doctrine and Covenants, Sec. 132). They did not practice polygamy and then pretend to receive a revelation to cover up their supposed iniquity. The revelation came from the Lord through Joseph Smith, but the Elders were loath to obey it, because it came in contact with all their prejudices and traditions; but having unbounded faith in the revelation, and believing they would be under great condemnation if they did not comply with its requirements, they set aside their prejudices, disregarded the scoffs of the world, and obeyed what they believed to be, and what they still believe to be, the voice of God, trusting in Him to sustain them and deliver them from any peril that might threaten them in consequence of their obedience to His law.

The faith of the Saints in the revelation commanding them to practice celestial marriage, was strengthened by reading in the Scripture how the Lord blessed and approved the actions of those who practiced plural marriage in past ages. They read of faithful Abraham taking Hagar, the handmaid of his wife Sarah, to wife; and when trouble arose in the family and Hagar departed from her husband's household,

(1) Approximately 1300 members of the Mormon Church were imprisoned for the alleged crime of polygamy and polygamous living in accordance with their religious faith, during the years 1880-1890; and two of the brethren are now (1936) serving terms of 18 to 24 months each, in Arizona State Penitentiary, on a similar charge.

an angel of the Lord met her and commanded her to return (Gen. 16:9), which, if plural marriage were sinful, the angel would not have done, but would rather have encouraged her in her flight from that which was evil. Nowhere do we find the Lord reproving Abraham for taking Hagar to wife; on the contrary, when the Lord appeared unto him some time after the birth of Ishmael, He promised him a son by his wife Sarah, through whom all the seed of Abraham was to be blessed. And when Abraham prayed for the welfare of Ishmael the Lord promised him also, saying: "And as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." (Gen. 17:20). Subsequently, when about to destroy Sodom and Gomorrah, the Lord again visits Abraham, renews the promise that Sarah shall yet have a son, calls Abraham His friend, and reveals unto him His intentions of destroying the cities of the plain; and then Abraham successfully pleads for the righteous within the cities. In all this there appears no displeasure towards Abraham for marrying more wives than one.

The history of Jacob furnishes still more striking proofs of God's approval of polygamy. The story of his marrying the two daughters of Laban is too well known to need repeating here. But when Rachel realized her barrenness she gave her handmaid, Bilhah, to be her husband's wife, and she bore Jacob a son. "And Rachael said, 'God hath judged me, and hath heard my voice, and hath given me a son'." (Gen. 30:6). Then, when Leah saw that she had left off bearing children, she took Zilpah, her maid, and gave her to Jacob to wife; and the sacred writer adds: "And God hearkened unto Leah, and she conceived and bear unto Jacob a fifth son. And Leah said: 'God hath given me my hire, because I have given my maiden to my husband'." (Genesis 30:17, 18).

Again: "And God remembered Rachel, and God hearkened unto her, and opened her womb, and she conceived and bear a son; and said: 'God hath taken away my reproach.'" (Gen. 30: 22, 23). If plurality of wives were wrong in the sight of God, would He bless in so remarkable a manner those who practiced it? Would He hear the prayers of those polygamous wives, and answer them with blessings—take away the reproach of the barren Rachel, the second wife of Jacob, and make her fruitful, and give more children unto Leah as her "hire" for giving her husband another wife when he already had three? We think not.

If a plurality of wives, I mean, of course, as practiced by Abraham, Jacob, and the prophets, is a sin at all it must be adultery—it can be classed as no other. In Gal. 5:19-21, we read: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, * * * and such like, of the which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

The adulterer, then, cannot inherit the kingdom of God; but we find the following coming from the lips of Jesus concerning Abraham, Jacob, and the prophets: "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out." (Luke 13:28).

Again: "And I say unto you, that many shall come from the east and west and **shall** sit down with Abraham, Isaac and Jacob in the kingdom of heaven." (Matt. 8:11). We are driven to the conclusion by this testimony that polygamy is not adultery, for were it so considered, then Abraham, Jacob and the prophets who practiced it would not be allowed an inheritance

in the kingdom of heaven; and if polygamy is not adultery then it cannot be classed as a sin at all.

David, the king of Israel, and a "man whose heart", we are informed, "was perfect before the Lord", had a plurality of wives. His first wife was the daughter of Saul; but while fleeing as a fugitive before the king of Israel, he married Abigail, the widow of Nabal, and also Ahinoam, of Jezrell, "and they were both of them his wives." (I Samuel 25:42, 43). Yet notwithstanding David practiced a principle which the Christians of today denounce as evil, we are taught by the Scripture that "David did that which was right in the eyes of the Lord and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." (I Kings 15:5). If David did that which was right in the eyes of the Lord all the days of his life, except in the matter of Uriah's wife, he must have done that which was right in the eyes of the Lord when he took Abigail and Ahinoam to be his wives; hence a plurality of wives, as David practiced it, must be right in the sight of God.

David's great sin in the case of Uriah's wife also throws some light on the subject in hand. The circumstance is well known—David committed adultery with Bathsheba, the wife of Uriah, and then had her husband placed in the front of the battle where he was murdered. For this accursed crime the Lord sent Nathan, the Prophet, to reprove David. In the course of that reproof Nathan said: "Thus said the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hands of Saul; and I gave unto thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things." (II Samuel 12:7, 8).

From this we learn that the Lord not only gave David the kingdom of Israel and Judah, but also delivered him out of the hands of Saul, and gave unto him his master's wives into his bosom, and intimates that if this was not enough He would have given unto him more wives. If polygamy were sinful, was it not wrong for the Lord to give unto David the widows of Saul into his bosom when he already had several wives? If for a man to have a plurality of wives is sinful, then in this instance, at least, the Lord was a party to the wrong. And the Christians of today who, in the face of the truth just pointed out, still insist on the sinfulness of polygamy—virtually accuse God of being a party to the evil.

After the death of her husband, Bathsheba became the wife of David; but the child which was the fruits of David's adulterous connections with woman was smitten by the Lord with death; and all David's fasting and praying was of no avail to save it. (II Samuel 12). After Bathsheba became the polygamous wife of David, however, she bore unto him another son—they called his name Solomon, "and the Lord loved him." (II Samuel, 12-24). When King David waxed old and usurpers were laying their plans to secure the throne of Israel to themselves, instead of Nathan the prophet coming with a severe reproof from the Lord, we find him uniting with Zadock, the priest, in an effort to place this polyamous child Solomon on the throne of his father David, and they were successful. Solomon became king. (I Kings 1:11). The Lord appears to sanction his appointment also, for no sooner is Solomon made king than the Lord appears to him and promises to grant whatever he might desire; and when Solomon prayed for wisdom, the Lord, promised to bestow it upon him in rich abundance, together with long life, honor and great riches. (I Kings 3). Solomon was also chosen to build a temple to the Lord (I Kings 5:5), and when it was dedicated the glory of God

filled the house in attestation of Divine acceptance. (I Kings 8:10, 11). The Lord also appeared unto Solomon and gave him an assurance that the temple was accepted. (I Kings 9:1-3). What a contrast between the child begotten in adultery and the one born in polygamy! The one is smitten of the Lord with death in his infancy, the other is "loved of the Lord", exalted to the throne of his father David, chosen to build a temple to God, who gives most positive and public proofs of His acceptance of it, and also reveals himself unto him, warning and encouraging him. Surely in all this the Lord God has stamped adultery with unmistakable marks of His displeasure, while, on the other hand, He has set his seal of approval on polygamy.

Neither is the case of Solomon the only instance where God acknowledges and blesses the children born in polygamy. When Jacob, just previous to his death, blessed his children, he bestowed as great blessings upon the children of his polygamous wives as upon the children of Leah, nay, the blessing of Joseph, the son of Rachel, is greater than that pronounced upon any one of the rest. (See Gen., 49:22-26; also Deuternomy, 33:13-18). Moreover, when Reuben, Jacob's oldest son, by transgression, lost his birthright instead of the birthright falling to Simeon, the next oldest son, we are informed that it was given unto the sons of Joseph. (I Chron. 5:1, 2).

We learn from the description given of the new Jerusalem that there will be twelve gates in the wall surrounding the city, and on these gates will be written the names of the twelve sons of Jacob, born of his four wives. We have already quoted the words of Jesus, showing that polygamous Abraham, Jacob and the prophets will be in the kingdom of God, and will doubtless have their abode in this New Jerusalem, so that it appears that if our modern friends, who so bitterly oppose the practice of the Saints in having a plurality of wives, ever go to heaven, gain an admittance into the "heavenly city" it will be by passing through a gate upon which is written the name of a polygamous child, only to be ushered into the presence of such notorious polygamists as Abraham, Jacob and many of the old prophets. It appears to the writer that modern Christians must either learn to tolerate polygamy or give up for ever the glorious hope of resting in Abraham's bosom—a hope which has ever given a silvery lining to the clouds, which hang about the deathbed of the dying Christian. But the indignant unbeliever in the rightfulness of a plurality of wives, rather than associate with polygamists, may prefer to pluck off his crown, lay aside the golden harp of many strings, give up the pleasure of walking the gold-paved streets of the city whose "builder and maker is God", and take up his abode outside where the whoremonger, the liar and hypocrite dwells, and where there is weeping and gnashing of teeth. Surely he must either do this or make up his mind to honor those who believe in and practice plurality of wives—more properly, celestial marriage.

Right here it might be as well to mention the fact that, according to the genealogies given by Matthew and Luke, so far as the earthly parentage of Jesus is concerned, He came of a polygamous lineage, some of His progenitors being polygamous children, and many of them practiced that form of marriage. Surely some other line of descent would have been chosen for the Son of God if polygamy were sinful.

In the laws given to ancient Israel—and God was their law-giver—we find several, which more than foreshadow the permission to practice plurality of wives. Here is one in Exodus 21:7-12, which regulates the practice of borbidding the husband to diminish the food of the first wife, her raiment, or her

duty of marriage when he takes him another wife: "If he take him another wife, her food, (i. e., of the first wife), her raiment, and her duty of marriage, shall he not diminish."

Again, we find a law regulating inheritances in families: "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 thy first born 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 first-born before the son of the hated, which is indeed the firstborn; but he shall acknowledge the son of the hated for the first born by giving him a double portion of all that he hath; for he is the beginning of his strength: the right of the first born is his." (Deut. 1:15-17).

It may be claimed that this law relates to cases of a man having two wives in succession, and that is true; but it also relates to the case of a man having two wives simultaneously; and this idea is more forcible when we remember that Israel was a polygamous nation; and this is where the force comes in as an argument concerning plural marriage; both women are regarded as wives—their rights and the rights of their children are considered equal; and if the second wife, even though she be hated, should bear the first son, that son must not be defrauded of his birthright—he must inherit a double portion of his father's possessions.

This construction is not strained, it is natural, and proves that God intended to provide for the rights of the polygamous wife, as well as to protect the first wife in hers. This careful legislation gives us another instance of God's approval of polygamy.

We quote another law: "If brethren dwell together, and one of them die, and have no child, 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 an husband's brother unto her, and it shall be, that the first born which she beareth shall succeed in the name of the brother, which is dead, that his name be not put out of Israel." (Deut. 25: 5, 6).

How eminently unjust this law would be if God regarded polygamy as sinful, and prohibited its practice! Under such circumstances a young man would be liable to have forced upon him his brother's wife, and would be debarred from making any choice of a wife for himself. But there is no provision in the law which exempted a man who already had a wife from taking his deceased brother's wife—it is as binding on those already married as upon the single, and would occasionally enforce the practice of polygamy. Those who refused to comply with the requirements of this law were disgraced before all Israel by the wife of the deceased brother, before all the Elders, loosing the latchet of his shoes, and spitting in his face, and forever after "his name shall be called in Israel, the house of him that hath his shoe loosed." (Deut. 25:9, 10).

Is it possible that God was such an imperfect legislator that He enacted laws for His people, which, if obeyed, would enforce upon them the practice of that which was sinful, that which would destroy the purity of the family, and undermine the prosperity of the state? Yet such must be our conclusion if we adopt the opinions of the modern religionists, moralists and statesmen, who persist in saying that a plurality of wives, even though practiced under divine direction, and hedged about with all the restraining influences of religion, will result in these calamities to society. Need we comment on this presumption in poor, weak, short-sighted man, or exclaim how consummate is that egotism that will call in question the wisdom of the great Jehovah's laws?

The following is a summary of reasons we have for believing that God approves of a plurality of wives as practiced by the ancient patriarchs, and many of the leaders and prophets of Israel:

First—When a polygamous wife deserted the family of which she was a member, the Lord sent an angel to bid her return to that family, and promised to make her seed a great nation.

Second—The Lord heard and answered the prayers of polygamous wives, blessing their connection with their husbands by granting them children; and, in the case of Rachel, the second wife of Jacob, performing what men call a "miracle"—making the barren fruitful—in attestation of His approval of her polygamous marriage with Jacob.

Third—The men who practiced plural marriage by no means forfeited the peculiar blessings, promised to them before they were polygamists; on the contrary, the promises were renewed to them, and greater blessings added—God continuing their friend, and revealing Himself and His purposes to them.

Fourth—God Himself gave unto David a plurality of wives, thus becoming a party to evil, if polygamy be sinful.

Fifth—God owned and blessed the issue of polygamous marriages—making a marked contrast between them and illegitimate children.

Sixth—So far as the earthly parentage of Jesus is concerned, He came of a polygamous lineage, which certainly would not have occurred had polygamy been unlawful and the issue spurious.

Seventh—The Lord gave unto ancient Israel a number of laws under which polygamy was not only permitted, but in some instances made obligatory.

(To be continued)

JUDGMENTS

By Brigham Young—1860

All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached, when the testimony of the Elders ceases to be given, and the Lord says to them, "**Come home; I will now preach my own sermons to the nations of the earth**", all you now know can scarcely be called a preface to the sermon that will be preached with fire hail, rain, thunders and lightnings, and and sword, tempests, earthquakes, fearful destruction. What matters the destruction of a few railroad cars? **You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing many cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the devil will place into their hearts,** because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear now is grievous; yet the faithful of God's people will see days that will cause them to close their eyes, because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.—J. of D., 8:123.

The time is coming when your friends are going to write to you about coming here, for this is the only place where there will be peace. There will be war, famine, pestilence, and misery throughout the nations of the earth, and there will be no safety in any place

but Zion, as has been foretold by the prophets of the Lord, both anciently and in our day.

This is the place of peace and safety. We would see how it would be if the wicked had power here, but they will not have the power, and they never will have, if we live as the Lord requires us to. (Amen by the congregation.) Buy flour, you who can; and you sisters and children, too, when harvest comes, glean the wheat fields.

I would as soon see my wives and children gleaning wheat, as anybody's. And then, when the people come here by thousands you will be able to feed them. What will be your feelings, when the women and children begin to cry in your ears, with not a man to protect them? You can believe it or not, but the time is coming when a good man will be more precious than fine gold.

It is distressing to see the condition that our nation is in, but I cannot help it. Who can? The people en masse, by turning to God and ceasing to do wickedly, ceasing to persecute the honest and the truth-lover. If they had done that thirty years ago, it would have been better for them today. When we appealed to the government of our nation for justice the answer was: "Your cause is just, but we have no power." Did not Joseph Smith tell them in Washington and Philadelphia, that the time would come when their State rights would be trampled upon? Joseph said, many and many of times, to us, **"Never be anxious for the Lord to pour out His judgments upon the nation; many of you will see the distress and evils poured out upon this nation till you will weep like children."** Many of us have felt to do so already, and it seems to be coming upon us more and more; it seems as the fangs of destruction were piercing the very vitals of the nation. * * *

I do not want "Mormonism" to become popular; I would not, if I could, make it as popular as the Roman Catholic Church is in Italy, or the Church of England is in England, because the wicked and ungodly would crowd into it in their sins. * * *

TERRIBLE TIMES AHEAD

By JOSEPH SMITH

You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her stakes.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that summer is nigh at hand.—Teachings of the Prophet Joseph Smith, p. 161.

"Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and LEAP FOR JOY; for behold your reward shall be great in heaven; for in the like manner did their fathers unto the Prophets."—Jesus, Luke 6:22, 23, I. T.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

Brigham Young on Law

LAW is made for the lawless. Let the Saints live their religion, and there is not a law that can justly infringe upon them.

There is no law against doing good. There is no law against serving God. * * * There is no law against the principles of eternal life, LIVE THEM, and no RIGHTEOUS law of man can reach you.—Disc. of B. Y., 346-7.

THE UTAH JULY CELEBRATIONS AND BRIGHAM YOUNG

With the passing of the Utah July celebrations again, together with the national publicity received in preparing to place a likeness of President Brigham Young in the Hall of Fame at Washington, D. C., we desire to make a few reflections as well as draw to the attention of our readers a few of the attributes and characteristics which contributed to the greatness of President Young, also his associates.

Possibly the memory of no other man has received such abundant praise and high honor as was accorded President Brigham Young and his associates during the July Centennial of 1947. The Latter-day Saint people went all out in an effort to prove to themselves and the world the great spirit of respect and reverence they hold for the founder of Utah—Brigham Young. It appeared at the time to the more sober minded that the authorities of the Church, and the Saints were using the occasion to profit themselves financially as well as endeavoring to make peace with the spirits of the long-dead leaders of the Church and founders of the State.

In no way do we desire to modify the praise due President Young and his associates. On the contrary, we know who they were, and what they accomplished in these mountain vales. We revere them as true Prophets of God, who devoted their entire lives to the upbuilding of the Kingdom of God. We heartily agree with the late President Joseph F. Smith when he said, "WE ALSO BEAR TESTIMONY THAT BRIGHAM YOUNG IS A PROPHET OF THE LIVING GOD, AND THAT HE HAS THE REVELATIONS OF JESUS CHRIST; THAT HE HAS GUIDED THIS PEOPLE BY THE POWER OF REVELATION FROM THE TIME HE BECAME THEIR LEADER UNTIL THE PRESENT, AND HE HAS NEVER FAILED IN HIS DUTY OR MISSION. HE HAS BEEN FAITHFUL BEFORE GOD, AND FAITHFUL TO THIS

PEOPLE. WE BEAR THIS TESTIMONY TO THE WORLD. WE FEAR NOT, NEITHER DO WE HEED THEIR SCORN, CONTEMPT, OR SNEERS. WE ARE USED TO IT.''—Gospel Doctrine, page 101.

We also believe President Young when he said: ''I SAY NOW WHEN THEY, MY SERMONS, ARE COPIED AND APPROVED BY ME THEY ARE AS GOOD SCRIPTURE AS IS COUCHED IN THIS BIBLE, AND IF YOU WANT TO READ REVELATIONS, READ THE SAYINGS OF HIM WHO KNOWS THE MIND OF GOD.'' Also, ''I KNOW JUST AS WELL WHAT TO TEACH THIS PEOPLE AND JUST WHAT TO SAY TO THEM AND WHAT TO DO IN ORDER TO BRING THEM INTO THE CELESTIAL KINGDOM OF GOD AS I KNOW THE ROAD TO MY OFFICE. IT IS JUST AS PLAIN AND EASY. THE LORD IS IN OUR MIDST. HE TEACHES THE PEOPLE CONTINUALLY. I HAVE NEVER YET PREACHED A SERMON AND SENT IT OUT TO THE CHILDREN OF MEN, THAT THEY MAY NOT CALL IT SCRIPTURE. LET THIS GO TO THE PEOPLE WITH THUS SAITH THE LORD, AND IF THEY DO NOT OBEY IT YOU WILL SEE THE CHASTENING HAND OF THE LORD UPON THEM.''—Deseret News, Jam. 29, 1870.

What puzzles us is the apparent forked tongue counsel given to the Saints by the General Authorities from time to time. It is common knowledge among the Wards of the Church that the General Authorities no longer accept the doctrines promulgated by President Young, **as now being necessary to the salvation of the Saints.** They have even gone so far as to martyr his memory by persecuting those of the Saints who desire to emulate his example. It is universally known that the present Church has nearly entirely disregarded the doctrines established in the Church through the Prophet Joseph Smith, and maintained there with honor and integrity by President Young. It is further a well-established fact that in recent years and particularly during the ''Boyden Crusade'' of 1944 the Church was the chief persecutor and prosecutor of those among the Saints who were holding fast to the teachings of Brigham Young.

It is not difficult for outsiders to see the changing attitude of the Church, as demonstrated in the ''Time'' magazine of July 21, 1947. We quote, ''Mormonism is not the compact body it once was. The Church is disintegrating into factions, the largest of which is known as the ''Fundamentalists''. This group, a large one, INTERPRETS THE GOSPEL WITH THE ORIGINAL LEADERS, JOSEPH SMITH, BRIGHAM YOUNG, ET AL, PERMITTING NO CHANGES IN THE ORDINANCES, OR LAWS AS THEY WERE REVEALED. This group, the Church, under its former leader, Heber J. Grant, repudiated and cast out.''

Nevertheless, in the face of this apparent and acknowledged falling away from the original principles maintained in the Church by Brigham Young, the General Authorities gave to this great leader during the 1947 Centennial one of the greatest outward demonstrations of loyalty ever offered to any Mormon leader. To remind our readers we here quote a few of their remarks.

In a ''Centennial Message'' from the First Presidency of the Church, we read:

''If Mormonism is able to endure unmodified until it reaches the third and fourth generation'', said Count Leo Tolstoy, ''it is destined to become the greatest power the world has ever known.''

''While the committees and participants are striving for the highest in artistry, let us ever keep in mind that the most worthy element in this Cen-

tennial will be a manifest desire on the part of their descendants **to emulate the virtues and spiritual aspirations that made the pioneers worthy of the tribute that the country now pays them. Only by adherence to these can a people or nation become great, and the destiny of the Church be fulfilled.''**

Words from President J. Reuben Clark:

''We are here to dedicate a shaft and base, hewn from the eternal granite hills of this mountain refuge of our fathers—a shaft to stand for all time solemnly to witness and to retestify of the honor, the respect and the love we hold for those founders, for their great achievements, and for their sterling virtues that were more unyielding and enduring than the granite from which this shaft is made.''

President Clark issued a challenge to the descendants of these early founders of the State:

''So we honor these men and women of iron will, of surpassing spirituality, of trusting, living, simple faith. They have done their work, they have earned their reward, which God is bestowing upon them. None can rob them of the fruits of their labors. They are secure.

''And now the natural, obvious question:

''What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith, their bravery, their courage; could we endure their hardships and suffering, make their sacrifices, bear up under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth?

''When we see what God hath wrought through them; when we count our blessings; when we see our children in peace and plenty and happiness, when we ponder upon our rights, our liberties, our free institutions; when we perceive the threats against all this rising on all sides, when we see the wolves, lean and hungry standing at the gate of the sheepfold, ready, eager to enter and destroy all that our civilization has built over the years, all that we cherish most and hold most dear—in home, in family, in worshiping Almighty God, shall we not here and now reverently vow to Him that sees and knows all, that, He willing, **we will tread the narrow path of patriotism and righteousness our fathers trod, we will fully keep and follow their simple faith, unpolluted, we will guard and preserve our freedom and its protecting institutions, we will transmit to our children and our children's children, the full priceless heritage that came to us; shall we not solemnly declare that to this end we dedicate our all, even to life itself? God grant this may be so.''**

Such evidently sincere praise, coming from the leaders, is most impressive. It tingles the blood in the veins of the faithful Saints, and of the descendants of the pioneers.

After listening to such ovations, one might justly ask, ''What made Brighame Young so great? What attributes and characteristics did he possess that enabled him to lead a people into the desert, and then make it blossom as a rose?'' In answer to these questions we will set forth the principles which directed his life from the time he became a member of the Church until his death.

To begin with, let it be remembered that Brigham Young led the Saints to Salt Lake Valley for their religion, and for no other reason. Or as the Des-

eret News editorially wrote July 24, 1947, under the heading, "What brought the pioneers to Utah?":

"Let it be forever remembered that the pioneers came here because of their religion and for no other reason. They came because they were determined above all else to worship the Lord in their own way, according to their rights under the United States Constitution. And when their neighbors, in a most un-American fashion, sought to deprive them of this constitutional right, they, placing God first in their lives, sacrificed comforts and worldly possessions, made a thousand mile journey, and conquered a desert as the price paid to exercise this privilege. * * *

"The coming (of the pioneers) to the mountains resulted from their complete adherence to the faith. They were willing to sacrifice even life itself for their religion. Therein is the secret of their success. * * *"

With this in mind let us further peruse the principles of the restored Gospel which motivated the life of Brigham Young, and the lives of the other pioneers.

President Young learned from Joseph Smith that, "It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was made a man like unto us. Yea, that God himself, the Father of us all, dwelt on an earth the same as Jesus did." With this knowledge firmly rooted in his character, he laid before the Saints the knowledge of the existence of God, and who he is, as taught him by the Prophet Joseph Smith. The following excerpts are taken from the teachings of Brigham Young on what is now known as the Adam-God doctrine. (J. of D., 1:50; Mill. Star., 15:769)

"My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son, Jesus Christ, has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.

"The question has been and is often asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct then Christians must believe that God is the Father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teaches that to our disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon the earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel,

the Ancient of Days, about whom holy men have written and spoken—**HE IS OUR FATHER AND OUR GOD**, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weeds did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when He took a tabernacle, it was begotten by His Father in Heaven, after the same manner as the tabernacles of Cain, Abel and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father and so on in succession.

"I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming, 'great is the mystery of Godliness', and tell nothing.

"It is true that the earth was organized by three distinct characters, namely, Elohim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son and Holy Ghost.

"Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, 'It is an immaterial substance!' What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in Heaven. Now, let us all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

"I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. * * *

"Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing."

Another principle of life and salvation revealed to Brigham Young by the Prophet was the principle of Plural or Celestial Marriage. So completely was he enveloped in this holy order of marriage, that it became synonymous with his life. History records that he himself had at least 19 wives, while his associate in the presidency, and bosom friend, Heber C. Kimball, had 45. So impregnated was his life and activities with this principle, that even

today, when the name, Brigham Young, is mentioned, it is immediately associated with polygamy. He not only practiced it, but urged its practice upon the Saints with such authority and power, that they became transgressors if they failed to embrace the law. So involved was his life in this principle, that even the Church today (though they have outlawed Celestial Marriage), during the recent 24th of July parade, represented Brigham Young in one of the floats, and beside him were numerous women.

As further proof of his faith in the principle, we quote from a few of his teachings. In regard to the meaning of the law, he said:

"**Joseph received a revelation on Celestion Marriage.** This doctrine was explained and many received it. **The people of God, therefore, have been commanded to take more wives** (in order to live the law of Celestial Marriage)." —J. of D., 16:166-7.

Explaining the parable of the talents, he said:

> **Now, where a man in this Church says, I don't 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 forward 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. —J. of D., 16:166.**

As to the purpose of the law, he thus explained:

> **"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 out of the Kingdom of God.—J. of D. 3:364-5.**

Also:

> **It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a Priest, yea even a God, like his Father in heaven. WITHOUT THE DOCTRINE THAT THIS REVELATION (Sec. 132) REVEALS, NO MAN ON EARTH COULD BE EXALTED TO BE A GOD.— Mill. Star Supp. 15, pp. 31-2.**

As to the necessity of observing the practice of this principle, President Young was very emphatic and immovable. At the dedication of the St. George Temple he told the people: "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 so, this Church cannot advance as God wishes for it to advance."

Also:

> **Now, if any of you will deny the plurality of wives, and continue to do so, I promise that YOU WILL BE DAMNED; and I will go still further to say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned. But the Saints who live their religion will be exalted.—Extracts from sermon of Brigham Young delivered at Provo, Utah.—J. of D., Vol. 3:264-266.**
>
> **The women are entitled to salvation if they live according to the word that is given to them, and if their husbands are good men, and they are obedient to them, they are entitled to certain blessings, that they cannot receive unless they are sealed to men who will be exalted.**
>
> **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.—J. of D., 16:166-7.

Well, ladies, just be reconciled to your condition, and if there is a principle here or elsewhere that wishes to over-ride the principle of celestial marriage, take heed to yourselves, for I can promise you one thing —if you ever had any faith in the gospel and in celestial marriage, and you renounce or disbelieve and deny this doctrine, you will be damned. I promise you that, no matter who it is. Now take heed to yourselves.—Des. News, August 24, 1872.

If stronger language be needed we quote further:

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.

As for any man's going into the celestial glory, or entering through the straight gate into the celestial world, there never will a man or woman go there, except they obey the celestial law (Plural Marriage) which gives them that privilege. I know it is the case, but some think that if Brother Brigham, Brother Heber, and others go there, they will take the rest with them, but I can tell you that they will not do it, for justice stands at the door and demands its claims, and though mercy stands pleading on the other side it cannot rob justice, for justice must have its demands, and will claim that which is its own, and mercy cannot claim that which is not its own, and neither can rob the other. By observing justice and mercy we can enter through the gates into the city and obtain that glory which we are all anticipating.—J. of D., 3:56.

You heard Brother Pratt state this morning, that a revelation would be read this afternoon which was given previous to Joseph's death. * * * The revelation will be read to you. The principle spoken upon by Brother Pratt this morning we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. * * *—Mill. Star Sup., Vol. 15.

Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it, and is that religion popular in heaven? It is the only popular religion there, for this is the religion of Abraham, and unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise.—J. of D., 9:322.

That President Young believed this principle should be lived even when laws were legislated against its practice, is well manifested by his example. He became a law-breaker in 1862 and remained such until the time of his death. He never questioned the right of the people to practice this law, under the "Rights of the Constitution". On the other hand, although he was Territorial Governor, appointed by the President of the United States for two terms, the second term appointment being made with the President having full knowledge of President Young's practicing and teaching polygamy, he always advised the Saints to sustain the law of the Lord against the law of the land, and his feelings went on record in regard to this when he said:

"The Lord gave a revelation through Joseph Smith, His servant (sec. 132), 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 in 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.

Also:

When Mr. Fillmore appointed me Governor of Utah, I proclaimed openly that my priesthood should govern and control that office. I am of the same mind today.

We have not yet received our election returns; but, should I be elected Governor of the State of Deseret, that office shall be sustained and controlled by the power of the eternal priesthood of the Son of God, or I will walk the office under my feet.

Hear it, both Saint and sinner, and send it to the uttermost parts of the earth, that whatever office I hold from any government on this earth shall honor the Government of Heaven, or I will not hold it.—J. of D., 10:42.

One startling phase of President Young's teachings are his prophecies regarding the apostasy of the Church. It is not our desire to belittle the Church, which we believe to be truly the restored Church of Jesus Christ, but his prophecies are so plain in regard to the falling away from the faith, and the condition of the Saints in the last days, that we feel impelled to print the following quotations:

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 (the leaders) are led by him. I am fearful they settle down in a state of self security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders did they know for themselves, by the revelations of Jesus that they are led in the right way.—D. of B. Young.

As before quoted:

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 so, this Church cannot advance as God wishes for it to advance.—Ded. of St. George Temple.

As further proof of his fear, he said: "Brethren, this Church will be led onto the very brink of hell by the leaders of this people, then God will send the one mighty and strong spoken of in the 85th section of the Doctrine & Covenants, to save and redeem this Church." —Address at Provo.

In regard to the world becoming friendly with the Church he said:

"There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive no more persecution from them because they are one with them. In such an event we might bid farewell to the Holy Priesthood, with all its blessings, privileges and aids to exaltations, principalities and powers in the eternities of the Gods."—J. of D., 10:32.

"When Mormonism finds favor with the wicked in this land it will have gone into the shade; but until the power of the Priesthood is gone, Mormonism will never become popular with the wicked."—J. of D., 4:38.

"When the spirit of persecution, the spirit of hatred, of wrath and malice ceases in this world against this people, it will be the time when this people have apostatized and joined hands with the wicked, and never until then." —D. of B. Y., 171-2.

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

His feelings in regard to the people keeping the laws of God against all other counsel is demonstrated when he said:

"If a Bishop or any other officer in this Church shall counsel the people to violate any of the laws of God, and to sustain and build up the kingdoms of the world, I will justify them, and the Lord will justify them in refusing to obey that counsel."—J. of D., 12:164.

In his last public address to the Saints, he said: "And with regard to the conduct of this people—If any angel should come here and speak his feelings as plainly as I do, I think he would say, 'O Latter-day Saints! Why don't you see, why don't you open your eyes and behold the great work resting upon you and that you have entered into? You are blind, you are stupid, you are in the dark, in the mist

and fog, wandering to and fro like a boat upon the water without sail, rudder or oar, and you know not whither you are going.''—Aug. 19, 1877.

From the foregoing treatise of the teachings of the Prophet Brigham Young we find that his greatness lay in the fact that eternal principles motivated his every action, and although he may have possessed human weaknesses, he placed them subservient to correct principles, and we agree with President Joseph F. Smith when he said: **''That he (President Young) has guided this people by the power of revelation from the time he became their leader until the present, and he has never failed in his duty or mission. HE HAS BEEN FAITHFUL BEFORE GOD, AND FAITHFUL TO THIS PEOPLE.''**

In conclusion let us devoutly pray that very soon the General Authorities will match their counsel with their example. And that it cannot be said of them, that publicly they counseled the Saints to emulate the example President Young set, while at the same time became the chief persecutors and prosecutors of those who had willingly and faithfully followed their counsel. And again for the enlightenment of the Saints: inasmuch as nearly all that President Young taught has now been outlawed by either the civil law or the law of the Church, would it be a fair question to ask, ''Which of the many teachings President Young and his associates promulgated does the Church want the Saints to emulate, as per their very inspiring and fervent counsel during the heat of the 1947 Centennial?''

RECOLLECTIONS OF THE PROPHET JOSEPH SMITH

(Juvenile Instructor, 27:490)

Sister Mary Ellen Kimball, of Salt Lake City, widow of Heber C. Kimball, born October 5, 1818, gives the following statement of the Prophet:

I first met the Prophet in the fall of 1843, at meeting, on the Temple grounds. I believed him to be a true Prophet of God, and have never had a doubt, but feel most positively daily. I heard him preach often, and was greatly gratified with his teaching.

I was never intimately acquainted with him, as our family lived five miles out of the city of Nauvoo, that is, my mother and step-father, Joseph Dunlap. But I spent a part of my time in the city at the house of Sister Clawson, mother of Bishop Hyrum Clawson.

The last time I saw the Prophet he was on his way to Carthage jail. Himself and Brother Hyrum were on horseback, also Brother John Taylor and Willard Richards. They stopped opposite Sister Clawson's house, at the house of Brother Rosecrans. We were on the porch. The streets of Nauvoo were narrow and we could hear every word he said. He asked for a drink of water. They all took a drink. Some few remarks passed between them which I do not remember.

After bidding goodbye, he said to Brother Rosecrans, ''If I never see you again, or if I never come back, remember that I love you.'' This went through me like electricity. I went into the house and threw myself on the bed and wept like a whipped child. And why this grief for a person I had never spoken to in my life? I could not tell. I knew he was a servant of God, and I could only think of the danger he was in and how deeply he felt it, for I could see he looked pale!

But what could I do but pour out my soul in fervent prayer to our Father that He would take him under His care and protect him as He had hitherto done; for in over 30 cases (over 50, in fact), he, the Prophet, had been liberated and set free—and why not this time? But his enemies had ripened in wickedness and he in goodness.

Elder Daniel Tyler, of Beaver, Utah, adds the following recollections of the

Prophet to what has already been related:

Soon after the Prophet's arrival in Commerce (afterwards Nauvoo) from Missouri prison, Brother Isaac Behunnin and myself made him a visit at his residence. His persecutions were the topic of conversation. He repeated many false, insistent and contradictory statements made by apostates, frightened members of the Church and outsiders. He also told us most of the officials, who would fain have taken his life when he was arrested, turned in his favor on forming his acquaintance. He laid the burden of the blame on false brethren. Among the officials he mentioned the names of Mr Tillery, jailer at Liberty, Clay County, Missouri. Tillery said to him in substance:

"Mr. Smith, you should not blame us for your incarceration. Had it not been for Sidney Rigdon's 'salt sermon' on the 4th of July, and Dr. Avard's testimony about Danites you would have been released long ago. In fact, you never would have been arrested."

As to the salt Sermon (Fourth of July oration) it was understood by the Saints at the time that the Prophet did not approve of it; and with regard to Sampson Avard's statements, they were known to have been made through malice, because the Prophet had condemned and exposed his wicked intentions. Those who testified through fear subsequently returned to the Church. Some of them weeping and expressing a willingness that the Lord would remove the stain they had brought upon themselves for swearing falsely to shield themselves from the threatened death if they said aught in the Prophet's favor.

One scene, as I was informed soon after it occurred, was particularly touching, and showed the goodness of the good man's heart. A man who had stood high in the Church while in Far West, was taken down with chills, or ague, and fever. While his mind and body were weak, disaffected parties soured his mind and persuaded him to leave the Saints and go with them. He gave some testimony against the Prophet.

While the Saints were settling in Commerce, having recovered from his illness, he moved from Missouri to Quincy, Illinois. There he went to work chopping cordwood to obtain means to take himself and family to Nauvoo, and a present to the injured man of God if, peradventure, he would forgive and permit him to return to the fold as a private member. He felt that there was salvation nowhere else for him and if that was denied him all was lost as far as he was concerned.

He started with a sorrowful heart and downcast look. While on the way the Lord told Brother Joseph he was coming. The Prophet looked out of the window and saw him coming up the street. As soon as he turned to open the gate the Prophet sprang up from his chair and ran to meet him in the yard, exclaiming, "O Brother—how glad I am to see you!" He caught him around the neck and both wept like children. Suffice to say that proper restitution was made and the fallen man again entered into the Church by the door, received his Priesthood again, went on several important missions, gathered with the Saints in Zion and died in full faith.

Several others returned, two of whose sorrow for their wrongdoing was so great that they refused, or could not be comforted, and both died partially insane. Others have lived and died without effort to return or hope for future happiness.

Let us, my young brothers and sisters, shun the evils of apostasy, bearing false witness and betraying any of the Lord's anointed into the hands of the wicked, lest our future be like theirs.

When the Prophet had ended telling how he had been treated, Brother Behunnin remarked: "If I should leave

this Church I would not do as those men have done; I would go to some remote place where Mormonism had never been heard, and settle down, no one would ever learn that I knew anything about it."

The great seer immediately replied: "Brother Behunnin, you don't know what you would do. Before you joined this Church you stood upon neutral ground. When the Gospel was preached, good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined the Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back onto it. Should you forsake the Master you enlisted to serve it will be by the instigation of the evil one, and you will follow his dictation and be his servant."

He emphasized the fact that a man or woman who had not taken sides either with Christ or Belial could maintain a neutral position, but when they enlisted under either the one or the other, they left the neutral ground forever.

Elder William Farrington Cahoon, of Salt Lake City, joined the Church in Kirtland in 1830, and without doubt is the oldest living member of the Church. Brother Cahoon met the Prophet Joseph for the first time in Kirtland, in the winter of 1830. This is his testimony of the Prophet:

My impressions after hearing Joseph bear his testimony of what he had seen was that he was a Prophet of the Most High God. That was my belief. It is the same today (1892).

I have seen the sick healed under his administrations in many instances. I have seen cripples healed immediately, and leap for joy after being administered to. I was present, and well remember a case of healing at Montrose, Iowa. One day, about 2 o'clock in the afternoon, I was down at Brother Fordham's to see if he was still alive (he being very low), and as I was going home I saw Brother Joseph, the Prophet, coming up from the river. He went immediately to the house of Brother Fordham, opened the door and went in. I, then, with two or three of the brethren, went back to Brother Fordham's immediately. The Prophet went to Brother Fordham's bedside and said, "You are very sick, Brother Fordham." But he could not speak; he made a little motion with his head. The Prophet then laid his hands upon the sick man's head, and said, "Brother Fordham, in the name of the Son of God, and the Holy Priesthood which I hold, be thou made well from this very moment."

In a few minutes the Prophet said, "Brother Fordham, get up and put on your clothes and go with me to visit some more sick people." And all saw the Prophet and Brother Fordham going off to another house together. I am willing to testify to this before God, and angels, and all men at any time.

Before I close my testimony concerning this good man, I wish to mention one circumstance which I never shall forget: I was called and ordained to act as a teacher to visit the families of the Saints. I got along very well till I found I was obliged to call and and pay a visit to the Prophet. Being young, only about seventeen years of age, I felt my weakness in visiting the Prophet and his family in the capacity as a teacher. I almost felt like shrinking from duty. Finally I went to his door and knocked, and in a minute the Prophet came to the door. I stood there trembling, and said to him:

"Brother Joseph, I have come to visit with you in the capacity of a teacher, if it is convenient with you."

He said, "Brother William, come right in, I am glad to see you; sit down in that chair and I will go and call my family in."

They soon came in and took seats. He then said, "Brother William, I submit myself and family in your hands", and then took his seat. "Now, Brother William", said he, "ask all the questions you feel like."

By this time all my fears and trembling had ceased, and I said, "Brother Joseph, are you trying to live your religion?"

He answered, "Yes."

I then said, "Do you pray in your family?"

He said, "Yes."

"Do you teach your family the principles of the Gospel?"

He replied, "Yes, I am trying to do it."

"Do you ask the blessing on the food?"

He answered, "Yes."

"Are you trying to live in peace and harmony with your family?"

He said that he was.

I then turned to Sister Emma, his life, and said, "Sister Emma, are you trying to live your religion? Do you teach your children to obey their parents? Do you try and teach them to pray?" She said she did.

I then turned to Joseph and said, "I am now through with my questions as a teacher; and now if you have any instructions to give, I shall be happy to receive them."

He said, "God bless you, Brother William; and if you are humble and faithful you shall have power to settle all difficulties that may come before you in the capacity of a teacher."

I then left my parting blessing upon him and his family, as a teacher, and took my departure.

From testimony of Andrew Workman:

* * *. A few days after this I was in Joseph's house; he was there, and several men were sitting on the fence. Joseph came out and spoke to us all. Pretty soon a man came up and said that a poor brother who lived out some distance from town had had his house burned down the night before. Nearly all the men said they felt sorry for the man. Joseph put his hand in his pocket, took out five dollars and said: "I feel sorry for this brother to the amount of five dollars; how much do you all feel sorry?"

THE PRAISE OF THE WORLD A SIGNAL FOR SORROW

It is no good sign for us to be beloved by the world, and to be spoken kindly of by the world, however pleasant it may be to us, and however much we may shrink from the opposite conditions of affairs, and dread its manifestation, and wish that it could be otherwise—and it is natural to human nature to shrink from these trials —nevertheless it is one of the worst signs for us as a people to be spoken well of by the world, and to be free from threatenings, from opposition, and from hatred.

It is not the true condition for the Church of Jesus Christ of Latter-day Saints to be in, to be petted by the world, to be fostered by the world, to be spoken well of by the world, to be welcomed by the world, to have favor showered upon it by the world, because we ought not to be of the world, God having chosen us out of the world.

Our true condition is that which we occupy today. I welcome it; I thank God for it; for the manifestations that I see around me concerning us, bear ample testimony to me that the Latter-day Saints are striving to keep the commandments of God; that they are doing the will of God, or this anger, these manifestations of hatred, this intense opposition, these groundless accusations would not have an existence against us. I say this is the condition that God has designed that we

should occupy, and instead of our feeling to dread it, to wish it were otherwise, to shrink from it, let us rather glory in it, thank God from the bottom of our hearts that we are connected with his work and have the privilege of taking part in such scenes as these —scenes in which our predecessors, who have gone to the rest of our God, have shared, in their day and generation. * * *

We hear about plural marriage, or polygamy as it is termed. That is merely a war cry. It is merely used because it is a popular catch-word, and they who use it know full well that they only use it in that form and for that purpose; but that is not the real thing at issue. There is something more than that, deeper than that, higher than that, broader than that; but it is not necessary to let it be known that they are aiming at that.

Polygamy, therefore, answers the purpose. It appeals to the ignorant; it excites the clergy; it stirs up the passions of the impure, and it inflames the hatred that is necessary to intensify this conflict. But if such a thing were possible that polygamy could be wiped out today, without wiping out our faith and **making us apostates,** and every man who has a plural wife was to put her away, it would not lessen the hatred of those who oppose this work—not one particle. Of course, if we became apostates we would be like the world, and we would be of the world. But I repeat, it is not polygamy; we know that.

We know that the fiercest persecution we have passed through in our experience was anterior to the practice of polygamy, and when polygamy was not a doctrine of this Church, when it was not a practice of any member of this Church. Therefore, the hatred that is entertained today against this work is not traceable to that doctrine nor to that practice. It is the organization of the Church of God upon the earth. It is the restoration of the Holy Priesthood. It is the authority by which man is bound to man, by the effective bond of union that has been so wonderfully manifest in the history of this people from the commencement until the present time. It is that which is hated. It is the gathering of the people together.

As General Clark said, who led the militia at Far West, when the brethren were prisoners, said he: "I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you. * * * My advice is that you become as other citizens lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

Unwittingly he told a great truth pregnant with meaning. That is really the great cause of hatred against this people. If you were to divide up and cease to listen to your Bishops, to your presiding authorities, to the Presidents of your Stakes, to the Apostles, to the Presidency of the Church, what is there about you that would excite opposition? What is there about you that would make you worthy of newspaper notice? As I have said, you would be like any other number of citizens who are not banded together by the ties of the everlasting covenant and of the Gospel.

Having had the truth, and having had the savor of righteousness, you would be like salt that had lost its savor, it would be good for nothing, fit for no other purpose but to be cast out and trodden under the feet of men. This figure of the Savior's in this revelation—and as He used it to His disciples—is a most forcible and comprehensive figure. There is no article in the world that is so utterly worthless as salt after it has lost its savor. You cannot use it for any purpose, and it

is good for nothing except to be trodden under the feet of men. And how truthfully it is exemplified in the history of this people.

When a man has lost the Spirit of God, become an apostate to the work of God, of what further use is he? He is good for nothing. He don't make even a good sectarian. And it would be so with us as a people if we were to lose the salt of the Spirit of God; we would be good for nothing.

—George Q. Cannon, J. of D., 24: 360, 1, 2.

On Persecution and Peace:

This warfare will not cease. "But", says one, "when this present excitement passes over, will we not have a time of peace?" God forbid that there should be peace on such terms as our enemies would have us make; for peace means surrendering the Kingdom of God; surrendering and giving up by the servants of God, that which they have undertaken to do, namely, to restore the reign of righteousness and truth upon the earth, the reign of God and of heaven.

Such peace as our enemies have in view, means the surrender of this upon our part: When we are ready to surrender these things then there will be peace, but it will be the peace of death, it will be the peace of hell, it will be the triumph of Satan, and the destruction of everything that is pure and holy, and godlike, upon the face of the earth.

Men say, "Let us compromise." This means the giving up of this principle for the sake of the world's favor. And when we commence giving up, where shall we stop? I want peace on no such terms as these. We have engaged in this warfare to build up the Kingdom of God upon the earth, let the consequences be what they may. They can only kill this body of ours; but let us fear Him who is able to destroy both soul and body in hell.

—Geo. Q. Cannon, J. of D., Vol. 24, p. 376. Provo, Sept. 2, 1883.

TOPICS OF THE TIMES

Are Slavery and Plural Marriage Twin Relics?

Now that slavery is destroyed, many preachers and others are looking about to see what they can attack next. Politicians have also been desirous to find something to talk about and attract attention. Utah is at distance, and her people are unpopular and have no vote for President of the United States, so it is thought to be a safe business to attack that Territory. The 'Mormons" have too good a country, so many peoule think, and they have had the control of it too long. Some of them also marry plural wives. "Now", say the preachers, "we all know that is very wrong.

"It is true that in the Bible we read about Abraham, Jacob, Moses and other holy men, with whom God talked, having more than one wife; and in the New Testament we read that Jesus calls himself 'the root and the offspring of David', as though He were proud of being a descendant of a man who had plural wives; still those were the dark and barbarous ages. We live now in a different day. We are civilized, and men must have only one wife apiece."

"Yes", say the politicians, "we agree with you. It is very shocking to us that these Mormons will marry women. **However many women we have, we are careful not to marry more than one each. What right have they to marry more than we do?** Especially, as we have made a law which says that no man in the Territories shall marry more than one wife. When we go to church we sing the psalms of David. who was the husband of many wives; but then if he lived now, he would know better and would have only one wife. And while it is true that you, ministers, pray that we may go to the New Jerusalem, the holy city, after we

die, and the New Testament says that that city has twelve gates and that on the gates are the names of the twelve sons of Jacob who were born in plural marriage yet we live in a purer and better age and have a higher civilization. Oh, it is simply horrible for these Mormons to call this religion, and quote the Bible to support it; we cannot have any such religion as that."

So the preachers and the politicians unite. The "Mormons" must shape their religion to suit them, or they threaten them with vengeance.

"Cannot you see", they say, "that we have lots of religion, and yet marriage is not a part of it? What stupid people you Mormons must be, to make such a fuss over marriage! Now, come, be sensible and obey the law. We have made a law which will punish every man who marries more than one wife, and every woman who will be married to a man who has a wife already. But if you have only one wife apiece, or no wife, and have other women, as many of us have, we will not punish that. It is your marriages that we punish; they must be stopped."

In 1856, the Republican party made a platform. One of its planks declared that "slavery and polygamy were twin relics of barbarism." These names jingled well together. And there are many who take pleasure in still shaking them to hear the sound. Slavery is dead. No longer are men and women sold as slaves. * * * Slavery being destroyed, many think the job of killing, what is called, the other twin, ought to be completed. This is thought to be a small matter to do. A power that destroyed slavery which prevailed in so many populous States, ought to be able, these people think, to destroy polygamy.

A great many persons who are friendly to the Latter-day Saints, say it will be destroyed. They say so, because of what they have seen done with slavery. They say there is no help for it, plural marriage must go; the nation is aroused; public sentiment is all powerful, and it is against it, and there is no use to resist it.

We say so, too, if God does not sustain it, what can two hundred thousand Latter-day Saints do, in their own strength, against a people who number fifty millions? If they were permitted, they could pass over us like a great wave and bury us out of sight. But when did God ever forget to keep a promise?

It is a terrible blunder to put the patriarchal marriage of the Latter-day Saints side by side with slavery, and call them twins. They are not in the least related. In fact, there is no family likeness between them. Slavery takes freedom from men and women; but plural marriage enlarges liberty and relieves many women from bondage. As it has prevailed in Utah, every woman could be married who desired. But in States where women outnumber the men they are compelled to live as old maids. Some will not do that, so they live with men without being married to them.

There are many places where there are thousands of women more than there are men. These are kept by law from marrying, because not only are they more numerous than the men, but many of the men will not marry, and this lessens still more the opportunities of the women to marry. The result is, there is a large amount of secret vice and wrongdoing, and the land is being cursed by the sins of the people.

The Edmunds bill is made law to bring Utah into the same condition as other places. A man may commit adultery in Washington City, and Congress has passed no law to punish him; but he cannot marry two wives. That, Congress has made a crime. So also in Utah.

Now, laws of this kind, we think, promote crime. They curtail freedom. They deprive women of rights which they should have. Every woman ought to have the right to be a wife, if she

so desires. She ought not to be forced to marry; neither would it be proper to force men to marry. But suppose a portion of the men in a community, a Territory or a State should decline to marry, is it right that the women of that community, Territory or State should, on that account, be deprived of the privilege of marrying? When they are thus deprived by law of their liberties are curtailed.

We say, then, that plural marriage gives women their natural rights. It is not a twin relic, with slavery, of barbarism. On the contrary, a system which cuts off any portion of either sex from marriage, is twin slavery. Both deprive people of rights given unto them by their Creator. The Lord did not send some women into the world to be married and some not to be married—some to be wives, and others to be old maids, or worse, because man's laws prevent them from being wives. That is very plain. All our readers can understand that. Especially is it plain when God gives a commandment to His people, men and women, to marry. This He has done.

The Edmunds law says they must not obey that command; if you do you will be put into prison. They who passed that law say: "We do not believe God has given you such a command; but, whether He did or not, you must obey our laws; for we shall destroy your plural marriages."

Thus the Latter-day Saints are in this position:

The law of God says that all unto whom this law of patriarchal marriage is revealed must obey the same.

The Edmunds law says, they must not obey it.

The law of God says if they abide not the covenant embodied in it, then are they damned.

The Edmunds law says if they do abide in it, they must be fined and go to prison.

The law of God says, obedience in this direction will be followed by blessings, honor, eternal glory and exaltation.

The Edmunds laws says, it will follow by fine, disgrace, the loss of favor and severe punishment.

The law of God says, without entering into this covenant man cannot become a God.

The Edmunds law says, by entering into it man shall become a criminal.

The Lord's word is to the effect that through this law eternity is peopled.

Senator Edmunds' word is that it is a relic of barbarism.

Both these laws are plain; both are strong and binding. But one is opposed to the other. Both, therefore, cannot be obeyed at the same time. It is the Lord on the one hand, and the President and Congress of the United States on the other. **Which authority is the most binding and carries the most weight?** One thing is sure—the law of Congress can only reach men in this life. There is a limit to its power. When death steps in and serves his writ of habeas corpus even Congress has to yield to it, and the Edmunds law ceases to operate, not so much perhaps for want of disposition to enforce it, on the part of its framers, as for want of power. Not so with the law of patriarchal marriage. At that time it will have entire validity and be in full force. No one, when that writ is served upon him, will place much confidence in the Republican platform, or think its statement that plural marriage is a relic of barbarism of much saving effect. Patriarchal marriage will not be so unpopular there as it is here. Public opinion here at the present time, we are told, is against it, and therefore it must go down. But, fortunately for some of us, public opinion there is in favor of it, and it will be no discredit to have obeyed it.—Juvenile Instructor, Vol. 17:163-4. George Q. Cannon, Editor.

TRUTH

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

VOL. 15. OCTOBER, 1949 NO. 5.

The Church and Civil Law

(In recent months we have been pressed with several questions regarding the relation between the Church and civil law, as well as to define the early position of the Church relative to submission to the laws of the land when such laws interfere with freedom of religious thought and action. In order to answer these questions, and to place before the people the will of the Lord on the subject, we will make a few observations on this point, contrasting the early teachings with the position assumed at the present time. We think it safe to conclude that the policy of the Church, while under the leadership of its founders and early sponsors properly expressed the law and will of heaven. The following article was offered editorially August 1, 1935, in the first volume of Truth. We felt then, and feel now that it fully answers the questions involved, according to the law of God.—Editor.)

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

"George Q. Cannon (1st Counselor to President Woodruff) followed with a discourse in justification of the action taken by President Woodruff. The justification was based upon two considerations: First, when a commandment is given to the children of men and they are effectively hindered by their enemies in carrying out that commandment, then it is for God to accept their offering and to require that work at their hands no more. Second, the authority which gives a commandment has the right and power to revoke it.

"The first ground of justification is illustrated by a passage in a revela-

"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."

tion given to the Church through Joseph Smith the Prophet, 19th of January, 1841, concerning the commandments which the Lord had given to His people to build a City and a Temple to His name in Jackson County, Missouri, but who had been hindered by their enemies in carrying out this commandment. The passage is as follows:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men, to do a work unto My name and those sons of men go with all their might, and with all they have, to perform that work and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men, but to accept their offerings. And the iniquity and transgression of My holy laws and commandments, I will visit upon the heads of those who hinder My work, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God.

"'It is on this basis',' remarked Elder Cannon in his discourse, 'that President Woodruff has felt himself justified in issuing this Manifesto.'"

(The reader will note the speaker at that time made no claim that President Woodruff was guided by a revelation from God when he signed the Manifesto, as inferred in the speech of President Woodruff in 1891.)

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

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

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

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

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

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

"We believe that religion is instituted of God and that man are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective

governments in which they reside while protected in their inherent and inalienable rights by the laws of such governments. * * *

"We believe that rulers, states and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief. * * *"

Here, as indicated above, the Prophet claimed it to be the duty of the Saints to uphold the laws of the respective governments only **"while protected in their inherent rights"** "by such laws" and that the lawmakers **"are bound to enact laws for the protection of all citizens in the free exercise of their religious belief."** Indeed this principle but reflects the ruling of heaven from the dawn of time—it involves man's free agency, over which the greatest of all battles was fought before this world was formed. The principle was sustained as fundamental by the early patriots. Thomas Jefferson contended:

"The rights of conscience we never submitted, we could not submit: We are answerable for them to our God." Blackstone, too, so held. Said he: "If ever the laws of God and men are at variance the former are to be obeyed in derogation of the latter." The late Dr. James E. Talmage, a staunch defender of the Manifesto, stated, (See Articles of Faith, by Talmage p. 398):

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

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

"Let no man break the laws of the land (for he that keepeth the laws of God hath no need to break the laws of the land;

"Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."

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

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them:

"And that law of the land **which is constitutional,** supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me:

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law **which is the constitutional law of the land;**

"And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law (constitutional law) also makes you free;

"Nevertheless, when the wicked rule the people mourn;

"Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; (not wicked men

and unwise men who may be lawmakers) otherwise whatsoever is less than these cometh of evil."

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

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

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

Senator George G. Vest stated:

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

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

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

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

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

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

eleven children born after the Manifesto, by five mothers.—Gospel Problems, p. 80.

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

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

"All the Presidents of the Church with their counselors, and all the apostles, * * * who have left a written testimony, born in the name of Jesus Christ, or under civil oath; and all who have declared, 'Thus saith the Lord', down to and including President Joseph F. Smith, have solemnly declared in the name of their God, that the laws enacted by Congress against the practice of plural marriage were of evil, and unconstitutional."

(For an extended review of this question see above book, p. 166 et. seq.)

To take any other view than the above is an acknowledgment of weakness in the Gospel structure. Suppose the lawmakers should create a State Religion—it has been done in Europe and should declare baptism by sprinkling to be the legal mode, making other methods a crime, would the Saints of the Most High be justified in "obeying the laws of the land?" Suppose the State should prohibit the reading of the Bible or the administering of the Sacrament of the Lord's Supper, would we, because of the Twelfth Article of Faith, be expected to abide such wicked pronouncements? And yet such laws would be no more unjust and brutal than the laws enacted against the Latter-day Saints, prohibiting the living of the Patriarchal order of marriage, the principle of marriage on which complete salvation and the highest exaltation are based. The Church, notwithstanding the declaration of its present leaders, has never adhered to the policy of obeying "the laws of the land" regardless; indeed it does not now do so. In some European countries today, Mormon missionaries, in defiance of law, hold clandestine meetings and take converts out under cover of darkness to baptize them. It is held—and properly so—that the honest in heart who are seeking light and truth, cannot be prevented from doing so by inhuman and unrighteous laws, though this contention is diametrically opposed to the theory supported by the present Church leaders, that all laws should be religiously adhered to, whether good or bad.

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

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

"If lawmakers have a mind to violate their oath, break their covenants and their faith with the people, and depart from the provisions of the Constitution, where is the law, human or divine, which binds me, as an individual to outwardly and openly proclaim my acceptance of their acts? I firmly believe that the only way in which we can be sustained in regard to these matters by God our Heavenly Father, is by following the illustrious examples we find in Holy Writ (Daniel and the three Hebrew Saints); and while we regret and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God, for He has commanded us to do so; and at the same time He has declared that in obeying the

laws which He has given us, we will not necessarily break the constitutional laws of the land. * * * We intend to be law-abiding so far as the constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God, like men.

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

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

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

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

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

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

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

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

We will now briefly notice the main point relied on in justification of the Manifesto; that which pertains to re-

leasing men from a work when hindered, as set forth in D. & C., Sec. 124.

In a revelation to Joseph Smith and six other elders in September, 1832, the Lord outlined the building of a City and a Temple. The City was to be built through the "gathering of the Saints beginning at this place (Missouri), even the place of the temple, which temple shall be reared in this generation." The Saints as a body were weak in faith; they had failed in their attempt to live the Order of Enoch, and in many ways had fallen short in the discharge of their duties. In consequence of this the Lord permitted their enemy to drive them from the borders of Missouri. In this scattered condition, robbed and peeled as they were, it could not be expected that they would proceed with their work in building the City and Temple, especially in a district that had been entirely evacuated by the Saints. Subsequently the Lord temporarily released the Saints from this work revealing such release through the Prophet as recorded in D. & C., 124: 49-53, and as quoted above. Closing such release the Lord said:

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

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

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

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

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

The Lord had previously said, "I have not revoked this law (of plural marriage), nor will I, for it is everlast-

ing, and those who will enter into my glory must obey the conditions thereof." Then if it is necessary in order to enter into the Celestial glory of God, to live a certain law, it would be an indefensible act on the part of the Lord to deny those of His people, who are faithful and willing, the right to live a law necessary to their exaltation.

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

Should it be contended that the case of Abraham H. Cannon was an isolated one and should not be cited as a proof that plural marriage were numerously performed after the Manifesto, we have but to call attention to the news items as late as twenty years after the Manifesto was issued. The issue of the Salt Lake Tribune for April 25, 1910, gave the names of ninety-eight members of the Church who entered the practice of polygamy since the Manifesto. Among these were many leading Church of Civil officials, six of them being members of the Quorum of Twelve! These, no doubt, were only a fraction of those actually entering that principle. Some of these breathren are still living in the plural relationship and are serving the Church in responsible positions.

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

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

But the Lord further said through His Prophet:

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

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

PLURAL MARRIAGE — THE MORMON MARRIAGE SYSTEM

(Parts I and II of the articles of Elder B. H. Roberts, extracted from Contributor, Vol. 6, have appeared in the preceding number of TRUTH. In the following chapter the writer confines his argument, in the main, to New Testament support of the principle of Plural Marriage. This chapter will be followed by a recital of legislative efforts to suppress the practice,—Editor.)

PART III

New Testament Does Not Condemn Polygamy

It may be said that all our arguments in defense of plural marriage are drawn from the Old Testment, and that Jesus Christ introduced a new dispensation, in which polygamy was abolished, and monogamy set up instead; and that the saints cannot justify the practice of polygamy by quoting the writings of Moses and the Prophets in its support. This is the answer made by some of our opponents to the arguments set forth in the foregoing articles, and it is supposed that this peculiar assumption demolishes the force of all we have said. Let not the world, however, mistake the position the Latter-day Saints have taken upon this question.

It is not because the Lord approved of the polygamy of Abraham, David, and many other judges, leaders, and kings of Israel that the Saints believe in and practice celestial marriage now. It is not because the Lord gave King David his plurality of wives that the Saints take theirs. It is not because God owned and blessed the issue of polygamists or that He gave to ancient Israel laws which, if obeyed, would enforce the practice of polygamy, that the Saints in Utah practice a plurality of wives. But it is because God, in this age, in which we live—to accomplish His own wise purposes—gave, on the twelfth of July, 1843 (1), a revelation to the Church of Jesus Christ of Latter-day Saints, through the Prophet Joseph Smith, commanding them, on pain of coming under condemnation before Him, to practice this principle of plural marriage. (See Doc. & Cov., sec. 132). Our references to past events, as recorded in Holy Writ, are merely to prove that God at one time did sustain men in practicing polygamy by bestowing peculiar blessings and promises upon them; and, as proven in the preceding number, did, in various ways, set his seal of approval to this institution; and let it be borne in mind that God is the same yesterday today and forever.

Paul tells us, "For whatsoever things were written aforetime were written for our learning"; and from that which was "written aforetime", we have proven that plurality of wives as practiced by the ancient patriarchs and prophets was righteous in the eyes of God—must be so, for He has given indisputable evidence of His approval of it, and that which He approved must be holy: "Thou (God) are of purer eyes than to behold evil, and canst not look upon iniquity." (Hab. 1:13.) Having seen that polygamy was right, proper and virtuous in the days of the ancient Saints and Prophets, through what mysterious changes have we passed that it now becomes vile, corrupt, licentious, ungodly and withal threatens the purity of the family and the posterity of the State? "When God permits a thing", says the learned historian Grotius, "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." Accepting this proposition as self evident, we con-

(1) While the revelation in its present form was first reduced to writing July 12, 1843, as stated by Elder Roberts, the revelation was actually given according to the testimony of the late President Joseph F. Smith as early as 1831. (See Historical Record, p. 219).

clude that since God permitted, and even more than permitted, polygamy —therefore polygamy "is not evil in its own nature."

A kind of vague idea exists in modern minds that polygamy is an institution of the carnal law given to Israel under Moses—or rather was permitted under the Mosaic law; but only those assume this who have not thoroughly examined the subject. Polygamy was not introduced when the Mosaic law was given—it was practiced by the righteous patriarchs prior to that time. Moreover, Paul says: "And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8).

Again: "For unto us was the Gospel preached as well as unto them (ancient Israel—see preceding verse and chapter), but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4:2). From this we learn that the Gospel was preached in the days of Abraham. It was also preached unto Israel whom Moses led out of Egypt. The law of carnal commandments was added to it because of transgression. (Read Gal. 3:8), in connection with verses 19, 23 to 26.)

The question may arise what was this gospel that was preached unto Abraham and ancient Israel? Why, as we understand it, there is but one Gospel, and that is the same in all ages of the world—the Scriptures call it "the everlasting Gospel". It is redemption to the human family from the consequences of Adam's transgression, through the suffering, death, blood, and resurrection of Jesus Christ; by which is brought about the resurrection of all men. It is salvation from the consequences of our own individual transgression through faith in Christ and obedience to Him—this is the Gospel that was preached to Abraham and ancient Israel and side by side with it was the practice of polygamy, so that we may conclude that polygamy was permitted in a Gospel dispensation as well as under the carnal law.

Neither did Jesus ever abolish polygamy and set up monogamy in its stead; if He did the writers of the New Testament have been woefully neglectful in recording the important change, for no one word respecting such a thing appears in the New Testament—no, not so much even as a reproof to the many polygamists by whom they must have been continually surrounded. (1) "But", says one, "did

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(1) According to the position assumed by the early "Mormon" Church leaders and which finds strong support among the thinking classes of the world there is additional good reason why no condemnation of plural marriage fell from the lips of Jesus Christ or his apostles. That reason was the principle being a part of the divine plan, Christ himself, with at least, some of his Apostles, lived the same. Jesus could not avoid living every law, which he revealed for the salvation of man.

"Jesus Christ", said the late President Joseph F. Smith, "never omitted the fulfillment of a single law that God has made known for the salation of the children of men. It would not have done for him to come and obeyed one law and neglected or rejected another. He could not consistently do that and then say to mankind, 'Follow me.'" (Marriage, Ballard-Jenson, p. 88).

Commenting on this phase of the subject, Elder Orson Pratt said in 1853: "The psalmist David prophesied 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 (about the year 1500); 'All thy garments smell of myrrh and aloes, and cassia when thou comest out of the ivory palace where they have made thee glad. KINGS' DAUGHTERS WERE AMONG THY HONORABLE WIVES: upon thy right hand did stand the queen in a vesture of gold.' * * * King James' translators were not willing that this passage should have a literal translation, according to the former English rendering, lest it should give countenance to polygamy; therefore they altered the translation to HONORABLE WOMEN instead of WIVES." (Seer 1: 160).

Elder Jedediah M. Grant, counselor to Presi-

not Jesus say, when speaking of a man and his wife, 'they twain shall be one flesh?'' It is true that some of the Jews came to Jesus, and made inquiry: ''Is it lawful for a man to put away his wife for every cause?'' In answering this question the Master said: ''Have ye not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave unto his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What, therefore, God hath joined together let no man put asunder.'' (Matt. 19:3-6).

It will be observed that the subject of discourse throughout is not, is it lawful for a man to take one wife to another, or for a man to take more wives than one, but ''Is it lawful for a man to put away his wife for every cause?'' And in answering that question Jesus sought to impress upon their minds that a man and his wife were one flesh—God had joined them together, and no man was to put them asunder. When the Jews quoted the law of Moses concerning divorce, Jesus told them because of the hardness of their hearts Moses permitted divorce, but from the beginning it was not so, and explained further, that he who put away his wife, save for the cause of fornication, and married another, committed adultery, and whosoever married the divorced wife under the above circumstances committed adultery also; but let it be remembered that putting away one wife for some frivolous cause and then marrying another as the custom of some is today by no means describes the circumstance of a man marrying two wives at once, or of taking one wife to another; the passage condemns in no doubtful manner the vile custom of divorce for frivilous causes—but polygamy is not alluded to even in the remotest manner. The only comfort this passage in Matthew can afford the opponents of polygamy is, the word ''wife'', singular, is used instead of ''wives'', plural, and they twain shall be one flesh'' instead of an expression denoting more than twain being one flesh; but this can be of no importance since Jesus was addressing a people among whom monogamy and polygamy was practiced, therefore the use of these words in the singular number cannot be regarded as signficant.

Then, with a great deal of assurance, the following passage is quoted: ''A bishop must be blameless, the husband of one wife.'' (I Tim., 3:2). The opponents of polygamy say this means a bishop must have one wife only. Even if this rendering of the passage be allowed, it is not a general law against polygamy. If it was the design of the apostle in this passage to condemn the practice of a plurality of wives, why is it that he did not make the prohibition of the practice general? Why merely say the bishop shall have only one wife, and leave us to infer that the laymen and higher church officials are at liberty to have more than one wife? Again, this construction of the passage reveals this: It must have been the custom of the Christians in the days of Paul to practice polygamy, or why did he write saying, the bishop must have only one wife, if the Christians did not practice polygamy at

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dent Brigham Young, quotes from Celsus, one of the early heathen philosophers and physicians who wrote much during the first century on theology. His works were burned by the Catholics who were shocked because of their alleged impiety. Speaking on the subject of Christ and his apostles and their belief, Celsus is quoted as saying: "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. After Jesus went from this stage of action, the apostles followed the example of their Master. * * *

"The grand reason", continues Elder Grant, "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 philosophers who rose 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).

all? Surely this construction of the passage proves too much for the opponents of polygamy.

But this is a strained, unnatural rendering of the passage to make it condemn plurality of wives. It means, and means only, that a bishop should be a married man. Else, as presiding in a community, having under his watch-care many who have families, how shall he be able to counsel and instruct them, he being a man without experience in managing a family? This view, moreover, is supported by the context, wherein Paul remarks that a bishop must be "one that ruleth well his own house, having his children in subjection with all gravity; for, if a man know not how to rule well his own house, how shall he take care of the church of God?" (5:4, 5.) This passage, then, like the other just disposed of from Matthew, has no reference to the subject of polygamy.

Is it not strange that modern Christians will so vehemently assert that polygamy is condemned by the New Testament? And when you give all attention, listening to their arguments, you find, to paraphrase a speech from the Merchant of Venice, **"They speak an infinite deal of nothing: their reasons are as two grains of wheat in two bushels of chaff; you shall seek all day ere you find them; and when you have them, they are not worth the search"**; for one is a discourse on the evils of divorce, instead of polygamy, to which no allusion is made, neither directly or indirectly; the other, instead of condemning polygamy, suggests that a bishop should be a married man.

It will not be amiss here to ask: If a plurality of wives is truly and indeed wrong, why is it that no plain, positive condemnation of the practice is to be found in the writings of Moses, the Prophets or the Apostles and disciples of Christ? And that no such condemnation exists in the writings of these Scripture-makers, is evident from the fact that the opponents of polygamy in arguing against it quote Scripture that does not in the slightest manner allude to the subject.

Let it be remembered, too, that these writers of Scripture were under great obligation to proclaim against the iniquity of the people. The Lord said unto Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth and give them warning from me: when I say unto the wicked Thou shalt surely die, and thou givest him not warning, * * * the same wicked man shall die in his iniquity, but his blood will I require at thine hand." (Ezek. 3:17, 18.) So Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgressions, and the house of Jacob their sins." (Isa. 58:1.)

If plurality of wives is wrong, how very unfaithfully have the prophets performed the duty imposed upon them, for not one word have they left on record in condemnation of it, and still the practice of polygamy was common in Israel. But there was John, the forerunner of Christ, who was especially sent to preach repentance, surely he will denounce polygamy, for he was a bold, fearless man, bent only on accomplishing the mission whereto he had been appointed, he lacked not courage to inveigh against iniquity that his Master had bid him condemn, no matter how venerable or respectable it had become through custom, but John is silent.

So the Apostles of Christ: they are men after the same stamp as John; and in no ambiguous terms they condemned every species of evil, every kind of illicit commerce between the sexes—but not one word against plurality of wives; on the contrary, those who practiced this form of marriage are held up as patterns of faith and integrity to the infant church.

It cannot be possible that God, who is of purer eyes than we are, would suffer any sin—especially of the magnitude that polygamy is esteemed to

be—to exist for ages uncensured. In addition then, to the evidences of God's approval of polygamy already enumerated we may add the evidence of non-condemnation.

From what has been said it will appear that the Latter-day Saints have an abundance of evidence drawn from the Scriptures to confirm their faith in the divinity of the revelation received by Joseph Smith commanding the Saints under proper regulations to practice plurality of wives. But why was such a commandment given? What is the good to be obtained by renewing this old system of marriage practiced by the Patriarchs? It would doubtless be answer enough to say, God has commanded it; trust Him, for He will require nothing but what will result in good. But there are reasons that will commend plurality of wives as practiced by the Latter-day Saints to those who will listen to them, and weigh them carefully, and who will not allow their minds to become befogged by the driveling sentimentalism so often urged against it, and which is occasionally mistaken for sound argument. It is a doctrine accepted by the Saints, and abundantly evidenced by the Scriptures, that man's spirit had an existence prior to his natural birth, and that God is the father of those spirits. It will be remembered that the whole Christian world believes in a contention which took place in heaven—that Lucifer rebelled against "heaven's matchless King", and with him drew away one-third of the host of heaven, and they became the devil and his angels. The rest of the spirits who kept their first estate are permitted to come and take bodies on this earth that they might become acquainted with good and evil and through the experience they gain here be prepared to make greater advancement in the eternities that stretch out before them. We said this doctrine is abundantly evidenced by the Scriptures, but we shall not stop to argue the matter here, as it is sufficient for our purpose to merely make the statement.

Before connecting this matter with the reason God had for commanding plurality of wives, it will be necessary to make another statement: that the tendency of the world morally is downward, cannot be denied. Especially in regard to the relationship between the sexes. We are aware that some ministers of the Gospel, and a few writers boast to the contrary, telling us of the exalted station assigned to women in this age, and of the comparative purity of this generation! The facts, however, do not bear out the assumption. And also Hypocrisy has increased his cunning, still in vain he seeks to cover up the horrid moral deformity of the times. This is another matter that needs no discussion; with those at all acquainted with the world, either by actual contact with it or through the medium of the press, the statement is self-evident—a PRIMA FACIE case. (1) It was because of sexual corruption, doubtless, that God in the days of Noah destroyed mankind by the flood. For He "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." He knew that children born unto such characters would partake of the evil natures of their parents in whose footsteps they would walk, and only grow up to manhood to curse God and increase the wickedness of the race. In justice, then, to those pure spirits that were still to tabernacle in the flesh,

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(1) Thomas Parran, M. D., for ten years chief of the Division of Venereal Diseases, of the U. S. Public Health Service, speaking of the one disease, Syphilis, characterized it as "A plague that disables half a million Americans a year; a plague that does a hundred times as much damage as the dreaded infantile paralysis; a plague that is wrecking lives, shattering homes and filling institutions all over the land with its insane, blind, feeble-minded or unemployable victims. It bids fair to become the greatest American disease." The disease, the eminent Doctor says, "is responsible for more than 10 per cent of all insanity, 18 per cent of all diseases of the heart and blood vessels, for many of the stillbirths and the deaths of babies in the first weeks of life." —Readers Digest, July, 1936.

God could not permit them to come through such an evil parentage to inherit the weaknesses of their fathers which would drag them down to death and hell—so the floods were sent, and mankind destroyed, except righteous Noah and his family.

We have said that the spirits of men exist before they inhabit bodies on the earth, and that God is their father; Paul says, "We have had fathers of our flesh which corrected us and we gave them reverence: Shall we not much rather be in subjection to the father of Spirits and live?" (Heb. 12:9.)

Many of the most noble of these spirits has God held in reserve to come upon the earth in these last days to accomplish a mighty work. Through what parentage shall they come? Shall the drunkard, or the debauchee beget the bodies their spirits shall inhabit? Shall their mothers be belles of fashion, who, in order to revel in the amusements of modern society, have rendered themselves incapable of giving birth to a healthy, robust progeny; and who no longer desire, neither are they fit to become mothers? We answer directly, that it is not through such a parentage that those noble spirits will come; because they would be loaded down with the diseases, lusts, and imbecility of their parentage. Therefore, God has given a law to his people, which, if obeyed in righteousness, will afford a better fatherhood and motherhood to those spirits than is now known to the world. We refer, of course, to the law of celestial marriage, revealed to the Latter-day Saints, and it will accomplish all we claim for it.

Having seen that God is the father of the Spirits of all men—beyond all questioning He has a parental solicitude for the welfare of his offspring, and will be desirous that good men—men perfect in their generations should become the earthly parents of these spirits that are His children; and for the reason that good men might become the fathers of a numerous posterity, He has revealed this doctrine of plurality of wives. Let it be remembered here that the practice of this principle is confined to the good among the Latter-day Saints. The drunkard, blasphemer, libertine, debauchee, and ungodly sinner cannot go into the temples of God, and enter into these holy associations. The gates are not open to every one, but to those only who are worthy, and who will lead their sons and daughters in paths of rectitude, and teach them in their youth to prize, above all things else on earth, their chastity and virtue.

We cannot do better, perhaps, than to insert here two or three paragraphs from a lecture delivered by Dr. Romania B. Pratt to the ladies of Salt Lake City. These extracts were published in the "Woman's Exponent":

"The duties and requirements of a **woman, fulfilling her sphere of motherhood, absolutely demand certain periods of continence, which, if not granted her through thoughtful solicitude for her welfare by her husband or herself assumed, by virtue of the dignity of womanhood, or by the divine right of free agency, the principle of her life** and health is encroached upon, and she **is forced to perform her ever increasing labors and duties with a decreasing store of vitality.**"

Upon the observance of this law of nature, so neatly stated in the foregoing, depends the health of the mother and the welfare of the offspring, and plural marriage favors its fulfillment more than monogamy.

The Doctor continues:

"There is nothing in the economy or requirements of man's life which require this abstinence beyond the temperate limit of his powers of vitality, and this to me is a proof unanswerable and PRIMA FACIE on the spheres of manhood and womanhood, of the divinity, and I believe is a necessity for the salvation of the human race, of

the truth and divine origin of the principle of plural marriage.

"With this principle—universal but limited, and governed by laws of marriage inhibiting sensuality and selfishness, insuring to the wife the literal fulfillment of that part of the marriage ceremony which provides that she shall be 'nourished and cherished and provided for', and the children be hygienically and physiologically clothed and fed, and properly educated, the solution of the growing social evil would be found. Every woman would be what every true woman's happiness depends upon—a happy wife and mother, queen over her own increasing posterity, and men, honored patriarchs, which are divine rights of both, given by God as a law unto man on earth and throughout all eternity.

"Were this the order of the world, abortions, foeticides, infanticides, seductions, rapes and divorces would be relics of the barbarous age, while intelligence, light, peace and good will and love would be the motor forces of the world; in short, the Millennium would have come."

(To be continued)

REFLECTIONS ON THE MANIFESTO

(Submitted)

There is one feature of this persecution from the United States Government, and the consequent Manifesto recently issued by the Presidency of the Church, which has received some laughing comment from numbers of people, but only once or twice have I heard the matter spoken of in the grave and serious manner which it assuredly deserves.

I have not the statistics of this territory beside me at this moment, but it is a well known fact that there is a preponderance of females over the male population of Territory of Utah. Now, just add to that fact, the number of miners, roughs, adventurers and dissolute men generally which have entered into the count, then remember that as a people we have rarely among us a young man over the age of twenty-six unmarried, and there is something in the matter to set our girls, their mothers and fathers to thinking.

Go into any settlement of this territory, visit the meetings, the places of amusement, parties, theatres, or any like gathering, and you will at once notice the great preponderance of girls over boys, young women over young men. Then, subtract, if you are acquainted with the people present, the young men who are not as respectable as they might be, those whom you would object to have your own daughter or sister marry, and the result is something startling. It may well cause you to ask where are all these nice and really beautiful young women going to find husbands and homes?

Heretofore there has rarely been seen among us such a thing as an old maid; but wait ten years! If the present order of things prevail here then that does now, you will find some of these girls whose unbridled dispositions have led them to accept sin rather than remain old maids, and then, after that I believe I am safe in asserting that at least one-third of the remaining girls will have faded into a hopeless, helpless old maidenhood.

"Oh", exclaims one of my bright young readers, "I thought this manifesto made the men feel bad. I didn't think I had anything to do with the matter!" You didn't? Well, just wait ten years, and then see if this manifesto hasn't as much significance for you sitting at home with your empty dreams, as it has for the young married man, who has had his choice from a surplus of girls as good and good-looking as you are, and who now has, at least, the comforts of home, with one wife and a growing family of children.

If you are inclined to philosophize, your reflections will run something

after this strain: 'What, then, have I done to the United States Government, that I am denied the privilege of a husband and home of my own? Am I not more than willing to take a lesser share of a good man's time, but all of his affection, and is not my neighbor ready to give me a portion of his home and maintenance, while his wife stands ready to share all this with me for her present good and eternal welfare? Why must I dwell forever alone to please public opinion?''

Then, again will come the more serious side of the reflection! You will say, ''What right had the government to demand that I should never have while an earth the privilege of living the highest law of God? The law that crucifies the flesh that it may sanctify the spirit; the law that marks the way to eternal progression?'' While your neighbor is saying to himself, and his wife is telling him that sorry was the day when men undertook to **crush what God had planted here upon the earth.**

This is no fancy picture of what might well happen in the course of ten years, but what I most particularly wish to call your attention to now, is this fact! That you, as young women of Zion, have as much interest in this matter as do your mothers and fathers. See to it that not one word of foolish, silly rejoicing passes your lips for what has been done. If you speak of it at all, let it be in the most solemn and sacred spirit. Beware how you treat lightly the things of the Kingdom, for there will come a time when your words will be known and you will be held accountable for them Let your hearts rather be lifted up in earnest prayer for the God of heaven to come out of His hiding place and give to His people the succor and help they so sorely need. I can venture to make one more prediction before closing this article:

Before the Saints receive again the privilege of celestial marriage, there will be a far higher veneration and respect for that sacred order than has existed in the past. Husbands will appreciate their faithful and devoted wives, wives will have more charity and respect for their husbands, while wives will not make for themselves and each other so many unnecessary burdens.

And to close, young girls will find that not all the advantage of plural marriage belong to the married men. Blessed are they that mourn, for they will be comforted!—Young Woman's Journal, Vol. II, March, 1891. Written by the Editor.

ITEMS OF SPECIAL INTEREST

Covenants: ''Life, property, wives, children, friends, and all that God has given me are on the altar.''

* * * * *

''Satan cannot imitate the voice of God's messengers and deceive the Priesthood.''

* * * * *

In the early fifties Brigham Young said: ''After me will come a man to lead this people who will die a martyr. He will give his life for the same principle that Joseph Smith did; and after his time, men will be raised up who will offer their lives for the same principle and they will become martyrs, they may live to see the second coming of Christ.''

* * * * *

''Brethren, this church will be led onto the very brink of hell by the leaders of this people, then God will send the one mighty and strong to save and redeem this Church.''—Brigham Young at Provo, 1867.

* * * * *

''But behold, verily I say unto you that there are many who have been **ordained** among **you whom I have called**, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.''—D. & C., 95:5, 6.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

I DO NOT want it understood, being compelled, as I have been, to give information and to make statements of opinion in relation to my friends, that I am in any sense a spotter or informer. If there is anything, gentlemen, that I despise it is an INFAMOUS SPOTTER AND INFORMER, and I am not one of those. I wish to state that in order that it may go down on record.—Joseph F. Smith, Smoot Investigation, 1:149.

THE CHURCH TEST OATH COMES TO THE FORE AGAIN

Our attention is again drawn to the "Excommunication Hysteria" that has of recent years taken hold of the General Authorities, together with its twin relic, the "Test Oath". Although TRUTH has exposed this evil many times, at the request of our readers and because of the apparent increase of these injustices during recent months, we feel impelled to make a few observations relative to the present "Test Oath".

Space will not permit us to go into the ancient history of the "Test Oath", its purpose and results. All Americans, and particularly, all Latter-day Saints, should be well aware of the evils connected therewith. Under God, both this nation and the Mormon Church were founded expressly upon the principles of human liberty, and to maintain those liberties both governments have spilt the blood of their noblest patriots willingly and freely. We feel that it is a sad commentary on the faith of the Latter-day Saints to have to expose such an evil, as the present "Test Oath", for the enforcement of the same falls upon thousands of the Saints; and their integrity is thus brought into question before all true Saints, as also the Lord. Let it suffice to say that from time immemorial compulsion and force have been the tools of tyrants and failing civil and ecclesiastical rulers, when, seeing their subjects falling away into civil and religious freedom, have brought the more cowardly among them back into slavery by using what we now term the "Test Oath".

The present Church "Test Oath" is similar to the others. The failing to sign such an oath has resulted in the excommunication of hundreds of faithful Saints, and in one instance an entire ward was abliterated from the Church records.

(See the Short Creek Embroglio, TRUTH 1:49).

Following is the present "Test Oath" about which we desire to make a few pertinent comments.

(Place) .....

(Date) .....

I, the undersigned member of the..... Ward of the Church of Jesus Christ of Latter-day Saints solemnly declare and affirm that I support the First Presidency, the Apostles, and the General Authorities of the Church; that I accept and believe the solemn affirmation of the Presidency and the Apostles of the Church that no one of them is living a double life; that I repudiate those who are accusing them of leading such a life; that I accept the "Official Declaration" or "Manifesto" of October 4, 1890, as interpreted by the Presidents of the Church and accepted by the Church, as being the word and will of the Lord to this people and Church on the subject of plural marriage; and I believe and accept the articles of faith of the Church, promulgated by the Prophet Joseph Smith, and have particularly in mind Article 12 thereof; that I denounce the practice and advocacy of plural marriage as contrary to the word and will of the Lord and to the declared principles governing the Church in accordance with the word and will of the Lord; and that I myself am not living in such alleged marriage relationship nor counseling nor advising others so to do. Signed in the presence of:

.....

.....

The first point of this oath is that, "I solemnly declare and affirm that I support the First Presidency, the Apostles, and the General Authorities of the Church". This matter has arisen from the fact that there has been doubt cast among the Latter-day Saints as to whether the present leaders are Prophets, Seers, and Revelators, and as to whether they are capable of leading the Saints under the direction of the Lord. The Church leadership is often questioned by the more faithful of the Saints, so hence, they are asked, under force to support them.

This is definite proof to us, that what we have indicated many times in the columns of TRUTH is correct: that the General Authorities now derive their consent to rule from the people, and, of course, are entirely dependent upon them for support. Thus the Church now agrees that it is a democratic organization, the rulers being selected and sustained by the people. Accordingly, we may suppose that the power of the Melchesidek Priesthood has been withdrawn, and, instead of the Church being directed through Priesthood, it is directed by the voice of the people; thus we must conclude that the Authorities are now receiving their power to preside from beneath (the people) rather than from above (the Lord). This being the case, it is little wonder that the Authorities become so concerned and agitated when they hear of some of their support becoming disaffected.

In contrast to this fallen condition we are reminded of the feelings of the early leaders of the Church in regard to needing the support of the people. Parley P. Pratt said:

"Brethren, no one's claims need any support. Those who hold the keys of the Kingdom of God will be supported by the spirit of God, and by his angels, and also by the aid and prayers of the Saints. And they will say nothing about their claims, nor will they need the talents of men to advocate them.

"If men hold the keys of the Kingdom of God, they are not dependent upon men to support their claims; but the Church and all the world is dependent on them and on the keys committed to them for the ministration of salvation. They can shut and no more open, or open and no more shut. And to these authorities all must bow, so far as to be ministered to, and governed in the things of salvation, or else remain without the blessings of the Kingdom."

—Parley P. Pratt, Mill. Star, 6:93. Boston, July 20, 1846.

Also:

"We hold the keys of the ministry and ordinances of salvation in this last kingdom; and if the people choose

to be benefited by them, it is their own blessing; if not it is their own neglect. They cannot essentially add or diminish anything to our authority or to our eternal power and glory. Our God can work and enable us to work, either with or without their means or their aid. And, in either case the result of our labors will be the restoration of the kingdom and government of God."—Parley P. Pratt.

Brother Pratt gave the important key — "PRIESTHOOD". When the power of Priesthood governs, authority is secured from above, and the consent of the people is not necessary. Those holding the scepter of power, have certain blessings they can administer to the people. If the people refuse the blessings, those in authority go right ahead and seek out others of the "sheep" who are in need of salvation. At no time does the right and power to govern rest upon the oath of the people. This is what the Lord terms a "Theocracy", or "the pure rule of heaven."

Under this plan the Leaders are willing and give their consent to the people to investigate all doctrine. In fact the Prophets have made it quite clear that because a man differs from the authorities in doctrine does not make him a sinful man, and timber for excommunication. The Prophet Joseph, commenting in a case where Elder Pelatiah Brown had been censured for erring in doctrine, said:

"I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and NOT like the Latter-day Saints. Methodists have creeds which a man MUST believe or be asked out of their Church. I WANT THE LIBERTY OF THINKING AND BELIEVING AS I PLEASE. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.—History of the Church, 5:349.

Brigham Young tersely expressed the thought thus:

"It is as much my right to differ from other men, as it is theirs to differ from me, in points of doctrine and principle, when our minds cannot at once arrive at the same conclusion. * * *

"I am not going to drive a man or a woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done; for the intelligence of us IS AS INDEPENDENT AS THE GODS. People are not to be driven, and you can put into a gnat's eye all the souls of the children of men that are driven into heaven by preaching hell-fire."—D. of B. Young, 99.

"There are no freer people upon the face of the earth today", said the late President Joseph F. Smith, "than the Latter-day Saints. They are bound to the Church by no ties or strings, but by their own convictions of Truth."—Gospel Doctrines, p. 58). And on another occasion he said:

"We desire that the Latter-day Saints will exercise the liberty wherewith they have been made free by the gospel of Jesus Christ; for they are entitled to know the right from the wrong, to see the truth and draw the line between it and error; and it is their privilege to JUDGE FOR THEMSELVES and to act upon their own FREE AGENCY with regard to their choice AS TO SUSTAINING OR OTHERWISE THOSE WHO SHOULD EXERCISE THE PRESIDING FUNCTIONS AMONG THEM."—Ib. 59-60.

Referring back to the subject of Priesthood and the right to govern, Brigham Young, speaking of the Prophet Joseph, said:

"Who called Joseph Smith 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 Proph-

et, 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.'' —Hist. of Church, 5:521-2.

It was because of this calling from above that gave power to the early leaders in gathering the scattered sheep into the fold. This same power was given from above to govern and direct them after their conversion.

The leaders knew they had been endowed from on high, and the Holy Ghost revealed the same to the Saints; thus the early leaders exercised their righteous control over the people through and by virtue of the HIGH PRIESTHOOD. This the Saints, without the threat of a ''test oath'', had the liberty of accepting or rejecting. The people knew that if they failed to follow the leaders, they (the leaders) had sufficient power and authority to go into other climes and build up the Church and Kingdom among a people who were willing to be led. Or, as the Prophet declared in Nauvoo: **''Will you stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? (Aye, shouted thousands). It is well. If you had not done it, I WOULD HAVE GONE OUT THERE** (pointing to the west), **AND WOULD HAVE RAISED UP A MIGHTIER PEOPLE.''**—Life of Joseph Smith, p. 466.

Also President 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 wherever the people will hear them?''—J. of D., 7:235.

Hence the difference between a Democracy and a Theocracy form of government.

Another outstanding feature of the oath is the question pertaining to a ''double life''—''That I accept and believe the solemn affirmation of the Presidency and the Apostles of the Church that no one of them is living a double life; that I repudiate those who are accusing them of leading such a life''. So inspiring were the writings of one of the Prophets of God relative to this point, we feel impressed to reproduce a few excerpts from his works. (See TRUTH, Vol. 5, p. 88).

It is no crime to be suspected of living a double life so long as the suspicion is false. It is an extraordinary departure from sound sense and the proprieties to go about, as some Bishops and Stake Presidents are doing, demanding the signature of Latter-day Saints to a document in which the leaders are declared to be pure and holy—they are not living a double life. Certainly we do not know of any wholesale accusations in this respect. It seems to us that real servants of the Lord—His Prophets—have more serious matters to engage their attentions than to worry about what some of the people think of them. ''Do what is right and let the consequences follow'' is pretty good advice.

In the early days of the Church in this dispensation, Joseph Smith and others had to face a very decided opposition from members of the Church, but we know of no demand on their part that the Saints sign a pledge not to think evil of them. Those men were too big to let such trifles trouble them. Jesus Christ was accused of many things—being a ''wine-bibber'', consorting with publicans, guilty of blasphemy,etc., but one never heard of him flashing a document in the face of the Saints demanding their signatures declaring him to be free from fault! Think if you can of the uncompromising Moses, Isaiah, Jeremiah, Daniel, Amos or Paul resorting to such a feebleminded policy as a means of preserving their standing before the Lord! It is positively ludicrous and must be

humiliating to the people to have their leaders resort to such childish subterfuge.

And, too, this demanding a signature to pledge tends to hypocrisy and dishonesty. How often we hear Saints say in effect, "If the damn thing is presented to me I would sign it with my fingers crossed, or "I would sign it and then change my mind", etc. We know of instances where friends of the suspected person whose signature is demanded—members of the Bishopric and some in the High Councils—have advised them to sign the paper in order to remain in the Church, and change their minds as they see fit later. Such underhanded, sneaking, sycophantic suggestions are the result of and spring out of the present dictatorial policy of the leaders.

In conclusion of this point let us say, that we had supposed that after the famous "Lyman Expose", this point in the oath would be excluded. After having excommunicated hundreds of faithful people for not agreeing that the Apostles were not living a double life, the Church finally "found out" one of its quorum, you would suppose that such an experience would forever silence the propriety of calling for such an oath.

To our minds, one of two things happened at that time. Either the Authorities knew about Apostle Lyman, or they were entirely ignorant of his acts. This being the case, and there being but few changes in the General Authorities, could we now rightly suppose that the Authorities are in the same position today? That in asking the Saints to sign this part of the statement, they are still ignorant as to the acts of their associates, or they are intentionally shielding them in their "double life"? At any rate it appears to be a matter of great hypocrisy to ask the Saints to close their conscience against a condition that the authorities are either shielding or honestly ignorant of.

Further, quoting from TRUTH, we close this point:

"The hundreds who have been excommunicated from the Church during the past few years for refusal to sign the mongrel document are guilty of nothing greater than a determination to think and act within legitimate bounds. The Presidency and Apostles of the Church constitute 15 persons. How is anyone to know that none of these fifteen are living a double life? What reason or sense is there in trying to force the minds of the people—compeling them to sign a statement of repudiation against anyone who does not believe every member of the fifteen spotlessly white and scrupulously clean?

"Now that at least one member of the Quorum is discovered soiled it would seem but just to reinstate those cast out of the Church for anticipating just such a calamity and, in consequence of which, refused to sign the ecclesiastical ukase.—TRUTH, Vol. 9, p. 224.

The next point in the "Test Oath" reads: "That I accept the Official Declaration on Manifesto of Oct. 4, 1890, as interpreted by the Presidents of the Church, and accepted by the Church, as being the word and will of the Lord to this people and Church on the subject of plural marriage."

On this point we agree when the interpretations by the Presidents of the Church are in strict harmony with the word of God, and all of them except one (George Albert Smith) to our knowledge lived in the plural relationship after the manifesto. The documentary evidence produced by the Salt Lake Tribune on the morning of October 8, 1910, is above contradiction, and reliably informs the people that they had the names of some 220 men who had been admitted into the principle of plural marriage, and protected by the authorities of the Church against the Saints and the civil law. Seven of the number were General Au-

thorities in good standing. We can suppose that this number was but a tithe of those who actually embraced the principle after the manifesto, through the blessings of the Authorities of the Church.

This was but in keeping with the plans of the Lord when He had President John Taylor set seven brethren apart to continue the practice of plural marriage in the Church after a predicted manifesto would be signed; and also in line with the action of President Wilford Woodruff when as he signed the manifesto with one hand set brethren apart with the other to see that the principle should never cease. The main principles of this ordination were Anthony W. Ivins and John Henry Smith.

There are men now living who were placed under covenant by both Presidents Lorenzo Snow and Joseph F. Smith to see that the principle should be carried on, and both of these presidents are credited with living in that relationship after the manifesto. As to Heber J. Grant, nothing better can be said of him than what he himself did and said. The Salt Lake Tribune of September 8, 1899, reports this resounding challenge of President Grant's, "I am a lawbreaker; so is Bishop Whitney; so is B. H. Roberts: **MY WIVES HAVE BROUGHT ME ONLY DAUGHTERS. I PROPOSE TO MARRY UNTIL I GET WIVES WHO WILL BRING ME SONS.** To this challenge he added works as late as 1915. All that we are now indicating is a matter of record, and it puzzles us why the authorities continue to contend that plural marriage ceased with the manifesto, and continue to force the Saints to affirm under oath that the manifesto is the word and will of the Lord, and ended the glorious principle of Celestial Marriage for this dispensation.

To continue with the oath, "and I believe and accept the articles of faith of the Church, promulgated by the Prophet Joseph Smith, and have particularly in mind article 12 thereof."

We see no reason why the Saints should not subscribe to the constitutional laws and rulers of the land; but we also feel that one Article of Faith should not be advocated more than another, and we think that Article 11 is as important and binding upon the people as Article 12. We also feel that a great injustice is being imposed upon the people where they are forced by threats to sustain one article, and at the same time be severely persecuted for sustaining the other Article, and this, too, by the same authority. It is needless to say that the human mind is not adequate to understand fully this hypocritical position.

A short time ago we were listening to the guide lectures on Temple Square. Flaunted untiringly before the visitors were the articles of faith of the Church. To us Article 11 is as binding as the others; we quote, "We claim the privilege of worshiping Almighty God according to the dictates of our conscience, AND ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE, OR WHAT THEY MAY." At the conclusion of the services in answer to the queries about polygamy, the lecturer said: "The Church not only now excommunicates members for their belief in and practice of polygamy, but they do all in their power to prosecute them under the civil law." To a humble an inquiring Saint, would it be too much to ask that this forked-tongue position be more fully explained?

The concluding point of the oath reads, "that I denounce the practice and advocacy of plural marriage as contrary to the word and will of the Lord and to the declared principles governing the Church in accordance with the word and will of the Lord; and that I myself am not living in such alleged marriage relationship nor counseling nor advising others so to do."

To ask the Saints to make such a denouncement is to rob them of their salvation. In the absence of further revelation to the Church since the Manifesto, regarding Celestial or plural marriage, we take comfort in the word of the Lord given through His Prophets as follows:

Joseph Smith:

"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.**"—D. & C., 131:1-4.

Brigham Young:

"Here 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 for it to advance." —Spoken at dedication of St. George Temple. (See Celestial Marriage—Broadbent, p. 2, 3rd Ed.)

"Now, if any of you will deny the plurality of wives, and continue to do so, I promise that **YOU WILL BE DAMNED**; and I will go still further to say, take this revelation or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned. But the Saints who live their religion will be exalted."—Extracts from sermon of Brigham Young delivered at Provo, Utah, J. of D., Vol. 3:264-266.

"**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, AR 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.

John Taylor, the third President of the Church, speaks:

"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 this system was first introduced among this 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 this principle was not introduced, this 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 (being) on the road to apostasy, and I do today; I consider them apostates, and not interested in this Church and Kingdom. * * *"—J. of D., 11:216.

"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 (Celestial or plural marriage), we **CANNOT GO WITH HIM.** A man obeying a lower law is not qualified to preside over those who keep a higher law."Life of Wilford Woodruff, p. 542.

"If it had been obeying the law, for us to have taken our wives that we

then had (in Nauvoo) and been sealed to them, for time and eternity, we would gladly have done that; but when we were told to take other wives **IN ORDER TO OBEY THE LAW**, it was a hard task, but the Prophet Joseph Smith said the Lord required it of us.'' —New and Everlasting Covenant of Marriage, p. 18.

President Wilford Woodruff:

''The law of the partiarchal order of marriage belongs to this dispensation, and after it was revealed to the Prophet Joseph, he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people. * * *''—Life of W. W., p. 546.

''I desire to testify as an individual and as Latter-day Saint that I know that God has revealed this law unto this people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the Kingdom of God would have stopped right where we were when God revealed that law unto us.''—J. of D., 24:244.

''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.''—Copied from Journal of Wilford Woodruff; see Supplement to New and Everlasting Covenant of Marriage, p. 55.

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.**''—Mill. Star, 48:110-11.

President Joseph F. Smith:

''Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation 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 WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST HIS IDEA, FOR I KNOW IT IS FALSE.** * * * 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** * * * 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 BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMELF. 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 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 that it does mean that. * * *'' —J. of D., 20:28.

In conclusion we present the testimony and eternal indictment given by the Prophet Heber C. Kimball, whose association with the Prophet Joseph Smith was intimate:

"Many of this people have broken their covenants * * * by finding fault with the plurality of wives and TRYING TO SINK IT OUT OF EXISTENCE. But you 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 up to the line in your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent."—J. of D., 4:108.

"Some quietly listen to those who speak against the Lord's servants, against His anointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half dozen devils with them all the time. You might as well deny "Mormonism", and turn away from it, as to oppose the plurality of wives. Let the presidency of this Church, and the twelve apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. What are you opposing it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation; and that which He revealed He designs to have carried out by His people."—J. of D., 5:203.

UNEARNED POWER

The following thesis on "Unearned Power" by Scott Nearing in "World Events", is interesting and basically sound. We are pleased to give it space in TRUTH.—Editor.

"There's a great day coming!" declares a nationally known clothing distributor in a recent ad announcing the opening a branch store on Fifth Avenue, New York City. The advertiser is "bringing us Fifth Avenue fashions at a price that fits collegiate pocketbooks. It's the biggest thing that's happened to Fifth Avenue since the first double-decker bus rolled down High Fashion Row." Further on, the clothing concern "is bringing us (yes, the whole family) the cream of style. . . . That's halleluiah news on any campus . . . and in every home." The full-page ad features a college-age boy and girl, smiling happily at the prospect of wearing the latest in clothes.

Two days before this "halleluiah news" appeared, the press had carried another ad by the biggest buyer in the United States—the Department of National Defense. It showed Private Theodore Robinson, of Fort Wayne, Indiana, squatting before a drape and surrounded by raincoat, flannel shirt, fatigue jacket, fatigue trousers, light and heavy undershirt, field boots, underclothes, toilet articles, work shoes, jackknife, barrack bag, extra trousers, wool jacket and wool overcoat. The picture was captioned, "Equipment that will make new recruits nattiest in history. . . . Clothing and equipment to be issued to each inductee." The ad and the message it carried were designed to make the young men of the country accept a peacetime draft without protest.

I know a doctor who has three grown sons. All of them were in the armed forces during World War II. Last year all of them were in college, where each had his own car, provided by the doting father.

A large number of the young people in the United States, even while still students, drive their own cars and sport the latest styles in clothing. During the required period of military training they are "the best dressed soldiers in history." In their late teens and early twenties they are better supplied with duffle than their parents were when these young folks were born.

I have often watched young boys or girls enter "their own cars", step on the starter and sweep off with a rush into the lanes of traffic. It is easy to understand the thrill which such a beginner feels—the power of scores of horses zooming to his service at a touch on the accelerator. When exhausted, the power is easily replenished with a bit of small change at the nearest gas station.

With rare exceptions, these young people did not help to build the cars they drive. In the majority of cases, they cannot do more than make the most superficial repairs. The cars have brought them a control over sources of energy which were beyond the dreams of their parents.

I have been watching this increasing flow to teen-age youth of facilities which, in an earlier period, came to an individual only after many years of struggle, self-denial and purposive striving, and I have asked myself, "What kind of generation will this situation produce?"

Although I am not sure that I know the correct answer, I should like to hazard three guesses. Then I should like to make a couple of observations to which these guesses give rise.

1. My first guess is best expressed in the words of a local cabinetmaker, an exact and exacting workman, who has been trying unsuccessfully to get some youngster to work with him as an apprentice, learn the trade and in time qualify as a master cabinetmaker. "The young people today all want to begin at the top", he says. "The idea that they should start at the bottom and climb the ladder of technical competence, step by step, is repulsive to them. Like Superman, they expect to get by without having any exact knowledge or extensive training."

Time was when the idea of apprenticeship was all-but-universally accepted. Those who wanted to know willingingly performed minor and humble tasks under the direction of those who had won the title of master craftsman. Then came the trade school, with its short courses and its correspondence lessons. Finally, World War II produced the Sears-Roebuck carpenter—a man with money enough to buy a hammer, saw, brace, square and level, all ready to go to work.

2. I will put my second guess in this form: Is it true that all power corrupts? Even if it be earned power? There is wide belief in the accuracy of this observation. The consciousness of power and the exercise of power build in the power-holder a false sense of values. "I say to one 'go' and he goeth and to another 'come' and he cometh." The holder of power, even earned power, sits, godlike, above his fellows, guiding their destinies—and more and more in the service of his own interests.

If earned power corrupts, how much more surely and quickly will unearned power have a like effect? History tells the story of a long list of power-seekers and power-holders whose lives were distorted and warped by the control which they were able to exercise over their fellows. With equal clarity it shows the corroding effects upon the recipients when the holders of earned power passed along their privileged positions to members of succeeding generations, who inherited without earning. To be sure, there have been exceptions, but for the most part the holders of unearned power have been more quickly and effectively corrupted than the holders of earned power.

The present generation of young people is being handed textbook knowledge and pre-harnessed power. The knowledge and power are theirs for the taking, without their having raised even a finger to accumulate the knowledge or harness the power.

3. My third guess is summed up in a question, "For what do they sacrifice?" I believe strongly in the signifi-

cance of renunciation. It is not so much what we grab and keep as it is what we are able and willing to give up that delineates and develops a character. "He who would save his life must be prepared to lay it down." Therefore I ask myself for what the young people I meet are prepared to sacrifice. Is it the church, the trade union, the relief of suffering, the ending of ignorance? Again with minor exceptions, it is none of these things. The objects to which they sacrifice, if at all, are custom, social pressure and their own physical appetites.

Here I would like to record an abservation which I feel certain will lead to more than one sharp retort. The young women of the present generation are not even willing to sacrifice for their own children. For the first child, yes, they will sacrifice a little. Maybe also for the second. After that they stop having children and turn their attention to something more intriguing and exciting than baby's formulas, littered playrooms and noisy toddlers. They love the youngsters and fondle them as they love and fondle their dogs. But they do not live for them. On the contrary, they find them a good deal of a nuisance and take the first chance to ship them off to school or anywhere else that will get them out of the way. The mothers are too busy living for themselves to give careful attention or devote thoughtful consideration to the lives of their children.

I am basing this judgment on a close study of the young people whom I know most intimately. Their lives are filled with social trivialites before the children come. At the earliest possible moment the mothers elbow the children out of the way and get back into the social routine. Children, after the first venture, are a social liability—the fewer, the better.

Probably this is one of the chief reasons why present-day parents find their children so unmanageable. The children, realizing that they are regarded as surplus baggage by their parents, resent such a display of social irresponsibility and protest as vigorously as they know how.

There are exceptions, of course—young women who have four or five children to whom they devote years of eager, consecrated attention. But for every one such there are at least a score in the other category.

Occasionally I find a young married couple who planfully turn over a tenth of their income to advance some cause in which they believe. Such cases are rare. Most budgets include the "necessaries"—food, clothing, shelter—and the "usuals"—stimulants, diversions, gadgets. The makers of the budgets are not passionately dedicated to anything outside themselves.

Snce it is passionate dedication which has built the sciences and arts that are the fabric of the social environment, when dedication wanes, the entire social structure totters.

During recent years I have watched young people, listened to them and questioned them. In the first place, I wanted to get their slant on life. In the second place, I wanted to figure out what effect their attitudes were likely to have upon the social structure which we call western civilization. The three points which I have just listed sum up my conclusions.

Those conclusions hold for the United States and those portions of the western world which are striving to perpetuate individualism and free enterprise. Certainly they do not apply to those parts of Europe and Asia which have discarded, or are attempting to discard, the acquisitive social pattern.

Someone may ask, "Well, what of it? Is this anything new? Has not the same thing happened many times before? Isn't it true of every new generation?"

Certainly. And that is the point made by extreme historical mechanists like Oswald Spengler and by believers in historical determinism like Gibbon and Toynbee.

Every era of rapid social expansion in the sciences and the arts, in the economic and political structure has produced one or more generations of young people who had knowledge and power handed to them without any measurable struggle on their part. Without exception, this unearned knowledge and power have corrupted and finally destroyed their unworthy possessors.

Probably it must always be so. Probably an individual can utilize effectively only that which he has earned by his own efforts. Anything beyond that will be rejected, in the same way that the digestive tract rejects unwanted, ill-prepared or ill-masticated food.

This idea is borne out by the uses to which unearned knowledge and unearned power have almost always been put. These uses may be divided roughly into two groups—**waste and destruction.** The individual has wasted his inheritance in riotous or indolent, parasitic living. The community has entered upon adventures, at least in part military, which have involved the physical destruction of the more vulnerable aspects of the natural environment, such as forests and topsoil, and of the entire social environment.

Perhaps, at first sight, you will reject this interpretation of social decay and dissolution. But before you turn your back upon it, examine it thoughtfully in the light of what you see and hear around you every day.

Surely, the idea of perpetual and inevitable progress makes no sense in terms of your day-to-day experience. If you are forced to give up that formula, despite the ballyhoo which is being broadcasted in its support, you will be compelled to find a formula which does make sense. Maybe the one I have put forward will satisfy your needs.

THE LORD'S JOB

The Lord one day had a job for me,
But I had so much to do;
So I said, "Please Lord, get somebody else",
Or, "Wait till I get through".
I don't know how the Lord came out,
But He seems to get along;
But I felt a kind of sneaking like,
And I knew I'd done God wrong.

One day I needed the Lord myself,
Needed Him right away;
But He never answered me at all—
But yet I could hear Him say,
Away down deep in my accusing heart,
"I've got so much to do—
You get somebody else this time,
Or wait till I get through."

Now, when the Lord has a job for me,
I never try to shirk;
I drop whatever I have on hand,
And do the good Lord's work.
And my affairs can run along,
Or wait till I get through;
For nobody else can do the job
That God's marked out for you.

—Selected.

MY HAVEN OF REST

Weary and heavy laden,
In need of peace and rest;
I seek the quiet haven,
Upon Thy loving breast.
Without, the raging waters
Sweep o'er my sinking soul.
The flesh is weak and falters;
I fear to lose my goal.

I pray in love and meekness;
In anguish cry to Thee.
Thou Saviour know my weakness,
Art all in all to me.
I've left the world to follow,
Where Thou would'st have me tread;
All else is vain and hollow,
Save Thou, the Fountain Head.

O Joy of all my being!
My Light of light art Thou.
ALL-PERFECT and ALL-SEEING;
Before Thee Lord I bow.
For Thou art all compassion,
And will forever be;
Through Time and Endless Ages
A God of Love to me.

—James Ayres.

"Everyone wants to be a winner, but hardly anybody will take the trouble to train."

TRUTH

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

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What Is Truth?

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

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

Pilate saith unto him, What is Truth?

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

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

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

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

Jesus, on another occasion, said:

"That which is of God is light; he that receiveth light and continueth in God, receiveth more light; and that light groweth brighter and brighter

"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."

until the perfect day." (D. &. C., 50: 24.)

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

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

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

The Psalmist wrote:

"Into thine hand I commit my spirit: Thou hast redeemed me, O Lord God of Truth.

"Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the Truth in his heart.

"For the Lord is good; His mercy is everlasting; and His Truth endureth to all generations. Thou art near, O Lord; and all thy commandments are Truth."

The mission of Satan is to turn men's hearts from the Truth. His first recorded success on earth was with Cain, the Son of Adam. He taught Cain the wiles of deception which, step by step, led to murder. And all down the ages the evil one has taught men to lie, to deceive and pollute, thereby turning away from godliness.

Ananias and his wife Sapphira, are leading examples. These people had joined the Church of Jesus Christ in the days of the Apostles and had agreed with the Saints to have all things in common. In line with this spirit they sold their properties and in reporting the results of the sale, Satan prompted them, through selfish motives, to lie—to hold back a part of the purchase price. Peter, guided by the Spirit of truth, said: "Ananias, why has Satan filled thine heart to lie to the Holy Ghost?" Ananias had lied not only to Peter but to the Holy Ghost, and since the Holy Ghost, being the witness in the Godhead, is Truth, the attempt to rape the Holy Ghost by a lie brought death. The Prophet Isaiah treated the subject thus:

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made LIES our refuge, and under falsehood have we hid ourselves;

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters (of Truth) shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

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

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

A perfect measuring stick by which Truth may always be detected from error is provided in the scriptures. This rule is sure—it is infallible:

Then said Jesus to those Jews which believed on him, IF YE CONTINUE IN MY WORD, then are ye my disciples indeed; and ye SHALL

KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE.

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

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

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

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

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

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

Then Truth is a part of our very existence. It is to the spirit what blood is to the mortal body.

(A reprint from TRUTH, Vol. 1, page 3).

PLURAL MARRIAGE — THE MORMON MARRIAGE SYSTEM

By B. H. Roberts

(In these concluding chapters the writer deals with the legislative attempt of the United States to blot out the practice of polygamy in Utah; as well as a recital of fanatical outbreaks, resulting from religious intolerance, such as has ever preceded progress in religious and social reforms. This is the 4th and 5th parts of a series of articles written by Elder B. H. Roberts on the subject.—Ed.)

PART IV

Congressional Actions Against Polygamy

In July, 1862, Congress, under the pressure of a popular religious sentiment, enacted a law against the marriage system of the Latter-day Saints. It is true the law is made to punish "bigamy and polygamy in the territories, and other places over which the United States have exclusive jurisdiction"; but doubtless making the law applicable in all the territories was only an effort to make it appear that these enactments against polygamy and bigamy were not special legislation. The effort to disguise the intent of the legislator, however, was in vain; the people of Utah understood that it was meant for them in the beginning. President John Taylor in 1869 wrote as follows:

"Now who does not know that the law of 1862 in relation to polygamy was passed on purpose to interfere

with our religious faith? This was as plainly and distinctly its object as the proclamation of Herod to kill the young children under two years old, was meant to destroy Jesus; or the law passed by Pharaoh, in regard to the destruction of the Hebrew children, was meant to destroy the Israelites. * * * This law (of 1862) in its inception, progress and passage, was intended to bring us in collision with the United States, that a pretext might be found for our ruin. These are facts that no honest man will contravert. It could not have been more plain, although more honest, if it had said the "Mormons" shall have no more wives than one. It was a direct attack upon religious faith."—(Discussion with Vice-President Colfax, page 8).

Subsequent events, together with more recent enactments on the same subject have proven the correctness of President Taylor's views. The Saints in every possible manner have sought to convince the nation that plural marriage with them was a part of their religion—the practice being based upon a revelation from God, and sustained by Holy Writ. As an evidence of their sincerity they point to the extra care involved in rearing two, three or four families as compared with rearing one; they can also refer to the risks they have run of fines and imprisonment in obeying what they esteemed to be one of God's commands to them.

In April, 1882, in view of the bill then pending before Congress, which the people of Utah regarded as threatening their liberties, petitions were sent to Congress by the men, women, and youth of both sexes, of our Territory, praying for a commission of honorable gentlemen to be appointed by Congress to investigate the affairs of Utah before the passage of the unfriendly legislation, as in the estimation of the petitioners such enactments as were proposed could only be passed by men ignorant of the true situation of affairs in the Territory. These petitions set forth that Congress was deceived by the malicious and libelous charges made against the Saints by their unscrupulous enemies. Besides denying the infamous charges made against the inhabitants of Utah, each petition contained a clause respecting the subject of polygamy.

The men said:

"Whatever of polygamy exists among the 'Mormons' rests solely upon their religious convictions."

The women said:

"And moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. * * * And we most solemnly aver before God and man, that our marital relations are most sacred, that they are divine, enjoining obligations and ties that pertain to time and reach into eternity. Were it not for the sacred and religious character of the institution of plural marriage, we should never have entered upon a principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world."

The following is from the petition sent by the young men:

"We deny that the religious institution of plural marriage as practiced by our parents and to which many of us owe our existence, debases, pollutes, or any way degrades those who enter into it. On the contrary, we solemnly affirm, and challenge successful contradiction, that plural marriage is a SACRED, RELIGIOUS ordinance and that its practice has given thousands honorable names and peaceful homes, where Christian precepts and virtuous practices have been uniformly inculcated, and the spirit of human liberty and religious freedom fostered, from the cradle to maturity."

This is what the young ladies said:

"The passage of such bills (then pending before Congress—Edmunds' bill and others) would deprive our fathers, mothers and brothers (and ourselves when properly qualified) of the rights of franchise, and in fact, of all the free exercise of our holy religion, which is dearer to us than life itself; * * * for we have been taught, and conscientiously believe, that plural marriage is as much a part of our religion as are faith, repentance, and baptism."

To these petitions were appended more than fifty thousand names.

Congress, however, refused to grant the very just demands of the petitioners, and in the face of all the evidence before them, that with this large body of citizens of Utah plural marriage was a part of their religion, they passed the Edmunds Bill, which increased the severity of the punishment of those who should dare to practice that principle, which fifty thousand people of the Territory of Utah had, in the most solemn manner, declared to be a part of their religion. (1) For one I can only account for this strange conduct of Congress on the score of human weakness. I do not use irony. I know that in January, 1882, the various religious sects of Utah issued a public call for meetings to be held in every State and Territory of the Union, to make speeches, pass resolutions, and petition Congress to enact laws against the "Mormons". Religious mass meetings were held in nearly all the large cities of the land, and men who knew nothing of the "Mormons", but what they had heard through the vague and untruthful reports of their enemies, spoke learnedly and with misguided zeal upon a question on which they were profoundly ignorant; and while standing in the very midst of the floods of corruption

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(1) The Lord in stating to what extent man made laws should be obeyed, said, "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 these, cometh of evil I, the Lord God, MAKE YOU FREE therefore YE ARE FREE INDEED; * * *.—D. & C., 98:5-8.

Here, then men are made free to ignore any law that conflicts with the constitutional law of the land, and which law "supports the principle of freedom in maintaining rights and privileges, belonging to all mankind." And the constitutional law at that time provided that, "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof."

"But", say our critics, "while the anti-polygamy laws might have been considered unconstitutional at the time of their enactment, the decisions of the Supreme Court of the United States upholding them, fixed their constitutionality beyond all question, and therefore, under the decree of the Lord, such anti-polygamy laws must be obeyed. But the assumption is unwarranted. To say that an organically unconstitutional measure can be made constitutional by a human decree is not sense. Let us examine the situation:

The anti-polygamy law of 1862 was declared constitutional by the Supreme Court of the United States in the George Reynolds case, Jan. 6, 1879. Following this, the Edmunds law, adding strength to the 1862 measure and extending its scope, was passed by Congress March 14, 1882. In face of these facts, the Lord, on October 13, 1882, (7 months after the latter law) gave a revelation through President John Taylor, calling Heber J. Grant and George Teasdale to the Apostleship of the Twelve, and Seymour B. Young into the Presidency of Seventies, enjoining upon the latter the duty of entering into plural marriage; "FOR", said He, "IT IS NOT MEET THAT MEN WHO WILL NOT ABIDE MY LAW SHALL PRESIDE OVER MY PRIESTHOOD."

In this revelation the Lord entirely ignored the anti-polygamy laws that had been passed and declared constitutional. He announced an eternal law—a law that all the decrees of kings, congresses or what-not in the world could not annul. He cared nothing for the decision of the Supreme Court of the United States. In effect He said, "Obey my law and live the Celestial order of marriage or you cannot preside over your brethren who hold the Priesthood. It was God who inspired and therefore was the author of the Constitution, and certainly He knew its meaning. He flouted the laws of Congress and the decision of the Supreme Court, by giving a revelation counter thereto. And here, may we suggest as that was the law then, so it is the law today.

which threatened to overwhelm the land, and morally bankrupt the nation, they displayed their skill in rhetoric, and exhausted their powers of oratory in denouncing supposed evils that existed in Utah. These unhallowed efforts were not unfruitful. Religious zeal was aroused. Popular prejudices were awakened. A flood of petitions reached Congress, demanding legislation against the "Mormons"; and congressmen, anxious to win the approval of their constituents, were subservient enough to yield without investigation, to the demands of popular clamor.

It was in vain that men, women and the youth of both sexes of Utah denied the truth of the foul charges made against them. It was in vain that they asked for a commission of upright men to be appointed to investigate the charges made against them by their accusers; even that poor boon was denied them. Was Congress DETERMINED not to hear the defense of the accused? Senators and representatives, and, in fact, nearly all officials in this nation are placed in their respective positions by the votes of the people, and, for the most part, men occupying positions of honor, trust and profit are disposed to pander to the wishes of the populace upon whom they depend for a continuance in office. To keep in popular favor they frequently sacrifice principle to interest. Utah has no representation in the Senate; no power in the House; no voice in the Presidential Election; possesses no political influence in the nation; and is altogether powerless to resist the evils forced upon her. (1) Under these circumstances, politicians and demagogues jeopardize no personal interests, when in answer to popular clamor they invade the liberties of the people of Utah. The religious bigots among their constituents cried against the Mormons—"Crucify them, crucify them", and the liberties of the people of Utah were sacrificed to satisfy the unjust demands of their relentless persecutors.

Had religious mass meetings been called in Utah to petition our local legislature to adopt some measures deemed necessary for the public weal—had the legislature yielded to the demands of this portion of their constituency, what a pious howl would go up about the Church dominating the State. The gravest apprehensions would be aroused for the safety of our nation. The stupendous febric of our government, erected by the untiring zeal of patriots, and sanctified by their blood and tears, would be esteemed in danger; the partition wall built between church and State would be considered as broken down, and evils innumerable to threaten the liberties of of mankind; but as this religious crusade is against the unpopular "Mormons", "there was none who moved the wing, or opened the mouth, or peeped."

This last clause should be modified. There were a few of our statesmen who possessed the moral courage to protest against the unjust course of Congress. Senator Vest, of Missouri, said, in the course of the debates on the Edmunds Bill: "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 Brown said: "No matter what the popular applause may be on the one hand, or the popular condemnation on the other, I will join in no hue and cry against any sect that requires me to vote for measures in open viola-

(1) At this time, it will be remembered Utah was a territorial division of the United States only, and as such was not entitled to Senatorial representation as were the States, and while Territories were accorded the privileges of representation in the lower House of Congress no vote was accorded such representatives in that assembly.

tion of the fundamental law of the land."

Senator Morgan said: "I am not willing to persecute a 'Mormon' at the expense of the Constitution of the United States."

Senator Call of Florida, opposed the measures.

Senator Pendleton, of Ohio, proclaimed against the unjust measures proposed in the Edmunds Bill.

Senator Lamar, of Mississippi, though feeble in health, and unable to take part in the debates on the bill, yet put himself upon record as opposed to what he considered a "cruel measure".

There were also some members of the House who opposed the passage of the bill, but their voices were lost in the tumultuous clamor for its passage, and it passed. Congress lacked the courage to stand out against the zealous demands of their constituents. Therefore, we said we accounted for the hasty action of that Congress on the score of human weakness.

The passage of the Edmunds Bill was regarded as a great victory by the enemies of the Latter-day Saints; still it has not been altogether unproductive of good to the Saints. The introduction of the bill in Congress produced considerable discussion on the "Mormon" question throughout the land, and although this discussion was, as a general thing, unfriendly to the "Mormons", still it gave an opportunity for fair-minded public men to express their sentiments upon so important a subject; and by their utterances much has been done to present the "Mormon" people in a more favorable light before the masses. "Mormonism" courts discussion. Agitation only brings it into prominence, and causes investigation; investigation reveals its sublime truths, displays its native strength, and produces conviction in the honest seeker of truth; while persecution for conscience sake only unites its devotees, and will intensify their zeal.

The nation can afford to pause long enough at least to ask: "What shall we accomplish by the passage of this special legislation? Will it result in the suppression of "Mormonism?" Or even in the extinction of that objectionable feature of it called polygamy?

No instance comes to my mind from history where heretics were converted from the error of their ways by oppressive enactments of councils, or the proscriptions of tyrants. All history supports this statement of Gibbons:

"The reluctant victim may be dragged to the foot of the altar, but the heart still abhors and disclaims the sacriligious act of the hand. Religious obstinacy is hardened and exasperated by oppression; and as soon as the persecution subsides, those who have yielded are restored as penitents, and those who resisted are honored as saints and martyrs." (1)

With this historical truth staring them in the face, Congress can scarcely hope to abolish any part of the religion of the Saints in Utah by oppressive legislation. Although the nation has determinedly closed its eyes to the fact that with the large majority of the people of Utah plural marriage is a part of their religion, testimony which neither Congress nor the nation can ignore is now laid before them—we refer to the report of the Commissioners appointed to execute certain provisions of the Edmunds law. The report was made to the Secretary of the interior, December, 1884; and speaking of polygamy, said:

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(1) Thomas Jefferson, one of the early champions of human liberty, said "The rights of conscience we NEVER submitted, we COULD NOT submit; we are answerable for them to our God." And Blackstone, the great authority on human laws, set forth this rule: If ever the law of God and men are at variance, the FORMER are to be obeyed in derogation of the latter."

"Three-fourths or more of the Mormon adults, male and female, have never entered into polygamic relations, yet every orthodox Mormon, every member in good standing in the church, believes in polygamy as a divine revelation. This article of faith is as much an essential and substantial part of their creed as their belief in baptism, repentance for the forgiveness of sins, and the like."

Referring to the trial of Rudger Clawson, and the impaneling of the jury to try him, they say:

"Each juror was asked: "Do you believe it right for a man to have more than one living and undivorced wife at the same time?" Each and every Mormon in the box—a few with hesitation, but nearly all with promptness—answered, "Yes, sir." All such men were successfully challenged for cause, * * * this part of the proceedings afforded strong confirmation of the opinion we have expressed, that all orthodox "Mormons" believe in polygamy to be right, and that it is an essential part of their creed. (1)

Certainly from this time forth neither the national legislature nor anyone else will say that plural marriage is not a part of the religion of the Saints in Utah and if it is "an establishment of religion" has Congress any right to make laws respecting it, or to prohibit the exercise thereof?

The temerity which questions the actions of the Congress of this great nation may be regarded as presumption. More especially may this be the case since the Supreme Court of the United States has declared the law of 1862 enacted against polygamy in the territories, Constitutional. Still, while I have great respect for Congress—knowing as all do, that it is composed of men of ability and learning; and having a profound regard for the learning, experience, wisdom and patriotism of the Supreme Court—yet I cannot help but remember that the men composing these very honorable bodies, legislative and judicial, are but MEN, and are subject to those influences which act upon the minds of men. It is natural for man to love the approval of his fellow man; and—

"Oh, popular applause, what heart of man
Is proof against thy sweet seducing charms!"

Some eighteen centuries and one-half ago, the Son of God was arraigned before the judicial tribunal of Pontius Pilate; and although Pilate "found no fault in him", and "would have let him go", the popular voice cried, "crucify him, crucify him", and Pilate, unable to withstand the influence and demands of the multitude, delivered Jesus into their cruel, murderous hands. Human nature has not changed much since then; and perhaps I shall be pardoned for suggesting that it is just POSSIBLE that Congress and the Supreme Court, to satisfy popular clamor, sacrificed the liberties of the people of Utah.

At any rate my reading would teach me not to regard Congress and judicial tribunals with any superstitious reverence. I know that such institutions have been guilty of the most flagrant acts of injustice in the past. "It was

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(1) Brigham Young said, "When this system (of plural marriage) was introduced among this 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 this principle was not introduced, this Church and Kingdom could not proceed'."—J. of D., 11:216.

December 19, 1891, the First Presidency and Quorum of Twelve joined in a petition to the President of the United States, praying for amnesty, or a pardon in behalf of the Saints for their disobedience to the anti-polygamous laws then on the statute books: Among other facts, he petition recited: "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."

If it was a necessity then, it must be now.

a judicial tribunal", says Charles Sumner, "which condemned Socrates to drink the fatal hemlock, and which pushed the Savior barefooted over the pavements of Jerusalem, bending beneath his cross. It was a judicial tribunal which, against the testimony and entreaties of her father, surrendered the fair Virginia as a slave; which arrested the teachings of the great Apostle of the Gentiles, and sent him in bonds from Judea to Rome; which in the name of the OLD religion, adjudged the Saints and fathers of the Christian Church to death, in all its most dreadful forms; and which afterwards, in the name of the NEW religion, enforced the tortures of the inquisition, amidst the shrieks and agonies of the victims; while it compelled Galileo to declare, in solemn denial of the great truth he had disclosed, that the earth did not move around the sun." It was a judicial tribunal, the Supreme Court of the United States, which, in 1857, Chief Justice Taney, speaking for the court, decided that negroes, whether free or slaves, "were not citizens of the United States, nor could they become such by any process known to the Constitution" From the whole tenor of the decision it is plain to be seen that in the estimation of the court, "a negro had no rights which a white man was bound to respect."

With these historical evidences of the frailty of judicial tribunals before us, we are encouraged to proceed with our inquiries respecting the enactments of Congress against the religion of the Latter-day Saints.

PART V.

Natural and Religious Rights Defined

Throughout Europe, a hundred years ago, each nation had its establishment of religion. Persons not belonging to their national establishment of religion were excluded either wholly or in part, from any participation in the public honors, trusts, emoluments, privileges and immunities of the state. The establishing of national religion has done much to disturb the tranquility of society and brought upon mankind innumerable evils. To illustrate: Henry VIII, King of England, died in 1547, leaving the crown by his will; first to his only son, Edward, then to Mary, his daughter by Catherine of Aragon, his first wife, and lastly to Elizabeth, his daughter by his second wife, Anne Boleyn.

Edward was but nine years of age at the time of his accession, and the Duke of Somerset, his uncle, was appointed Protector of the realm. The Protector, as well as the Archbishop of Canterbury, Crammer, favored the reformed religion. Somerset had been protector scarcely a year, when he directed Archbishop Crammar and a committee of divines to compile a book of common prayer in the English language. The year following, in 1549, Parliament abolished all other forms of worship, and established this in its stead. So zealous were the instigators of this movement to establish the national religion, that they appointed a commission "to examine and search after all heretics, and contemners of the Book of Common Prayer". Two persons convicted of holding heretical doctrines were condemned to the flames, and the persecution extended all over England.

In 1553, Mary became queen; and being a zealous Catholic, she resolved to restore the Roman Catholic faith. The statutes passed in the reign of Edward VI, establishing the Protestant church of England were repealed, and in 1554, Mary married Philip, the Catholic prince of Spain. It was now the fate of the Protestants to experience a relentless persecution at the hands of incensed Catholics, who had been proscribed and oppressed under the reign of Edward VI. Many were condemned to the flames, and the severe punishments inflicted upon the heretics sicken the heart, and bring the blush of shame to

the cheek when we see such evidences of

"Man's inhumanity to man."

At the death of Queen Mary, Elizabeth succeeded to the throne of England. She was a Protestant in faith, and her accession to the throne, promptly restored the Protestant religion. Her ecclesiastical supremacy was also proclaimed. This was the signal for another religious persecution; though it proved to be less cruel than that experienced in the preceding reign.

Mary, Queen of Scots, disputed Elizabeth's right to the crown of England, and she being a Catholic, was warmly supported by the professors of the Catholic faith, who hoped, through her, to see the Protestant religion suppressed, and their own made dominant throughout England. To this end deep plots were laid, looking to the assassination of Queen Elizabeth. The conspiracy failed, and the Scottish queen was beheaded. Thus history goes on, page after page, to record the suffering, the oppression, the cruelty, the murderous plots which grow out of efforts to control the consciences of mankind. The experience of the past warns the legislators and rulers of today not to interfere with the sacred rights of conscience. We are responsible for the exercise of those rights to the King of Kings alone; and when earthly potentates invade the domain of conscience they intrude their unwelcome presence on holy ground, and I rejoice to see men grand enough to refuse obedience to the invader.

Early in the seventeenth century, many people fled from religious persecutions in the European nations, and made America, then a new and undeveloped continent, their place of refuge. Yet some of these sects who fled from intolerence and persecution in the Old World were not willing to tolerate differences of opinion in religious matters. The Protestants refused to grant the Catholics the same rights which they claimed for themselves; the Puritans were not willing that the Baptists and Quakers should settle in their midst, and hence arose religious persecution in the New World. These parties who were driven from the older colonies founded new ones, where more liberty was guaranteed to the settlers, and men began to talk of having the right to worship God according to the dictates of their own consciences. The oppression exercised by the English administration and Parliament towards the American colonies of Great Britain caused the colonies to forget for a time the distinctions which formerly existed in consequence of differences of religious opinions, and unite in defense of their dearest rights. After the victory was won, and the invader of their liberties was forced to acknowledge the independence of the American colonies, the new nation had to deal directly with the question of religious toleration. A variety of sects had established themselves in the different colonies, and when the Constitution was adopted for the purpose of forming a more perfect union, it was seen at once by the American statesmen that it was altogether impracticable to found a national establishment of religion. Which particular sect could they choose to be fostered by the government? Had they chosen one to the disparagement of the others, innumerable evils would have arisen in the state. Wisely, therefore, the statesmen of the young republic concluded to let religion be a matter between each man and his God alone; and put it beyond the power of the nation to interfere in religious matters by inserting in the Constitution the following provision:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." (See first amendment to Constitution). Not only does this clause in the first amendment put it out of the power of Congress to establish a national relig-

ion, but it also forbids Congress interfering with the free exercise of religion. The Pagan, the Jew, and the Mohammedan are to be as free from the interference of Congress as are the various Christian sects of religion. Webster, who doubtless will be accepted as an authority in defining words, gives the following definition of religion:

"Any system of faith and worship; as the religion of Turks, Hindus or Christians, true and false religion." Accepting this as a correct definition of religion, the first amendment would protect the Turkish and Hindu religion as well as the Christian from Congressional interference. We do not form this conclusion upon the authority of Webster alone. By consulting the writings of those who took a prominent part in drafting and establishing the Constitution, and those more particularly who contended for religious liberty, we learn that it was the intention that all religions should be equally protected.

We insert a few paragraphs from the writings of some of those men who were active in advocating the wise provisions in our Constitution which establish religious liberty.

The following extract is from the works of Thomas Jefferson, Vol. 1, p. 45. It is true these remarks were made respecting the bill establishing religious freedom in Virginia; but that bill and the first amendment to the Constitution are one in spirit. Both would place religion beyond the control of human interference, and, therefore, these remarks of Jefferson's serve to show the spirit in which we must regard the Constitution now under investigation:

"The bill establishing religious freedom, the principles of which had, to a certain degree, been enacted before, I had drawn, in all the latitude of reason and right. It still met with opposition; but with some mutilation in the preamble, but it was finally passed; and a singular proposition proved that its protection of opinion was universal Where the preamble declares that coercion is a departure from the plan of the holy Author of our religion, an amendment was proposed, by inserting the words, 'Jesus Christ', so that it should read, 'a departure from the plan of Jesus Christ the holy Author of our religion', the insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the JEW AND THE GENTILE, THE CHRISTIAN AND THE MOHAMMEDAN, THE HINDOO AND INFIDEL OF EVERY DENOMINATION."

Surely this is a correct idea of religious liberty. Anything short of this would not be just. The following extract from a letter from John Adams, May 16, 1822, gives us to understand that he, too, considered freedom in religion was to be universal:

"I do not like the late resurrection of Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the Gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I have lately read Pascal's letters over again and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though like Pascal, true Catholics, it is this company of Loyola. OUR SYSTEM OF RELIGIOUS LIBERTY, HOWEVER, MUST AFFORD THEM AN ASYLUM." (E. Jeff, 640.)

The capitals are mine, but what a broad, noble view is here of "our system of religious liberty!" Though Adams esteemed the Jesuits to be worthy of eternal perdition, still he was willing to acknowledge that "our system of religious liberty afforded them

an asylum.'' (1) Surely this proves that religious freedom was intended by these early statesmen, who established the Constitution, to be universal.

''Happy, thrice happy, said Washington to his army on the occasion of his announcing to it the treaty of peace with Great Britain, shall they be pronounced who have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric and empire on the broad basis of independency, who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of ALL NATIONS AND RELIGIONS.''

From this it appears that he who is styled the father of his country, understood that ''all religions'' were to find an asylum in this nation. But is there to be no limit to religious liberty? Is it to be supposed that Congress is to allow murders to be committed, and then acquit the parties who did the deed, because they claimed it to be a part of their religion thus to murder their fellow men? Reckless indeed would he be, who would make such a claim as that. Each person should be so limited in exercising his religious belief that he be not allowed to trespass upon the rights or liberties of others. ''One man's liberty ends where another man's begins.'' This we consider is the proper limit of personal and religious freedom. This is the view taken by Madison in his letter to Edward Livingstone. He said:

''I observe with much pleasure the view you have taken of the immunity of religion from civil jurisdiction in every case where it does not trespass on private right or public peace.'' (3 Mad., p. 24).

So Jefferson:

''The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such actions only as are injurious to others. (Query, xvii, p. (169). (2)

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(1) Voltaire's stand with reference to human rights is fundamental. Said he:

"I wholly disprove of what you say but will defend to the DEATH your right to say it."

Brigham Young's appraisal of the value of human liberty is expressed thus:

"I would rather be chopped to pieces and resurrected in the morning each day throughout a period of three score years and ten, than to be deprived of speaking freely or be afraid of doing so * * *."

(2) This truth is appropriately expressed in the Declaration of Independence thus:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are LIFE, LIBERTY and the PURSUIT OF HAPPINESS.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

In the statement, "all men are created equal", it will be understood that they are "created equal" only in their right to "life, liberty and the pursuit of happiness", and not in their intellectual or physical powers.

In backing up the principle expressed in the Declaration of Independence, above quoted, Abraham Lincoln, in his first Inaugural Address, went so far as to justify REVOLUTION as a means of securing to man his inalienable rights. Said he:

"If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might in a moral point of view jusify REVOLUTION; certainly would if such right was a vital one."

To more safely secure human rights, the Fifth Amendment to the Constitution was effected. It reads in part:

"* * * Nor (shall a person) be deprived of LIFE, LIBERTY, or PROPERTY, without due process of law; * * *"

This, then, answers those critics who profess seeing no difference in a religious liberty that requires, or consents to the taking of human life and that which makes plural marriage a part of its creed. The one destroys life and society while the other gives life and purifies society.

Our investigation has certainly proven that in the United States religious freedom is to be universal, protecting not only the Christian in the exercise of his faith, but the Hindu, the Pagan, and Mohammedan as well; (1) and that "the powers of government extend to such actions only as are injurious to others." Therefore we may lay it down as a correct principle: that so long as a people in practicing their religion do not interfere with the rights and liberties of other people, they should not be vexed, or maltreated by those who differ from them respecting religion; and not only should the government refrain from persecuting them, by passing oppressive enactments against them, but it also should prevent others from molesting them.

Now, let inquiry be made as to whether the Latter-day Saints have ever trespassed upon the rights of other people or not. Have the Saints ever meddled with, or in any manner molested the Methodists or Baptists, or Presbyterians, or Catholics? No. Yet all these sects exist in Utah, where the Mormons are the overwhelming majority in population. Furthermore, the members of orthodox societies have been ever active in misrepresenting the Latter-day Saints abroad. With a few honorable exceptions, the sermons and lectures of the sectarian preachers, who sojourn in Utah for a season and periodically go east to raise funds ostensibly for the purpose of regenerating the Mormons are of a character to mislead and embitter the popular mind against the Saints. Moreover, these same good church members join in with as soulless a set of political tricksters as ever cursed any portion of God's earth, and who have for their avowed object the destruction of the liberties of the Mormons—yet can these parties point to a single instance of their being interrupted in their proceedings, political or religious? No such circumstance can be pointed out.

Does the religion professed by the Saints threaten the destruction of the rights or privileges of any body? No. I am aware that it is alleged that the principle of plurality of wives threatens to destroy the purity of the family, and undermine the prosperity of the state; but is the allegation true? Of one thing we are certain, and that is that here in Utah the plurality of wives as practiced by the Saints is not destructive of the purity of the family. It is not just to confound the principle of Celestial marriage with the polygamy of Oriental lands, for they have but little in common. In Utah every woman is free to make her own marriage contract. No coercion is employed —nor indeed, from the situation of affairs, could it be employed, even if there were a disposition to use it. The utmost freedom is enjoyed by all in the matter of marriage, which, as we understand it, is not the case in Oriental countries. There is nothing in the marriage system of the Saints that is dangerous either to the liberties of women or the purity of the family. The association between the husband and the first wife is not destroyed when the husband takes another wife. Among the Saints it creates no scandal. The second wife occupies a position that is just as sacred as that in which the first wife stands. The children of the second wife are regarded as equally honorable with the offspring of the first wife. Each wife enjoys the love,

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(1) This broad view of religious freedom is comprehended within the Constitution of the Kingdom of God which in time, will be the only government on earth. Brigham Young, in describing the scope and functions of this Kingdom, said:

"Now I want to give you these few words—the Kingdom of God (is that kingdom) that protects every person, every sect, and all people upon the face of the whole earth, in their legal rights."—Truth 2:22.

"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." —His. of Church 7:382.

esteem, companionship and confidence of her husband; and under these circumstances wherein is the purity of the family destroyed? We are not prepared pared to deny that evils exist in polygamous families. We frankly admit that in some instances men fail to deal justly with their families in the plural order of marriage. But does that prove plural marriage is evil and incompatible with the purity of the family? We think not. In hundreds of thousands of instances men who live in the monogamic order of marriage maltreat, neglect and abuse their families; but because this is the case are we to conclude that marriage is a failure, and incompatible with the happiness of mankind? Why, no. Such a conclusion would be regarded as absurd. Would it not be equally as absurd to judge polygamy in the manner named?

If the purity of the family is not corrupted by plurality of wives among people who practice it, is it at all likely that the purity of the family in other states will be corrupted by their practice? It is the extremest folly for people in the east to become alarmed for the safety of their family organization. The Mormon system of marriage does not menace the purity of their families. But all arguments to the contrary, our enemies insist that our system of marriage is dangerous to the best interests of society and clamor for its suppression. They shut their eyes and refuse to behold the peace, the happiness, the tender regard for each other, which exists in those households where plurality of wives is practiced. (1) In spite of the protests of those living in this order of marriage our legislators would break up these holy associations, and make honorable wives and virtuous mothers outcasts, degrading them to the level of prostitutes, and place upon the innocent brows of their offspring the brand of infamy. If we tell them that these men and women have entered into these associations under the belief that they were doing the will of God—that it was a part of their religion—we are told that if they grant plural marriage to be an establishment of religion and therefore refrain from punishing it as a crime, that every evil-doer would set up a

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(1) That the Mormon system of polygamy tends to elevate rather than to degrade society is testified to by scores of honest non-Mormon men and women, themselves amply qualified to speak upon the subject. Two such testimonies are herewith presented:

Phil. Robinson, the noted correspondent for the London "Times", said this concerning Mormon polygamy:

"Polygamy here, as I have seen it, is neither unnatural, wicked, nor licentious. The demeanor of women here is, as compared with Europe, chastity itself, and the children are just as healthy, pretty, vigorous children as one sees in the country or by the sea-side in England, and in my opinion nowhere else. Utah born girls, the offspring of plural wives, have figures that would make New York envious, and they carry themselves with almost Oriental dignity."—Race Suicide vs. Children, p. 53.

Ella Wheeler Wilcox, the distinguished poetess and writer, refers to the Mormons and their system of marriage, in the New York Journal as follows:

"I have looked into the eyes and the hearts of women who were and are plural wives, and I have arrived at positive convictions regarding all these interesting people—for interesting they most certainly are, and cultured and refined. * * * 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. * * * I believe this to be explained by the great desire of the men to propagate healthy children and the consequent care given to the expectant mothers and by the willingness of the women to accept the cares of maternity. * * * Wherever children are wanted and welcomed, wherever men and women regard the office of parentage as sacred and desirable from any cause, the offspring will excel physically and mentally. * * *

"Before we cast any more stones at their (these polygamous children's) ancestors, let us weed from the ranks of our own churches and our own fashionable society, all the unwelcome and fatherless children, all the deserted, betrayed girls, and stand them in a row, and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again."—Truth 1:22.

plea that whatever crime he committed was a part of his religion, and in consequence of this would claim an immunity from punishment. Judging from their expressed apprehensions our legislators and judges fear, if they grant plurality of wives to be a part of the religion of the Latter-day Saints, that the Hindus may come to this land and insist upon burning widows upon the funeral pyres of the husbands; or others, perhaps the thugs, will claim the right to commit murders as a part of their religion. But is there no difference between burning women and marrying them, between the destruction of life and perpetuating it?

The early Christians were falsely accused of murdering an infant in order to have its blood to literally commemorate the sacrament of the Lord's Supper by drinking thereof. Christians of today celebrate the sacrament by partaking of bread and wine. Suppose some over apprehensive legislator should introduce a law abolishing the celebration of the sacrament, and should offer as a reason for the enactment that, if they permitted the celebration of the sacrament to continue in the churches, some fanatic might possibly insist upon using more literal emblems of the flesh and blood of Christ than bread and wine; and to accomplish this, do that which the early Christians were falsely accused of doing—murder an infant for its blood. What reply would the Christian sects make? They would say: "To murder a child, even to get its blood to celebrate the Lord's Supper would be a diabolical crime; but our celebration of the Lord's Supper by partaking of bread and wine is not a crime; injures no one; trespasses upon no one's liberties, and calls to mind the great sacrifice made for us by our Savior. While it is right for our legislators to punish those actions which are injurious to others—even though parties should claim said acts to be a part of their religion—yet they have no right to strike down a sacrament of our faith which is not injurious to others."

This would be the answer. Ours is the same: the Suttee is the destruction of life. Murder is a crime from which man naturally recoils with abhorrence. It requires not the aid of human enactments to convince the mind that murder is a crime. It is **Malum in se.** That is, it is in and of itself a crime. The human enactment does not and cannot make it any more of a crime than it is by nature—the human law only fixes the punishment. It is destructive of the rights of others and therefore should be suppressed.

This is not the case with the Celestial marriage of the Latter-day Saints. That is not **Malum in se,** is not in and of itself a crime, and is only a crime because it has been made so by the enactment of Congress. (1) Plural mar-

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(1) On this point the late Elder Francis M. Lyman, a member of the Quorum of Twelve, very aptly said:

"Congress may make baptism, confirmation, ordination, partaking of the sacrament, gathering, building temples, paying tithing and praying to God, crimes. If made so by law they would be just such crimes as polygamy and unlawful cohabitation are now."—Contributor, 8:39.

"Plural marriages may be pronounced a crime by legislative enactment", said the late President Joseph F. Smith, "but all the congresses in the world cannot legislate into it, nor into the practice of it under divine command, a SINGLE ELEMENT OF CRIME."—Deseret News, March 24, 1886.

Legislating polygamy — a religious faith — a crime, has its counterpart in early Jewish history. King Nebuchadnezzar promulgated a decree (law) that at the sound of a certain strain all should "fall down and worship" a golden image that the king had set up. To worship any other way meant death in a fiery furnace. And, too, King Darius, in like manner, fathered a law that made prayer to "any God or man for thirty days, save of thee", (the king) a crime with the penalty of death attached. The three Hebrews and the Prophet Daniel were involved in these man-made crimes, but which were not MALUM IN SE, as mentioned by Elder Roberts.

riage as practiced by the Saints does not interfere with the rights or liberties of others. Those who claim it as a part of their religion—in practicing it do no injury to others—therefore it does not come within the scope of the legitimate powers of government, since, according to Jefferson, "the legitimate powers of government extend to those actions only that are injurious to others."

From the foregoing it is evident, first, that Congress should make no law respecting an establishment of religion, either to select a religion for the citizens, or interfere with the free exercise of any existing religion, or any which may arise in the nation; second, that it was the intent of those who labored to establish religious liberty in America to make such liberty universal; not only protecting the Christian in the free exercise of his religion, but the Hindu and the Mohammedan also, and indeed protecting all men of all religions or of no religion; third, that the legitimate powers of government extend to such actions only as are injurious to others; fourth, that those actions which trespass upon the rights of others, or interfere with the liberties of other people should be restrained, even though certain parties claim those actions to be a part of their religion; but, fifth, if in the exercise of any religion the devotees therefore do not trespass upon the rights of others, or invade their liberties, then they should be unmolested in the free exercose of their religion, be it ever so unpopular or even absurd.

In the light of these principles laid down, let us review the subject in hand—plurality of wives. The Latter-day Saints claim plurality of wives to be a part of their religion, and the honorable commission appointed by the President with the approval of the Senate to administer the Edmunds law, have testified that this principle of marriage is an essential part of the religion of the Saints, as much so as repentance and baptism for the forgiveness of sin. Therefore, since Congress, according to the first amendment, is to make no law prohibiting the free exercise of religion; no law should be made interfering with the free exercise of this principle of the religious faith of the Saints, unless it can be shown that the plural marriage of the Saints is destructive of the rights or liberties of others. As yet no one has been able to prove that the Saints in practicing their religion have trespassed upon any one, or invaded any one's liberties, and since their actions are not injurious to others, government cannot rightfully interfere with the practice of their religion.

Therefore, with all due respect to the Congress who enacted the law of July, 1862, and the Supreme Court of the United States, we conclude that the enactment which defined the plural marriage of the Latter-day Saints to be a crime, and made it punishable by fines and imprisonment was passed in violation to the first amendment to the Constitution.

Those who desire peace must abandon the war pattern and put in its place a peace pattern. Underlying the war pattern is an ethic based upon the formula: Superiority, victory, supremacy, subjugation, expropriation, exploitation. Domination is the right of the strong. Capacity to destroy and kill is the final test of strength.

Those who seek peace must substitute for this formula an ethic of cooperation, justice, fair dealing and a generous sharing of life's opportunities. In place of the war slogan, Each for himself and the devil take the hindmost, the peacemaker will support the slogan, Each for all and all for each.—From War or Peace?—Scott Nearing.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

WHERE there is no change of Priesthood, there is no change of ordinances, says Paul. If God has not changed the ordinances and the Priesthood, howl ye sectarians! If he has, when and where has he revealed it? Have ye turned revelators? Then why deny revelation?

—Joseph Smith.

CONFERENCE IMPRESSIONS

During the recent general conference of the Church we recognize a rather strong tendency of the leaders to return to some of the fundamentals of Mormonism as established by the founding Prophets. During the past several decades, particularly since the death of President Joseph F. Smith, it must be apparent to all thinking Latter-day Saints that the Church has been on a detour.

In their oft confessed policy to stem the tide of misrepresentation and persecution by making friends of the world, vital truths have been lost sight of by many of the Saints, to the permanent detriment of the work. We take encouragement in the demands many of the Saints are making upon the authorities, that the Church quickly return to the fundamental truths of the gospel, placing their trust for divine protection, not in the favor of the world, but in the hands of the Lord.

The attendance at the conference was large, the weather, taking all in all, being propitious, the general setting for the large gathering was good. An added feature this year of the conference was the use of Television in connection with the broadcast of all the sessions except the general Priesthood session on Saturday evening. We certainly feel that this gave added stimulous to the shut-ins, and those who were not able to crowd into the tabernacle.

One feature of the conference we must especially commend: When President George Albert Smith became President of the Church, we entertained the strong hope that the leadership of President Smith would have a modifying and stimulating affect upon his counselors and the other general authorities of the Church, and that in his administration the Church would make a substantial return from the long detour which one of the present leaders declared some years ago the Church was on.

We are heartened by the general invitation President Smith gave to all the people to attend conference in the

tabernacle, both saints and sinners, whether they are members of the Church or not. He said in part: "Sometimes I have had individuals interrogate me in regard to whether those who are not members of the Church would be permitted to come here. I have been pleased to answer them, ALL OF FATHER'S CHILDREN ARE WELCOME IN THIS HOUSE."

This spirit is directly opposed to the spirit exhibited by the late President Heber J. Grant during his long and uncharitable administration. It was common knowledge among the Saints that general conference time would bring on a series of conflicts and a spirit of bitterness and retaliation from the general authorities. Special guards were hired and armed to keep certain of the Saints from attending the general sessions in the tabernacle. It was a common sight to see the officers evict certain of the Saints from the grounds. In fact, so rife was the spirit, that if even a suggestion was made to the armed guards that a certain person was sympathetic to the fulness of the gospel, he was sought out and straightway evicted. One instance in particular: One of the faithful Saints of the Lord was listening to conference, when he was approached and invited to leave. The burly guards were not satisfied to have him merely leave the grounds, but they demanded that he not stand on the public walks surrounding the grounds, and they warned him, "that if you return, we will run you in; there are a hundred armed guards patrolling the grounds."

This sort of low, unchristian attitude was generally accepted by the Saints as a part of the Grant administration, and we are certain that they joined with us in taking increased hope that with the changing and charitable attitude of President Smith will come other restorations of the fundamental truths to the Church. And we cannot help but again commend President Smith for his Chistion attitude of inviting all of "Father's children" to the tabernacle, and particularly those who believe in gospel of Jesus Christ, as revealed through the Prophet Joseph Smith.

We were pleased with the efforts of the brethren to defend the character and the work of the Prophet Joseph Smith. Most of the brethren gave resounding testimonies, that they knew he was a Prophet of God, and that through him the gospel was restored for the last time.

In this respect President Bruce R. McConkie sounded the proper key. We quote:

"This message is secondly, that Joseph Smith, Jr., is the Prophet whom he, Christ, chose for this dispensation to be the restorer and the revealer of all things and to give again on earth every law and every principle and every doctrine whereby we may gain the Kingdom of God. * * * **There's no hope and no salvation and no blessing in carrying any message to the world by the power of man or by any philosophy or wisdom that men may have.** * * * Associated with this principle, this only perfect formula for carrying our message to the world, is another. The Lord said to the Prophet Joseph Smith, 'This generation shall have my word through you.' * * * **Now I take it that the Lord wants us to carry that message the way it was given through the Prophet Joseph Smith.**"

President McConkie concluded his address with the testimony, "that Joseph Smith would sit on the right hand of Jesus Christ, and would be the only one empowered to open the Celestial Kingdom for those who dwelt upon the earth during this dispensation."

These are resounding truths, and we trust the brethren really believe and mean what they say about Joseph Smith, and that they are not as the sectarians—"they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments

of men: having a form of godliness, but they deny the power thereof."

With the conclusion of this point we bring to the attention of our readers pertinent testimonies regarding the identity of Joseph Smith. President Brigham Young said: "If you find out who Joseph was, you will know as much about God as you need to at present: for if he said, 'I am a God to this people', he did not say that he was the only wise God. Jesus was a God to the people when he was upon the earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam."—J. of D., 4:271.

Also:

"As I have frequently told them, no man in this dispensation will enter the courts of heaven, without the approbation of the Prophet Joseph Smith, Jr. Who has made this so? Have I, have this people, have the world? No: but the Lord Jehovah has decreed it. If I ever pass into the heavenly courts, it will be by the consent of the Prophet Joseph."

President Heber C. Kimball added: "Brother Joseph Smith many times said to Brother Brigham Young and myself, and to others, that he was a representative of God to us, to teach and direct us and to reprove the wrong-doers. He has passed behind the veil, but there never will a person in this dispensation enter into the Celestial glory without his approbation."

Another interesting feature of the conference was the report of missionary activities, etc. In as much as the missionary system is one of the important features of the restored gospel, we desire to make a few comparisons at this time.

To begin with, be it understood that we are not trying to belittle the thousands of missionaries who are unselfishly giving of their time and means to further the work of the Lord, and to bring souls unto Him. We feel that most of them are sincere, and are doing the best they can under the circumstances. President McKay's report on their work was interesting, and according to the new standards of the Church they are accomplishing a great deal. We often reflect, why can't more young men fill missions? It has been our experience to have young men come to us with a desire to fill a mission, but because of the great financial burden, they are not able to do so.

A recent case was brought to our attention. A young man was just called to fill a mission, after waiting several years because of financial conditions. At the time of his call, he was still unable to pay his way, and was deeply in debt; it was necessary for him to call upon his aged and poor parents to keep him in the mission field. They being true and faithful Saints consented to do it, and are now laboring under great stress to keep up.

We know that the Lord will bless them, and that they will feel good in making the necessary sacrifices. Knowing the boy's disposition, we feel certain that he will spend a good deal of his time "sight seeing" and indulging in all the other delicacies of a paid vacation.

The sober minded might ask, what will he do for the work of the Lord? Is the sacrifice the aged parents are making worth the amount of good he is capable of doing? There is little doubt that the boy does not hold the Priesthood; so the question again becomes paramount, is it worth $55.00 a month and numerous other expenses to send him out to represent the Church as an ambassador of good will only?

This same family had a boy in the mission field some years previous, and it was a common and too often occurrence for them to be awakened in the middle of the night with a plea from him for added funds (above his monthly allowance) that he might not have

to sleep out and go through some of the other ghastly experiences of missionary life.

President McKay reported that there are now five thousand plus missionaries called through the First Presidency's office. Their labors represent a cash yearly outlay of $3,300,000. This figure only represents the cash sent to them for maintenance and the cost going to and from their missions. At this time we do not have the number of converts this money made, but it would be interesting to see the high cost of bringing souls unto the Lord. President McKay a few years ago officially reported that the average convert cost the missionaries about $1,000 each. We suppose that with the inflated costs all around that the price is higher now.

These financial figures represent a tremendous sacrifice on the part of the Saints, for what? Are the converts worth the price? Do the missionaries have a testimony of the divine mission of the Prophet Joseph Smith? Have they had the Priesthood conferred upon them? Are they teaching the principles of life and salvation that pertain to endless and everlasting lives? If these questions cannot be answered in the affirmative, the financial sacrifice is wasted, and only proves the high cost of advertising in this atomic age.

Interesting to us was the report of missionary work in the British Mission as delineated in the July Millennial Star, 1949. The entire issue was devoted to the memory of President Heber C. Kimball (who was the founder of the mission), and to the increased missionary activity there.

In the course of events, as usual, they offered some statistics. Under the heading, "STRIKING STATISTICS", we find the following report:

Number of British Missionaries*		British Mission Baptisms	
1837-1839	21	1837-1839	1,517
1840-1849	64	1840-1849	34,299
1850-1859	191	1850-1859	43,304
1860-1869	295	1860-1869	16,112
1870-1879	379	1870-1879	6,295
1880-1889	637	1880-1889	6,061
1890-1899	1,121	1890-1899	3,742
1900-1909	1,376	1900-1909	7,587
1910-1919	688	1910-1919	3,911
1920-1929	786	1920-1929	2,349
1930-1939	574	1930-1939	1,892
1940-1949†	371	1940-1949†	1,057
Grand total for 112 years	6,502	Grand total for 112 years	128,126

*Note—These figures represent traveling missionaries sent to Great Britain from other countries. They do not inlcude the unnumbered thousands of British-born missionaries who have served while still being citizens and residents of their native land.

†Covers period to include June 15, 1949.

This report gives the cold facts as we see them. The most converts per missionary were made the 10 years between 1840-1849. During that period, 34,299 souls were brought into the field by 64 missionaries, or about 536 converts to the missionary. Contrast this figure with the ones given for the years,

1940 to 1949 (although the full years' figures are not represented we can draw some interesting comparisons). With 371 Elders in the field, there were gleaned 1,057 converts; or less than three converts per missionary.

Of course, we fully realize that we are now gleaning the flock, and that we cannot expect the large conversions experienced by the early brethren. Nevertheless, with a great part of the blood of Israel dwelling in the British Isles, we feel that something is wrong. We understand that the sheep will follow the shepherd, and no one else, and we feel that thousands are waiting for the voice of salvation, and will not be contented listening to "Breech Clout Missionaries".

It is true that the Church enjoys no persecution from the world, because of the diplomatic labors of the missionaries. Newspapers and magazines are now eager to carry the message, and the sports world waits breathlessly for the results of the physical antics of the Mormon Missionaries. And it can now be said and boasted of, that the whole world speaks well of us.

To the blinded man, this paints a glorious picture; but to the truth seeking son of God, it gives evidence of apostasy and betrayal, and the true blood of Israel are waiting in vain for the voice of the shepherd, that they might "Come out of her, that they might not be partakers of her plague."

We offer the proposition, and it is well worth the consideration of the Saints, that our missionaries return to the fundamentals of the true missionary spirit, and that they demand the right to preach as the Lord directed, without purse and scrip. That they demand the conferring of Priesthood upon them, that as they preach, the promised signs shall follow the believers. And let them give the same message Christ sent to John, when in his prison dungeon John sent a messenger to ask the question of Jesus, "Art thou he that should come, or do we look for another?' Jesus answered and said unto them, 'go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, AND THE POOR HAVE THE GOSPEL PREACHED TO THEM'."

The $3,300,000 the Saints are willing to sacrifice yearly to be used for paid vacations, could be placed in a "Perpetual Immigration Fund" that the faithful from all war torn nations might be brought to the valleys of the mountains, where they can dwell in peace and plenty among the Saints. Thus a two-fold work can easily be accomplished, viz: the preaching of the gospel as the Lord commanded, and the gathering of Israel from the nations of the earth.

In conclusion we herewith publish a letter from a mission president, and the answer from a faithful father in defense of the missionary system of the Lord. The letters are self-explanatory, and we submit them with prayerful intent, and the desire uppermost in our hearts to see the redemption of Zion, and the cleansing of the earth.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
EAST CENTRAL STATES MISSION
927 South Fourth Street
Louisville, Ky.

February 2, 1932.

Mr. Joseph W. Musser
4204 South 5th East
Salt Lake City, Utah.

Dear Bro. Musser:

While visiting Chattanooga on the 24th of January I had a talk with your son and he seemed to be a little discouraged on account of not having sufficient money to take care of his immediate needs. It has been necessary to release quite a number of missionaries very shortly after the expiration of the two years and in some in-

stances prior to that on account of financial conditions, **and as you know it is very necessary that Elders dress well and that they have a convenient and comfortable room as they are mostly laboring in cities,** and we find that by being economical it requires about $40.00 a month to maintain an Elder in the field. During the summer months when they are out in the country they get along on less than this as a rule, but as you know conditions here are much different than they were years ago. **The Saints are not in a position to take care of the Elders, even though we are inclined to impose upon them.** I wish after you consider the matter carefully you would let me know your feelings in the matter, and I can assure you that we would regret very much to see him leave the mission field because he is a splendid young man and is doing a very fine work, and I am very much in hopes that he will be able to assume the responsibility of presiding over the East Tennessee District when Pres. Rowley is released.

I am very pleased to say that the work is progressing very nicely. Many new fields have been opened here and I only wish we had 100 more Elders, for we certainly have plenty of places for them to work. I hope to have the pleasure of meeting you at the April Conference. We are very pleased to meet the relatives of the missionaries at the Assembly Hall at the close of each session of conference.

Very sincerely your brother,

(Sig.) MILES L. JONES
MLJ B Mission President.

February 12, 1932.

President Miles L. Jones
927 So. 4th Street
Louisville, Ky.

Dear President Jones:

Your kind favor of the 2nd having reference to the missionary labors of my son Guy, is received and carefully noted. It is appreciated. From his letters home, I am sure Guy is getting a wholesome experience and that the Lord is greatly blessing him and, through him, I am being wonderfully blessed. I appreciate your interest in him and the fact that he has been selected to preside over the East Tennessee District upon the release of Elder Rowley. Certainly I shall do all within my power to back my son financially. All that I have is the Lord's and for his use. This with me has a literal meaning I have regretted my inability to send Guy a stipulated amount each month as much as I should 1 should have liked to have done. That you may know the situation, I am taking the liberty of going into some detail relative to my affairs.

When Guy was called to fill a mission, he was my third child to be laboring in the mission field simultaneously. My daughter Bertha was laboring in the North-Western States, my son Milton had gone to England and then Guy was chosen. Bertha has recently returned and is now, in connection with her sister Anne, under special appointment, laboring among the non-Mormons of Ensign Stake. Milton and Guy are still out. The depression came on, in consequence of which, in connection with a long siege of sickness, hospital expenses on the part of three members of my family and the death of one (the mother of Guy) my finances have been so depleted, that it has been impossible for me to meet the full requirements of my missionary sons. And I have been forced to report the situation to the Lord and rely upon Him to supply the deficiency. The Lord knows that all I have belongs to Him and that I am straining every ounce of effort I am capable of putting forth to meet the many calls made by my large family, including the missionary boys, who, according to reports of their respective Presidents and to the spirit of their own letters, are performing good missions.

One sentence in your letter, viz: "The Saints are not in a position to take care of the Elders, even though we are inclined to impose upon them", I am not able to understand.

In His missionary instruction to the saints the Lord said:

"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. 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. Who 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, or 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." (Doc. & Cov., Sec. 84:86-91.)

Now I have always considered this the law of God in the matter. It guided me when on my mission, my journal shows that I received $36.00 from home during the 27 months of my missionary absence, part of which I sent home to my wife and children, to whom I had left no income.

"And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward." It has always seemed to me, under this rule, it would be a blessing, and not an imposition, to have the Saints and friends take care of the Elders. If the people are to be rewarded for caring for the Elders and God the Eternal Father, said they would be, certainly it seems to me the Elders should grant them the privilege. I recall a very forceful sermon delivered by Elder James E. Talmage on this subject some years ago, wherein he reproved the growing spirit among Elders to "pay their way", thereby robbing the Saints and honest investigators of choice blessings they might receive by being permitted to sustain the needs of the Elders. But the Lord seemed to have had another purpose in view in adopting the plan of Elders working without "purse or scrip", viz: "And he who doeth not these things is not my disciple; BY THIS YOU MAY KNOW MY DISCIPLES."

By what test, other than this, are the disciples of the Lord to be known? This has always seemed a very important point to me. The Lord's ways are not man's ways and the Lord's ways always succeed. Our missionaries are out to reprove the world of its unrighteousness, and in that "reproving" process, the Lord has given certain rules, which lived up to, will enable Elders to work in the field as did Peter and Paul, Brigham and Heber, and the army of other Elders whom the Lord has called to prune the vineyard and wind up His work. Therefore I cannot understand why men, otherwise qualified, should be deprived of the missionary blessing because of their financial situation. You speak of being able to use 100 more missionaries in your field. No doubt this is true; and in my mind there is no question but that ten times this number of good men could be assembled for the work were in not for the stringent financial requirement; and yet to say the Lord's law on this point has been annulled, or that the Lord is not able to care for His servants, as anciently, seems to be assuming dangerous ground.

Let it be understood, President Jones, I am not trying to dictate the policy of the Church in its missionary work, or of your part of the mission. The Lord is at the helm and He will guide the good ship to a safe mooring;

but I am trying to feel that my sons, who have been called into the service of the Master, are entitled to work there even though they cannot rise to a certain financial rating.

I humbly praise the Lord for His goodness toward my sons, and thank you for your interest in Guy, and I assure you I shall make every possible effort to see that his financial requirements are met with the understanding that any deficiency on my part must be supplied by such means as the Lord shall choose to raise up.

Should you feel inclined, I would appreciate your views on these matters.

I thank you for the invitation to meet you during April conference. This I shall be pleased to do. I had hoped to meet you last October, but circumstances prevented. I rejoice in the work of the Lord and as a servant of the Lord, commend you for the good work you are doing. May God bless you and yours with all your missionary efforts, I remain,

Sincerely,

JOSEPH W. MUSSER.

A THANKSGIVING THOUGHT

"May we by our lives manifest our appreciation for what the Lord has done for us."

In this season of Thanksgiving, it is entirely fitting that we take stock of ourselves in order that we may recount some of the things for which we should give thanks to our Father in Heaven. Those of us who believe in him will doubtless place this faith as the first of our reasons for being thankful, since it is in this faith that we find our chief source of happiness and the most abiding comfort in times of trial.

We cannot but be grateful for those courage of their convictions and the great pioneer ancestors who had the hardihood to found a community wherein liberty would be defended and opportunity guaranteed, and for those later pioneers who came to this western land and established a commonwealth that has come to be the envy of the world. They found a desert but, through their intelligent industry directed by inspired leaders, they have made the desert blossom as the rose. The arid lands have become fruitful fields and the barren places have been made into blossoming orchards.

You Latter-day Saints who live in the midst of this civilization which has been builded on the foundation so well laid by those pioneers who always had in their hearts the spirit of thankfulness, are you carrying on this same spirit of thanksgiving? Do you in your hearts offer up a prayer of thankfulness to God for all of his mercies? Do you have with you always a consciousness that there is above man, One, who, by his powerful hand, guides in the affairs of men and rewards those who diligently seek him? Do you realize that you are living in one of the most favorable situations that can be found in the entire world today?

With all of these blessings added to the material prosperity by which we are surrounded, should we not be willing to join wholeheartedly in the spirit of thanksgiving? It is fitting that in this time of rejoicing we should think of those who are less fortunate than we. If a neighbor in this time of financial depression should be in need, can we not, out of the abundance of what we have, give something to him?

The spirit of real appreciation is always dynamic. It is not satisfied with the smugness of possession, it is willing to share. This applies not only to material things but also to spiritual values. If we have a "pearl of great price" should we not also be willing to share its worth with others? So on this Thanksgiving let us not only offer up a prayer of thanksgiving to God for his kindness and for all the blessings of which we are the recipients, but let us also resolve in our hearts

to do our utmost to see that our neighbors and all mankind may share in these blessings.

As Latter-day Saints we have more to be thankful for than any other people. We receive all the blessings they do and more, for to us it has been made manifest that the Lord has again spoken from the heavens and again authorized his servants to speak and act in his name. In fact many of us have been made recipients of the Holy Priesthood, and all male members can, through their faithfulness receive this as a partial reward for keeping the commandments of our Master.

—Selected.

THE PROPHET ISAIAH

Some pretend to claim that Isaiah was not born until after 600 years B. C., when Lehi left Jerusalem with the records that are supposed to contain certain chapters of Isaiah now in the Book of Mormon; therefore the records obtained from Mormon and translated by Joseph Smith, wherein they quote Isaiah, are spurious. On this point we deduce the following:

Isaiah (Jehovah's Salvation), the greatest of the Prophets, was a son of Amos; began his prophetic ministration probably in the last years of the reign of Uzziah (Is. 6:1), B. C. 760, and continued it under Jotham, Ahaz, and Hezekiah, B. C. 698.

We know from himself that he was a married man and had two sons; that his wife was called a Prophetess and his sons bore prophetical names; that he lived on intimate terms with Hezekiah, etc. A Jewish tradition preserved in the Talmud (the body of Jewish civil and canonical law not in the Pentateuch), tells us that when he was ninety years old he was sawn asunder in a hollow carob tree, in the reign of Manasseh, and that the "Mulberry tree of Isaiah" in the Kedron valley, near Jerusalem. indicates the traditional spot of his martyrdom. The manner of his death is not mentioned in the Bible.

ISAIAH, the Book of, which has fitly been characterized as the "Gospel of the Old Testament", consists of two parts. The first part, Chapters 1-39, contains a number of separate predictions and narratives referring to various nations — Assyria, Babylon, Moab, Ethiopia, etc. The second part from Chapters 40 to the end, refers to the close of the Babylonian captivity and the glory of the Messianic period, giving a most striking picture of the suffering Messiah, Isaiah 53, as the "Man of sorrows", who bore our sins and accomplished our salvation.—The Analytical Reference Bible, Comprehensive Bible Helps, p. 1058.

Spoken of by Josephus in "Antiquities of the Jews"—Whiston, p. 306. When King Hezekiah sent to the "Prophet Isaiah, and desired that he would pray to God, and offer sacrifices for their common deliverance", etc., B. C. 710.

Ibid, page 327, states: "This was foretold by Isaiah 150 years before the Temple was demolished." As the Temple was destroyed by Nebuchadreggar in 586 B. C. (See New Standard Bible Dictionary—Funk and Wagnalls Co., p. 426. This would place the incident at 726 B. C., when Isaiah foretold the event mentioned.

The above dictionary (p. 371) places the birth of Isaiah at probably 760 before Christ, and came into the prophetic office at about 740 B. C. This authority claims he was married, and his "wife may herself have been a prophetess." He had two sons "and some would add Immanuel as another son, probably by a second (plural?) wife." His own name means "Salvation of Yah" of "Yah of Salvation."

The Book of Isaiah is divided into three parts: Chapters 1-35, 36-39 and 40-66. "The third division", the dictionary states, "is by common consent not the work of Isaiah."

The above statement is based on the assumption of the events described by Isaiah having taken place before

his recital of them, and which events actually happened after Isaiah's death. The author apparently does not take into consideration that they were prophetic utterances described by a Prophet as events future.

That Isaiah was the author of the Book bearing his name is attested by the fact of parts of it, chapters in both the first and third diisions, are included in the Book of Mormon; Chapters 50 and 51 being quoted in Second Nephi, Chapters 7 and 8. Chapter 54 is quoted in III Nephi, Chapt. 22. In III Nephi (20:11) Jesus said: "Ye remember that I spoke unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you, therefore search them." Here he speaks of Is. 52:9, 10 quoted in III Nephi, 16:18.

Thus to all Book of Mormon believers, the stamp of approval has been placed on the Book of Isaiah by God himself. This is also true in the "Inspired Translation", prepared by the Prophet Joseph Smith. It will hardly be presumed that Joseph Smith was deceived in crediting Isaiah with a work that belonged to some one else.

The Words of Jesus Christ:

"And now, behold, I say unto you, that ye ought to search these things. Yea a commandment I give unto you that ye search these things diligently; FOR GREAT ARE THE WORDS OF ISAIAH."

From the above it must be concluded that Isaiah functioned in his prophetic calling between 760 and 698 B. C. (and perhaps later), giving ample time for the parts of his record recorded in the Book of Mormon to have gotten into the records of which Laban was the custodian 600 years B. C., when Lehi left Jerusalem and took the records with him.

A PROPHECY AND ITS FULFILMENT

Elder John W. Taylor, while on a mission to the Southern States, was once traveling in Kentucky. When going through some woods he was met by two men, who were delegates sent by a mass meeting to notify Elder Taylar to leave the State. The reason for this announcement was asked, and the answer was that the doctrines he was teaching were arousing the people and ruining the neighborhood.

"Why", said the Elder, "Paul, the ancient apostle, was similarly accused. and the people were angered at his ministry and success."

"Well now", replied one of the men, "we don't care a d—— about Paul the apostle, but you have got to leave the State."

"Gentlemen", was the reply, "I will not leave the State until I am ready, and that time has not yet come. I am an American citizen and claim the right to remain where I please so long as I interfere with no one's business and attend to my own affairs. I am a minister of the gospel and am here to preach it, and you can go and tell those who sent you that I have an appointment to preach in Union Church tomorrow at 2 o'clock and I will be glad to see them at meeting."

With this the two men took their departure, and the next day Elder Taylor appeared at Union Church to fill his appointment, but he found that influence had been used with those in charge so that he was not permitted to occupy the building. Subsequently, however, he met a man who pointed to a frame building in a clearing in the woods with the remark, "There is a building and an acre of ground which I own and will give you to preach the gospel in."

Announcements for meeting were consequently made and at the appointed time Elder Taylor made his way toward the building, which he had

christened "Liberty Church". On emerging from the woods he beheld a crowd of men whom he soon recognized as friends working away at his church, and he hastened forward to inquire the cause of the commotion. He soon learned that someone in the neighborhood was suddenly filled with the desire, as soon as they were informed that a Mormon meeting was to be held in the house, to have all the land surveyed, and either intentionally or otherwise, the surveyor had run the dividing line directly through the house. As a result, the party on whose land a part of the house stood had forbidden the holding of meeting on his land.

When the men who came to listen heard of this prohibition, they immediately placed logs and rollers under the frame building and moved it over to the acre of land which had been donoted for the use of Elder Taylor. The chimney, however, which had been build up from the ground, was left standing on the other party's property.

The house was crowded and the audience extended out beyond the end where a hole had been left by the removal from the chimney. Elder Taylor spoke with great freedom on the principles of the gospel, and hesitated not to proclaim against the numerous sins which many of his congregation had committed. After he had spoken some time one man arose and said, "What this man has said is true, and as for me and my family we wish to be baptized if he will administer the ordinance."

Elder Taylor consented to act and then said, "If I have not told the truth I would like anyone in this congregation to tell me so". but no person responded.

The company then repaired to a pond of water that was near by, and the converted man and his family were baptized. As this ordinance and that of the laying on of hands were administered, they were successively explained to those assembled, and thus a profound impression was made on their minds. When almost ready to separate, Brother Taylor said he would prophesy that many more people would shortly be baptized in that pond of water.

At this time Brother Taylor had been in the mission what was thought to be a sufficient length of time, and his release to return home had therefore been sent and he had it in his pocket. After making the above prediction, however, he desired to see it fulfilled and consequently he and Elder Bigler, who now became his traveling companion, started out to visit through the country.

One night, when weary and hungry, they came to a house and Elder Taylor stepped up to the door and knocked. The proprietor appeared and was told, "We are ministers of Christ sent out to preach the gospel; we desire something to eat and a place to sleep, and if you will give us these the angels of God will visit you this night and inform you as to who we are."

They were invited to enter and, after supper, bore their testimony to the gospel to their host and his family. A comfortable bed was provided and they rested well. Early next morning the lady of the house arose and prepared breakfast, after eating which the Elders started again on their journey. As they were passing out of the gate, Elder Taylor remarked to a little girl who had followed them, "It will storm here today", though at the time the sky was perfectly clear and there was not the slightest indication of a change in the weather. In that country a storm means a hurricane or very severe change, and not merely a little rain or snow.

The child ran and told her parents what had been said, when the father immediately began to board up his

windows and fasten his doors. It was well he did so, for within an hour a cyclone swept over the place, utterly demolishing his orchard and barely leaving his house, which was only saved through its having been closed up.

When the storm was past he hitched up his team and sought the Elders, but did not succeed in finding them. They, however, before many days had elapsed, felt impressed to return to this gentleman's home, and when they did so were joyfully entertained. The brethren were now reminded of their promise to these people concerning the visitation of angels, and the parents and even the children testified that the night of the Elders' sojourn in their house was filled with pleasant visitations by angelic messengers.

The lady was so full of joy that she could scarcely contain herself. She said she had but retired when she fell into a peaceful slumber and the vision of her mind was opened up. A beautiful personage appeared and by some unseen power wafted her to the face of a high cliff, where she was located on a projecting ledge of rock about six feet below the top. Here she stood endeavoring to reach the top where her minister stood. He was pretending to try and help her, but was merely extending to her pieces of dry weeds and straw which broke in her hand when she attempted therewith to draw herself to the summit of the rock. She had worked some time at this discouraging labor and was about to give up, when she saw Elders Taylor and Bigler approaching. As they came to the edge of the cliff they extended their hands to her and quickly raised her to the place she desired to stand.

Just at this moment her guide appeared and inquired if she was satisfied, to which she replied, "No."

She was next taken to her home. As she stood here looking into the street she saw approaching a long procession of ministers of every denomination. Every preacher she had ever heard, and these were not a few, was in the concourse. After passing before her, they marched down into a field where they gathered in a great crowd, when there was a humming noise as if all were talking at once. As she watched this motley crowd, all suddenly vanished, and there were left standing alone only Elders Taylor and Bigler.

As her guide again inquired if she was satisfied, she answered in the affirmative. She awoke with a contented spirit and felt assured that her guests were servants of the Most High.

This whole family received baptism at the hands of the Elders, and many more accepted the gospel. The pond was used for the administration of the ordinances, and thus Elder Taylor's prediction at the water's edge was fulfilled.—Juvenile Iustructor, Vol. 25, pp. 152-4.

IF WE ONLY UNDERSTOOD

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment
Understood the loss and gain,
Would the grim, eternal roughness
Seem a wonder just the same?
Should we help where we now hinder,
Should we pity where we blame?

Ah, we judge each other harshly
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Ah, we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better
Just to judge all actions good,
We should love each other better
If we only understood.

R. Kipling.

Cato's veracity was so impeccable that the extremest incredulity a Roman could express of anything was to say, "I would not believe it even if Cato had told me."—Pluralistic Universe, James 304.

TRUTH

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

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Lectures on Faith

INTRODUCTION

In this issue of TRUTH, we are publishing the Lectures on Faith as they emanated from the pen of Joseph Smith, the Prophet. We know of no greater testimonial to the Prophet than to give these writings in extenso.

As to the historical background of the Lectures on Faith, we offer this explanation. In a revelation given December 27, 1832, the Lord commanded the establishment of a School of the Prophets for the instruction of the Saints. (See Section 88:127; also 90:7). The school was organized at Kirtland, Ohio, in February, 1833, and was continued until April. In this school the Elders of the Church "had many glorious seasons of refreshing", and "great joy and satisfaction continually beamed in the countenances of the School of the Prophets, and the Saints, on account of the things revealed, and our progress in the knowledge of God." (History of the Church, Vol 1, pp. 322 and 334.)

On December 1, 1834, the Prophet further said: "Our school for the Eders was now well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes, being mostly Elders, gave the most studious attention to the **all-important object of qualifying themselves as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears and hearts.**"—History of the Church, Vol 2, pp 175-6.)

It was during the season of the school of the Prophets, held at Kirtland, Ohio, during the winter of 1834-35, that a series of lectures on theology was prepared, which were subsequently revised and printed in the Doctrine and Covenants, under the title, Lectures on Faith. The Prophet makes this clear in his autobiography: "During the month of January, I was engaged in the school of the Elders, and in preparing the lectures on theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September were now compiling." (History of the Church, Vol. 2, p. 180.)

"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."

Following the title page of the first edition of the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints compiled from the revelations of God to Joseph Smith, by himself, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams (the presiding Elders of said Church) we note the following:

"The first part of the book will be found to contain a series of lectures as delivered before a theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them in the following work." (Church History, Vol. 2, p. 250.)

Explaining further, let us say, that although the leaders of the Church do not place the same value on the lectures as they do on the Revelations printed in the Doctrine and Covenants, **we are assured that these lectures were revealed from God for the direct object of qualifying the Priesthood and the Saints generally, to come again into the presence of God.** Though the present leaders do not accept the Lectures as revelations from the Lord, the fact that Joseph the Prophet included them **in the compiling** of the Doctrine and Covenants, denotes his high regard for their authenticity. At that time said he: "We do not present this little volume with any other expectation than that we are to be called to answer to every principle advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor be given him." (Church History, Vol. 2, p. 251.)

We take further authority from the revelation the Lord gave as follows: "And whatsoever they shall speak when moved upon by the Holy Ghost, **shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D. & C., 68:44.)**

Dear reader, we implore you to be careful in your consideration of these lectures, and accept them as the WORD and WILL of the Lord through the Prophet Joseph Smith to this generation. We verily testify in the authority of the Priesthood and in the name of the Lord, Jesus Christ, that they are in the same rank as the other revelations given through Joseph Smith the Prophet. And we further promise all those who accept them as such and study them with real intent and pure hearts, that their faith shall be increased, and that they shall find them to be the power of God unto their salvation.

LECTURE FIRST

On the Doctrine of the Church of Jesus Christ of Latter-day Saints, originally delivered before a Class of the Elders, in Kirtland, Ohio.

1. Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2. In presenting the subject of faith, we shall observe the following order—

3. First, faith itself—what it is.

4. Secondly, the object on which it rests. And,

5. Thirdly, the effects which flow from it.

6. Agreeable to this order we have first to show what faith is.

7. The author of the epistle to the Hebrews, in the eleventh chapter of that epistle and first verse, gives the following definition of the word faith:

8. "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen and the principle of action in all intelligent beings.

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds. they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11. Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which they had of the existence of things which they had not seen as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them? Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or, would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions of every kind, dependent on your faith? Or, may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so. Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12. And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that "He that believeth and is baptized, shall be saved." (Mark XVI 16.)

13. As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, XI, 3—

14. "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

15. By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth exist by reason of faith as it existed in HIM.

16. Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute—for it is an attribute—from the Deity, and he would cease to exist.

17. Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power. And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

18. The Savior says (Matthew XVII, 19, 20), in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief—"For verily I say unto you" (said he), "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place', and it shall remove; and nothing shall be impossible unto you."

19. Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power. He says, page 597, that it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 278th page; it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 443rd page; and that it was by faith that the mountain Zerin was removed when the brother of Jared spake in the name of the Lord. See also 599th page.

20. In addition to this we are told in Hebrews XI, 32, 33, 34, 35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and that women received their dead raised to life again etc., etc.

21. Also Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Joshua X, 12.

22. We here understand, that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in HIM. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed,

prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in him.

23. Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons, the human heart, fire, armies, the sword, or to death in vain!

24. Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence!

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES

What is theology? It is that revealed science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. Buck's Theological Dictionary, page 582.

What is the first principle in this revealed science? Faith. Lecture I, 1.

Why is faith the first principle in this revealed science? Because it is the foundation of all righteousness. Hebrews XI, 6: "Without faith it is impossible to please God." I John III, 7: "Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he (God) is righteous." Lecture I, 1.

What arrangement should be followed in presenting the subject of faith? First, it should be shown what faith is. Lecture I, 3. Secondly, the object upon which faith rests. Lecture I, 4. And thirdly, the effects which flow from it. Lecture I, 5.

What is faith? It is the assurance of things hoped for, the evidence of things not seen. (Hebrews XI, 1); that is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Hebrews XI, 3: "Through faith we understand the worlds were framed by the word of God." Lecture I, 8, 9.

How do you prove that faith is the principle of action in all intelligent beings? First, by duly considering the operations of my own mind; and, secondly, by the direct declaration of Scripture. Hebrews XI, 7: "By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Hebrews XI, 8: "By faith Abraham, when he was called to go into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went." Hebrews XI, 9: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Hebrews XI, 27. By faith Moses "forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.'' Lecture I, 10, 11.

Is not faith the principle of action in spiritual things as well as temporal? It is.

How do you prove it? Hebrews XI, 6: "Without faith it is impossible to please God." Mark XVI, 16: "He that believeth and is baptized shall be saved." Romans IV, 16: "Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Lecture I, 12, 13.

Is faith anything else beside the principle of action? It is.

What is it? It is the principle of power also. Lecture I, 13.

How do you prove it? First, it is the principle of power in the Deity as well as in man. Hebrews XI, 3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Lecture I, 14, 15, 16. Secondly, it is the principle of power in man also. Book of Mormon, page 278. Alma and Amulek are delivered from prison, Ibid, page 443. Nephi and Lehi, with the Lamanites, are immersed with the Spirit. Ibid, page 599. The mountain Zerin, by the faith of the brother of Jared, is removed. Joshua, X, 12: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel 'Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon.'" Joshua X, 13: "And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Matthew XVII, 19: "Then came the disciples to Jesus apart, and said, 'Why could not we cast him out?'" Matthew XVII, 20: "And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place', and it shall remove; and nothing shall be impossible unto you.' Hebrews, XI, 32, and the following verses: "And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets, who through faith subdued kingdoms, wrought

righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Lecture I, 16, 17, 18, 19, 20, 21, 22.

How would you define faith in its most unlimited sense? It is the first great governing principle which has power, dominion, and authority over all things. Lecture I, 24.

How do you convey to the undertanding more clearly that faith is the first great governing principle which has power, dominion, and authority over all things? By it they exist, by it they are upheld, by it they are changed, or by it they remain agreeable to the will of God; and without it there is no power, and without power there could be no creation nor existence! Lecture I, 24.

LECTURE SECOND

1. Having shown in our previous lecture "faith itself—what it is", we shall proceed to show, secondly, the object on which it rests.

2. We here observe that God is the only supreme governor and independent being in whom all fulness and perfection dwell; who is omnipotent, omnipresent and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God.

4. We do not mean those evidences which are manifested by the works of creation which we daily behold with our natural eyes. We are sensible that, after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans I, 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"; but we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the new translation:

6. "And I, God, said unto mine Only Begotten, which was with me from the beginning, 'Let us make man in our image, after our likeness'; and it was so.

7. "And I, God, said, 'Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

8. "And I, God, created man in mine own image in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'

9. "And I, God, said unto man, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.'"

10. Again, Genesis, II, 15, 16, 17, 19, 20: "And I, the Lord God, took the man, and put him into the garden of Eden, to dress it and to keep it. And I, the Lord God, commanded the man saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowldge of good and evil thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.'

11. "And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air, and commanded that they should come unto Adam, to see what he would call them. * * ** And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

12. From the foregoing we learn man's situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13. Moses proceeds—"And they (Aram and Eve) heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him 'Where goest thou?' And he said, 'I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.'

14. "And I, the Lord God, said unto Adam. 'Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? If so, thou shouldst surely die?' And the man said, 'The woman whom thou gavest me, and commandest that she should remain with me, gave me of the fruit of the tree, and I did eat.'

15. "And I, the Lord God, said unto the woman, 'What is this thing which thou hast done?' And the woman said, 'The serpent beguiled me and I did eat.'"

16. And again, the Lord said unto the woman, "'I will greatly multiply thy sorrow, and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

17. "And unto Adam, I, the Lord God, said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat of it! cursed shall be the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life. Thorns also, and thistles shall it bring forh to thee, and thou shalt eat the herb of the field. By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return.'" This was immediately followed by the fulfillment of what we previously said—Man was driven or sent out of Eden.

18. Two important items are shown from the former quotations. First, after man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt (on the great and important point which effected his happiness) as to the real fact by whom he was created or unto whom he was amenable for his conduct. God conversed with him face to face. In his presence he was permitted to stand and from his own mouth he was permitted to receive instruction. He heard his voice, walked before him and gazed upon his glory, while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19. Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator; for no sooner did he hear his voice than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life", and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy from the new translation—

22. After Adam had been driven out of the garden, he "began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him." And he called upon the name of the Lord, and so did Eve, his wife, also. "And they heard the voice of the Lord, from the way toward the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence; and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

23. "And after many days an angel of the Lord appeared unto Adam, saying, 'Why dost thou offer sacrifices unto the Lord?' And Adam said unto him, 'I know not; save the Lord commanded me.'

24. "And then the angel spake, saying, 'This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.' And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son."

25. This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account, in the fourth of Genesis, of the transgression of Cain,

and the righteousness of Abel, and of the revelations of God to them. He says, "In process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offerings; but unto Cain and to his offering he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, 'Why art thou wroth? Why is thy countenance fallen? If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire.'

27. "And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. And Cain gloried in that which he had done, saying, 'I am free; surely the flocks of my brother falleth unto my hands.'

28. "But the Lord said unto Cain, 'Where is Abel, thy brother?' And he said, 'I know not. Am I my brother's keeper?' And the Lord said, 'What hast thou done? the voice of thy brother's blood cries unto me from the ground. And now, thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be on earth.'

29. "And Cain said unto the Lord, 'Satan tempted me because of my brother's flocks. And I was wroth also; for his offerings thou didst accept and not mine; my punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that he that findeth me will slap me because of mine iniquities, for these things are not hid from the Lord.' And the Lord said unto him, 'Whosoever slayeth thee, vengeance shall be taken on him sevenfold.' And I the Lord set a mark upon Cain, lest any finding him should kill him."

30. The object of the foregoing quotation is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and to his posterity; and notwithstanding they were separated from his immediate presence that they could not see his face, they continued to hear his voice.

31. Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of a God; but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him, so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God; and, through this means, doubtless, his posterity became acquainted with the fact that such a Being existed.

33. From this we can see that the whole human family in the early age of their exististence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34. The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him—to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

35. Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time thatany of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

36. For instance, Abel before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we

live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born. Genesis, V, 3. And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Genesis V, 4, 5. Seth was 105 when Enos was born (Verse 6); Enos was 90 when Cainan was born (Verse 9); Cainan was 70 when Mahalaleel was born (Verse 12); Mahalaleel was 65 when Jared was born (Verse 15); Jared was 162 when Enoch was born (Verse 18); Enoch was was 65 when Methuselah was born (Verse 21); Methuselah was 187 when Lamech was born (Verse 25); Lamech was 182 when Noah was born (Verse 28).

38. From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuselah 243, Enoch 308, Jared 470, Mahalaleel 535; Cainan 605, Enos 695, and Seth 800.

39. So that Lamech, the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

40. Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death. Genesis V, 7, 8. And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died (Verses 10, 11). And Cainan lived after he begat Mahalaleel, 840 years, making him 910 years old at his death (Verses 13, 14). And Mahalaleel lived after he begat Jared, 830 years, making him 895 years old when he died (Verses 16, 17). And Jared lived after he begat Enoch, 800 years, making him 962 years old at his death (Verses 19, 20). And Enoch walked with God after he begat Methuselah 300 years, making him 365 years old when he was translated (Verses 22, 23).* And Methuselah lived after he begat Lamech, 782 years, making him 969 years. old when he died (Verses 26, 27). Lamech lived after he begat Noah 595 years, making him 777 years old when he died (Verses 30, 31).

41. Agreeable to this account, Adam died in the 930th year of the world; Enoch was translated in the 987th,* Seth died in the 1042nd; Enos in the 1140th; Cainan in the 1235th; Mahalaleel in the 1290th; Jared in the 1422nd; Lamech in the 1651st; and Methuselah in the 1656th, it being the same year in which the flood came.

42. So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

43. We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived on the earth at the same time; and that Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of God, but the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born; 98 years afterwards the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years, making him 950 years old when he died. Genesis IX, 28, 29.

46. Shem was 100 years old when Arphaxad was born. Genesis XI, 10. Arphaxad was 35 when Salah was born (XI, 12); Salah was 30 when Eber was born (XI, 14), Eber was 34 when Peleg was born, in whose days the earth was divided (XI, 16); Peleg was 30 when Reu was born (XI, 18); Reu was 32 when Serug was born (XI, 20); Serug was 30 when Nahor was born (XI, 22); Nahor was 29 when Terah was born (XI, 24); Terah was 70 when Haran and Abraham were born (XI, 26).

47. There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind in relation to the object lying immediately before us, in presenting the present chronology we will date the birth of Abraham at the latest period, that is, when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham, was 352 years.

48. Moses informs us that Shem lived after he begat Arphaxad, 500 years (XI, 11); this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived, after he begat Salah, 403 years (XI 13); this added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived after he begat Eber 403 years (XI, 15); this added to 30 years, which was his age when Eber was

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*According to the Old Testament. For Enoch's age, see Covenants and Commandments, section 107:49.

*Same not as on preceding page.

born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years (XI, 17); this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years (XI, 19); this added to 30 years, which was his age when Reu was born makes him 239 years old when he died. Reu lived after he begat Serug 207 years (XI, 21); this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor, 200 years, XI, 23); this added to 30 years which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years (XI, 25); this added to 29 years, which was his age when Terah was born, makes him 148 years when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 205 years old when he died.

49. Agreeable to this last account, Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah—the former being 239 years old, and the latter 148; and who cannot but see that they must have had a long and intimate acquaintance with Noah?

50. Rue died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxad in he 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was four years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxad 344, and Shem 448.

52. It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem and Noah, all lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber lived four years after Abraham's death. And that Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world agreeable to the account given in our present Bible, from Adam to Abraham, and have clearly determined beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture; so that the students in this class need not have any doubt resting on their minds on this subject, for they can easily see that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals, without their having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a Being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55. Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based which excited the inquiry and diligent search of the ancient saints to seek after and obtain a knowledge of the glory of God; and we have seen that it was human testimony, and human testimony only, that excited this inquiry, in the first instance, in their minds. It was the credence they gave to the testimony of their fathers, this testimony having aroused their minds to inquire after the knowledge of God; the inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES

Is there a being who has faith in himself, independently? There is.

Who is it? It is God.

How do you prove that God has faith in himself independently? Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells. Ephesians I, 23. "Which is his body, the fulness of him that filleth all in all." Colossians I, 19: "For it pleased the Father that in him should all fulness dwell." Lecture II, 2.

Is he the object in whom the faith of all

other rational and accountable beings center, for life and salvation? He is.

How do you prove it? Isaiah XLV, 22. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." Romans XI, 34, 35, 36: "For who hath known the mind of the Lord; or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory for ever. Amen." Isaiah XL, from the 9th to the 18th verses: "O Zion, that bringest good tidings; (or, O thou that tellest good tidings to Zion) get thee up into the high mountains; O Jerusalem, that bringeth good tidings; (or, O thou that tellest good tidings to Jerusalem) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand (or, against the strong); and his arm shall rule for him; behold, his reward is with him, and his work before him (or, recompense for his work). He shall feed his flock like a shepherd; he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counselor, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge and showed to him the way of understanding? Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations are before him as nothing, and they are counted to him less than nothing, and vanity." Jeremiah LI, 15, 16: "He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. I Corinthians VIII, 6: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things, and we by him." Lecture II, 2.

How did men first come to the knowledge of the existence of a God, so as to exercise faith in him? In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. Lecture II, 3, 4, 5, 6, 7, 8, 9, 10, 11. First, when man was created he stood in the presence of God. Genesis I, 27, 28. From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence. Secondly, God conversed with him after his transgression. Genesis III, from the 8th to the 22nd. Lecture II, 13, 14, 15, 16, 17. From this we learn that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. Lecture II, 19. Thirdly, God conversed with man after he cast him out of the garden. Lecture II, 22, 23, 24, 25. Fourthly, God also conversed with Cain after he had slain Abel. Genesis IV, from the 4th to the 6th. Lecture II, 26, 27, 28, 29.

What is the object of the foregoing quotation? It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. Lecture II, 30, 31, 32, 33.

What testimony had the immediate descendants of Adam, in proof of the existence of God? The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependent upon the exercise of their own faith, for a knowledge of his character, perfections, and attributes. Lecture II, 23, 24, 25, 26.

Had any other of the human family, besides Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony? They had not. For previous to the time that they could have power to obtain a manifestation for themselves, the all-important fact had been communicated to them by their common father; and so from father to child the knowledge was communicated as extensively as the knowledge of his existence was known; for it was by this means, in the first instance, that men had a knowledge of his existence. Lecture II, 35, 36.

How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world? By the chronology obtained through the revelations of God.

How would you divide that chronology in order to convey it to the understanding clearly? Into two parts—First, by embracing that period to the world from Adam to Noah; and, secondly, from Noah to Abraham; from which period the knowledge of the existence of God has been so general that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

How many noted righteous men lived from Adam to Noah? Nine; which includes Abel, who was slain by his brother.

What are their names? Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech.

How old was Seth when Enos was born? One hundred and five years. Genesis V, 6.

How old was Adam when Seth was born? One hundred and thirty years. Genesis V, 3.

How many years did Adam live after Seth was born? Eight hundred. Genesis V, 4.

How old was Adam when he died? Nine hundred and thirty years. Genesis V, 5.

How old was Enos when Cainan was born? Ninety years. Genesis V, 9.

How old was Cainan when Mahalaleel was born? Seventy years. Genesis V, 12.

How old was Mahalaleel when Jared was born? Sixty-five years. Genesis V, 15.

How old was Jared when Enoch was born? One hundred and sixty-two years. Genesis V, 18.

How old was Enoch when Methuselah was born? Sixty-five years. Genesis V, 21.

How old was Methuselah when Lamech was born? One hundred and eighty-seven years. Genesis V, 25.

How old was Lamech when Noah was born? One hundred and eighty-two years. Genesis V, 28. For this chronology, see Lecture II, 37.

How many years, according to this account, was it from Adam to Noah? One thousand and fifty-six years.

How old was Lamech when Adam died? Lamech, the ninth from Adam (including Abel), and father of Noah, was fifty-six years old when Adam died.

How old was Methuselah? Two hundred ond forty-three years.

How old was Enoch? Three hundred and eight years.

How old was Jared? Four hundred and seventy years.

How old was Mahalaleel? Five hundred and thirty-five years.

How old was Cainan? Six hundred and five years.

How old was Enos? Six hundred and ninety-five years.

How old was Seth? Eight hundred years. For this item of the account, see Lecture II, 38.

How many of these noted men were contemporary with Adam? Nine.

What are their names? Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech. Lecture II, 39.

How long did Seth live after Enos was born? Eight hundred and seven years. Genesis V, 7.

What was Seth's age when he died? Nine hundred and twelve years. Genesis V, 8.
V, 10.

How long did Enos live after Cainan was born? Eight hundred and fifteen years. Genesis

What was Enos's age when he died? Nine hundred and five years. Genesis V, 11.

How long did Cainan live after Mahalaleel was born? Eight hundred and forty years. Genesis V, 13.

What was Cainan's age when he died? Nine hundred and ten years. Genesis V, 14.

How long did Mahalaleel live after Jared was born? Eight hundred and thirty years. Genesis V, 16.

What was Mahalaleel's age when he died? Eight hundred and ninety-five years. Genesis V, 17.

How long did Jared live after Enoch was born? Eight hundred years. Genesis V, 19.

What was Jared's age when he died? Nine hundred and sixty-two years. Genesis V, 20.

How long did Enoch walk with God after Methuselah was born? Three hundred years. Genesis V, 22.

What was Enoch's age when he was translated? Three hundred and sixty-five years. Genesis V, 23*.

How long did Methuselah live after Lamech was born? Seven hundred and eighty-two years. Genesis V, 26.

What was Methuselah's age when he died? Nine hundred and sixty-nine years. Genesis V, 27.

How long did Lamech live after Noah was born? Five hundred and ninety-five years. Genesis V, 30.

What was Lamech's age when he died? Seven hundred and seventy-seven years. Genesis V, 31. For the account of the last item see Lecture II, 40.

In what year of the world did Adam die. In the nine hundred and thirtieth.

In what year was Enach translated?* In the nine hundred and eighty-seventh.

In what year did Seth die? In the one thousand and forty-second.

In what year did Enos die? In the eleven hundred and fortieth.

In what year did Cainan die? In the twelve hundred and thirty-fifth.

In what year did Mahalaleel die? In the twelve hundred and ninetieth.

In what year did Jared die? In the fourteen hundred and twenty-second.

In what year did Lamech die? In the sixteen hundred and fifty-first.

In what year did Methuselah die? In the sixteen hundred ond fifty-sixth year. For this account see Lecture II, 41.

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*For Enoch's age, see Covenants and Commandments, Section 107, 49.

How old was Noah when Enos died? Eighty-four years.

How old when Cainan died? One hundred and seventy-nine years.

How old when Mahalaleel died? Two hundred and thirty-four years.

How old when Jared died? Three hundred and sixty-six years.

How old when Lamech died? Five hundred and ninety-five years.

How old when Methuselah died? Six hundred years. See Lecture II, 42, for the last item.

How many of those men lived in the days of Noah? Six.

What are their names? Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech. Lecture II, 43.

How many of these men were contemporary with Adam and Noah both? Six.

What are their names? Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech. Lecture II, 43.

According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men? By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. Lecture II, 44.

How was the knowledge of the existence of God disseminated among the inhabitants of the world? By tradition from father to son. Lecture II, 44.

How old was Noah when Shem was born? Five hundred and two years. Genesis V, 32.

What was the term of years from the birth of Shem to the flood? Ninety-eight.

What was the term of years that Noah lived after the flood? Three hundred and fifty. Genesis IX, 28.

What was Noah's age when he died? Nine hundred and fifty years. Genesis IX, 29. Lecture II, 45.

What was Shem's age when Arphaxad was born? One hundred years. Genesis XI, 10.

What was Arphaxad's age when Salah was born? Thirty-five years. Genesis XI, 12.

What was Salah's age when Eber was born? Thirty years. Genesis XI, 16.

What was Eber's age when Peleg was born? Thirty-four years. Genesis XI, 14.

What was Peleg's age when Reu was born? Thirty years. Genesis XI, 18.

What was Reu's age when Serug was born? Thirty-two years. Genesis XI, 20.

What was Serug's age when Nahor was born? Thirty years. Genesis XI, 22.

What was Nahor's age when Terah was born? Twenty-nine years. Genesis XI, 24.

What was Terah's age when Nahor (the brother of Abraham) was born? Seventy years. Genesis XI, 26.

What was Terah's age when Abraham was born? Some suppose one hundred and thirty years, and others seventy. Genesis XI, 26. Lecture II, 46.

What was the number of years from the flood to the birth of Abraham? Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty-two years; but if he was born when Terah was seventy years old, it was two hundred and ninety-two years. Lecture II, 47.

How long did Shem live after Arphaxad was born? Five hundred years. Genesis XI, 11.

What was Shem's age when he died? Six hundred years. Genesis XI, 11.

What number of years did Arphaxad live after Salah was born? Four hundred and three years. Genesis XI, 13.

What was Arphaxad's age when he died? Four hundred and thirty-eight years.

What number of years did Salah live after Eber was born? Four hundred and three years.

What was Salah's age when he died? Four hundred and thirty-three years.

What number of years did Eber live after Peleg was born? Four hundred and thirty years. Genesis XI, 17.

What was Eber's age when he died? Four hundred and sixty-four years.

What number of years did Peleg live after Reu was born? Two hundred and nine years. Genesis XI, 19.

What was Peleg's age when he died? Two hundred and thirty-nine years.

What number of years did Reu live after Serug was born? Two hundred and seven years. Genesis XI, 21.

What was Reu's age when he died? Two hundred and thirty-nine years.

What number of years did Serug live after Nahor was born? Two hundred years. Genesis XI, 23.

What was Serug's age when he died? Two hundred and thirty years.

What number of years did Nahor live after Terah was born? One hundred and nineteen years. Genesis XI, 25.

What was Nahor's age when he died. One hundred and forty-eight years.

What number of years did Terah live after Abraham was born? Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy-five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty-five.

What was Terah's age when he died. Two hundred and five years. Genesis XI, 32. For this account, from the birth of Arphaxad to the death of Terah, see Lecture II, 48.

(Continued on page 185)

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

THE LORD once told me that what I asked for I should have. I have been afraid to ask God to kill my enemies, lest some of them should peradventure, repent.—Joseph Smith.

WHO WAS JOSEPH SMITH?

This issue of TRUTH, being devoted to the life and labors of Joseph Smith the Prophet and head of the present dispensation, the anniversary of whose birth occurs on December 23rd, the question can justly be asked, who was Joseph Smith?

In propounding the same question some years ago, one of our Apostles wrote:

> **"Who was Joseph Smith? To the world at large and to many of the Saints, he doubtless was and still is an enigma."**
>
> **Though charged by his critics as being unlettered and obscure in birth, environment and training, the Prophet rose majestically above the plane of his enemies and met each situation, confronting the work of the Kingdom with a conquering strength. In both his writings and orations was reflected a culture, coupled with a strength of purpose and character which few men of this generation has possessed. With cutting blows his words of reproof have silenced the foes of righteousness, while, for the oppressed, his kindly words flowed forth with a graciousness and tenderness, at once a balm to soothe and heal, and a power to inspire his hearers to reach for greater heights.—Joseph W. Musser.**

In the Compendium, page 289, we read:

> **The Three Personages.—Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called GOD the first, the CREATOR; GOD the second, the REDEEMER; and GOD the third, the WITNESS OR TESTATOR.**

In the Doctrine and Covenants, Sec. 135:5, Joseph is characterized a "Testator", and in verse 7, a "Witness".

Of this great Prophet, Brigham Young said:

> **It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he, JOSEPH SMITH, should be the man, in the last dispensation of this world, to bring forth the word of God to the people and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eyes upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was fore-ordained from eternity to preside over this last dispensation.—TRUTH, Vol. 1, page 44.**

Teaching the Saints upon the subject of the God-head, Brigham Young gave another key as to who Joseph was:

If you find out who Joseph was, you will know as much about God, as you need to at present; for if he said, "I am a God to this people", He did not say that he was the only wise God. Jesus was a God to the people when He was upon the earth, and is yet. Moses was a God to the children of Israel and in this manner you may go right back to Father Adam.—J. of D., 4:271.

Again said Brigham Young:

As I have frequently told them, no man in this dispensation will enter the courts of heaven without the approbation of Joseph Smith, Jun. Who has made this so? Have I, have this people, have the world? No; but the Lord Jehovah has decreed it. If I ever pass into the heavenly courts, it will be by the consent of the Prophet Joseph.—Ib. 8:224.

Commenting upon the same subject, Heber C. Kimball added:

Brother Joseph Smith many times said to Brother Brigham Young and myself, and to others, that he was a representative of God to us, to teach and direct us and to reprove the wrongdoers. He has passed behind the veil, but there never will be a person in this dispensation enter into the Celestial glory without his approbation.

Joseph tried to make the people see the importance of his position, and labored diligently to bring them into a saved condition, but like Jesus Christ, before him, was misunderstood, and generally rejected. Many of those who made sacred covenants to stand by him, forsook him when the test came. Said he:

Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball.—Church History, 5:412.

Would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life.—Life of H. C. Kimball, page 333.

Brigham Young quoted him:

It would have been as Joseph said to me at Kirtland, "Brother Brigham, if I were to reveal to this people what the Lord has revealed to me, there is not a man nor a woman that would stay with me.—J. of D., 9:284.

Joseph knew full well that the lessons of life are not easily learned, and so it became necessary for him to learn as did the Christ; "Though he were a son, yet learned He obedience by the things He suffered". Joseph said of himself:

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

He later again emphasized the virtue of God-given wisdom when he said:

One truth revealed from heaven is worth all the sectarian notions in existence.

That Joseph Smith can be considered a true Prophet because his predictions have been fulfilled, is beyond reasonable doubt. At this time space will permit us to point out but one such prophecy. Said Joseph Smith, August 6, 1842:

I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, and many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and building cities and see the Saints become a mighty people in the midst of the Rocky Mountains.—Scrap Book of Mormon Literature, 2:32.

Another mark that ranks him as one of the three personages of the God-head, is the power he made manifest in controlling the evil spirits—both embodied and unembodied. One such occasion is reported by Parley P. Pratt while he and other brethren were incarcerated in the Richmond prison. So beautiful is the naration that we feel impelled to reproduce it in full. The prisoners were manacled together by chains in a room of a "cold, open unfinished court house late in November." The narration:

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests,

the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds or rapine, murder, robbery, etc., which they had committed among the "Mormons" while at Far West and vicinity. They even boasted of defiling by force, wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

"I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. Of a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

> **SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!**

"He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arrayed before them, while life was suspended on a breath in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of Kings, of royal courts, of thrones and crowns; and of Emperors assembled to decide the fate of Kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri."—Autobiography of Parley P. Pratt, pp. 229-230.

Joseph Smith came into the world in what is known as the last dispensation of time. Through him was established the fulness of the gospel, that those dwelling upon the earth at this time might be enabled to work out their salvation. His contributions to the theology of the day are many. We note a few.

He again opened the channel to divine and continued revelation. Through this channel God's will concerning our day was made known, and the entire plan of life and salvation was restored to the earth, together with all the keys, rights and privileges thereunto. Of this principle of revelation Joseph said:

> **Salvation cannot come without revelation; it is in vain for any man 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.**

Joseph revealed the true identity of God and said: "God is a personal being, an exalted and glorified man, with 'body, parts and passions'.

"As man is now God once was: as God is now man may become.

"There are many Gods as there are many universes, and every man born into this world, who kept his first estate, may aspire to God-hood."

Baptism, for hundreds of years, had been misinterpreted, and nearly every church of the day permitted a different mode. Joseph Smith revealed that baptism by immersion is an essential to all reaching the age of accountability. The Kingdom of God cannot be entered except through the door of baptism by immersion for the remission of sins.

Eternal and endless punishment, long shrouded in mystery, and the interpretation of which, caused the Christian world to fear and tremble, lest missing the coveted heaven by a hair's breadth, should be cast into the ever

burning pits of damnation. Joseph removed the cloak of superstition and assured the world of the real meaning of the term, "Endless Torment", "Endless Punishment", "Eternal Damnation", and "Eternal Punishment".

Another glorious principle Joseph Smith brought into existence is Temples and their uses. He taught that work done therein may not only benefit the living but also the dead, fulfilling in part, the promise of God through Malachi:

> **Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. 4: 5-6.**

Under this promise and by authority of the Priesthood, the gospel is being preached to those, in the spirit world, who died without having accepted it, and work is being done for them vicariously in the Temples for which Joseph Smith gave the pattern.

Joseph Smith gave to the world the law of the "United Order", which he taught as the great economic law of heaven; through its operation selfishness and envy will eventually disappear. There will be a leveling of mankind—no rich nor poor among them and men will learn to "Love their neighbor as themselves."

Celestial or Plural Marriage, another great contribution to the present day theology, was revealed and fully explained by Joseph Smith. He explained that the union between husband and wife may have an eternal existence; that the fruits of the union may continue on. It is through this eternal union that men are permitted to become Lord of lords, King of kings, and Gods in the eternities, their wives and children following and assisting them in the building up of their kingdom. Also that Celestial Marriage embraces, as a necessary element thereof, Plural Marriage—the "Law of Abraham".

Space will not permit us to delineate all the glorious truths God restored to the earth through Joseph Smith, the Prophet. We have endeavored to show the authoritative position occupied by the Prophet, not only as the head of this dispensation, but as a member of the God-head of this earth. Hence he spoke and administered, "As one having authority." Said he:

> **And if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it and know that I testify the truth concerning them. THERE IS NO ERROR IN THE REVELATIONS WHICH I HAVE TAUGHT. * * * I will walk through the gates of heaven, and claim what I seal and those that follow me and my counsel.**

Thus we testify that he is the "One Mighty and Strong" spoken of in the 85th section of the Doctrine and Covenants. By right of Priesthood and appointment he "bears the scepter of power" for this dispensation, and having been resurrected, he is "clothed with light for a covering"; his whole being is a "fountain of truth". It is he who will "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."

It was in this important position (the "One Mighty and Strong") that he and his file leader, Jesus Christ, visited President John Taylor, on the night of September 26-27, 1886, at Centerville, Utah. At that time, by the authority of Jesus Christ, he conferred upon John Taylor a special dispensation of High Priesthood, in order that the principle of Plural Marriage might be secured to the elect of God's children even to the close of this dispensation. So important was the conferring of this High Priesthood upon others, that the Prophet Joseph Smith remained at the side of President Taylor, selecting the worthy Elders who were to receive this sacred ordination, and instructing President Taylor in the wording used to confer upon them the

High Priest Apostleship. The record of the occasion states: "John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies. 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. While doing this, THE PROPHET JOEPH SMITH STOOD BY DIRECTING THE PROCEEDINGS."

Thus, the appointment by FATHER ADAM of a special dispensation of Priesthood, and conferred by JESUS CHRIST AND JOSEPH SMITH in September, 1886, through President John Taylor, permits the continuation of the eternity of the marriage covenant, AND THE ELECT OF GOD CANNOT BE ROBBED OF THEIR RIGHTS AND BLESSINGS IN THE PRIESTHOOD.

We bear this testimony to Israel and the world. We fear not, neither do we heed their scorn nor contempt; we are used to it.

LECTURES ON FAITH

(Continued from page 180)

In what year of the world did Peleg die? Agreeable to the foregoing chronology, he died in the nineteen hundred and ninety-sixth year of the world.

In what year of the world did Nahor die? In the nineteenth hundred and ninety-seventh.

In what year of the world did Noah die? In the two thousand and sixth.

In what year of the world did Reu die? In the two thousand and twenty-sixth.

In what year of the world did Serug die? In the two thousand and forty-ninth.

In what year of the world did Terah die? In the two thousand and eighty-third.

In what year of the world did Arphaxad die? In the two thousand and ninety-sixth.

In what year of the world did Salah die? In the twenty-one hundred and twenty-sixth.

In what year of the world did Abraham die? In the twenty-one hundred and eighty-third.

In what year of the world did Eber die? In the twenty-one hundred and eighty-seventh. For this account of the year of the world in which those men died, see Lecture II, 49, 50.

How old was Nahor (Abraham's brother) when Noah died? Fifty-eight years.

Hold old was Terah? One hundred and twenty-eight.

How old was Serug? One hundred and eighty-seven.

How old was Reu? Two hundred and nineteen.

How old was Eber? Two hundred and eighty-three.

How old was Salah? Three hundred and thirteen.

How old was Arphaxad? Three hundred and forty-eight.

How old was Shem? Four hundred and forty-eight.

For the last account see Lecture II, 51.

Hold old was Abraham when Reu died? Eighteen years, if he was born when Terah was one hundred and thirty years old.

What was his age when Serug and Nahor (Abraham's brother) died? Forty-one years.

What was his age when Terah died? Seventy-five years.

What was his age when Arphaxad died. Eighty-eight.

What was his age when Salah died? One hundred and eighteen years.

What was his age when Shem died? One hundred and fifty years. For this see Lecture II, 52.

How many noted characters lived from Noah to Abraham? Ten.

What are their names? Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor (Abraham's brother). Lecture II, 52.

How many of these were contemporary with Noah? The whole.

How many with Abraham? Eight.

What are their names? Nahor (Abraham's brother), Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem. Lecture II, 52.

How many were contemporary with both Noah and Abraham? Eight.

What are their names? Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor (Abraham's brother). Lecture II, 52.

Did any of these men died before Noah? They did.

Who were they? Peleg, in whose days the earth was divided, and Nahor (Abraham's grandfather). Lecture II, 49.

Did any one of them live longer than Abraham? There was one. Lecture II, 50.

Who was he? Eber, the fourth from Noah. Leture II, 50.

In whose days was the earth divided? In the days of Peleg.

Where have we the account given that the earth was divided in the days of Peleg? Genesis X, 25.

Can you repeat the sentence? "Unto Eber were born two sons; the name of one was Peleg, for in his days the earth was divided."

What testimony have men, in the first instance, that there is a God? Human testimony, and human testimony only. Lecture II, 56.

What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes? The credence they gave to the testimony of their fathers. Lecure II, 56.

How do men obtain a knowledge of the glory of God, his perfections and attributes? By devoting themselves to his service, through prayer and supplication incessantly strengthening their faith in him, until, like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. Lecture II, 55.

Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until persons receive a manifestation of God to themselves? It is.

How do you prove it? From the whole of the first and second lectures.

LECTURE THIRD

1. In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggesed to the minds of men that such a Being did actually exist; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only Being in whom faith could center for life and salvation; for faith could not center in a Being of whose existence we have no idea, because the idea of his existence in the first instance is essential to the exercise of faith in him. Romans X, 14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher (or one sent to tell them)? So, then, faith comes by hearing the word of God." (New Translation).

2. Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3. First, the idea that he actually exists.

4. Secondly, a correct idea of his character, perfections, and attributes.

5. Thirdly an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be impercect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

6. Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections, and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.

7. As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his character, perfections, and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job XXI, 7, 8, 9. I Corinthians, II, 9, 19, 11. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God."

8. Having said so much we proceed to examine the character which the revelations have given of God.

9. Moses gives us the following account in Exodus, XXXIV, 6: "And the Lord passed by before him, and proclaimed, 'The Lord God, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.'" Psalm CIII, 6, 7, 8: "The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy." Psalm CIII, 17, 18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them." Psalm XC, 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Hebrews I, 10, 11, 12: "And thou, Lord, in the beginning, has laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shall thou fold them up, and they shall be changed; but thou

art the same and thy years shall not fail." James I, 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." Malachi III, 6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10. Book of Commandments, Sec. 3 V, 2: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round." Book of Commandments, Sec. 35, V, 1: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, today and forever."

11. Numbers XXIII, 19: "God is not a man that he should lie, neither the son of man that he should repent." I John IV, 8: "He that loveth not, knoweth not God, for God is love." Acts X, 34, 35: "Then Peter opened his mouth and said, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him.' "

12. From the foregoing testimonies we learn the following things respecting the character of God:

13. First, that he was God before the world was created, and the same God that he was after it was created.

14. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15. Thirdly, that he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, today, and forever; and that his course is one eternal round, without variation.

16. Fourthly, that he is a God of truth and cannot lie.

17. Fifthly, that he is no respecter of persons: but in every nation he that fears God and works righteousness is accepted of him.

18. Sixthly, that he is love.

19. An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the Creator and upholder of all things, he could not center his faith in him for life and salvation for fear there should be greater than he would thwart all his plans, and he like the gods of the heathen, would be unable to fulfill his promises; but seeing he is God over all, from everlasting to everlasting, the Creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20. But secondly: unless he was merciful and gracious, slow to anger, long-suffering and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weaknesses and liability to sin would be in constant doubt of salvation if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger and long-suffering, and of a forgiving disposition, and does forgive iniquity, transgression, and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21. But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long-suffering; for without the idea of unchangeableness in the character of the Deity, doubt would take place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, today, and forever, and that his course is one eternal round.

22. And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him could not exist. But having the idea that he is not man, that he cannot lie, it gives power to the minds of men to exercise faith in him.

23. But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character and this one wanting, men could not exercise faith in him; because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24. And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but see the just ground that men of every nation, kindred and tongue, have to exercise faith in God so as to obtain eternal life?

25. From the above description of the character of the Deity, which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred from age to age, and from generation to generation.

26. Let us here observe that the foregoing is the character which is given of God in his revelations to the Former-day Saints, and it is also the character which is given of him in his revelations to the Latter-day Saints, so that the saints of former days and those of latter days are both alike in this respect; the Latter-day Saints having as good grounds to exercise faith in God as the Former-day Saints had, because the same character is given of him to both.

QUESTIONS AND ANSWERS OF THE FOREGOING PRINCIPLES

What was shown in the second lecture? It was shown how the knowledge of the existence of God came into the world. Lecture III, 1.

What is the effect of the idea of his existence among men? It lays the foundation for the exercise of faith in him. Lecture III, 1.

Is the idea of his existence, in the first instance, necessary in order for the exercise of faith in him? It is. Lecture III, 1.

How do you prove it? By the tenth chapter of Romans and fourteenth verse. Lecture III, 1.

How many things are necessary for us to understand, respecting the Deity and our relation to him, in order that we may exercise faith in him for life and salvation? Three. Lecture III, 2.

What are they? First, that God does actually exist; secondly, correct ideas of his character, his perfections and attributes; and thirdly, that the course which we pursue is according to his mind and will. Lecture III 3, 4, 5.

Would the idea of any one or two of the above-mentioned things enable a person to exercise faith in God? It would not, for without the idea of them all faith would be imperfect and unproductive. Lecture III, 5.

Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation? It would; for by the idea of these three things, faith could become perfect and fruitful, abounding in righteousness unto the praise and glory of God. Lecture III. 5.

How are we to be made acquainted with the before-mentioned things respecting the Deity, and respecting ourselves? By revelation. Lecture III, 6.

Could these things be found out by any other means than by revelation? They could not.

How do you prove it? By the scriptures. Job XI, 7, 8, 9. I Corinthians II, 9, 10, 11. Lecture III, 7.

What things do we learn in the revelations of God respecting his character? We learn the six following things: First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth, and cannot lie. Fifthly, that he is no respecter of persons; and sixthly, that he is love. Lecture III, 12, 13, 14, 15, 16, 17, 18.

Where do you find the revelations which give us this idea of the character of the Deity? In the Bible and Book of Commandments, and they are quoted in the third lecture. Lecture III, 9, 10, 11.

What effect would it have on any rational being not to have an idea that the Lord was God, the Creator and upholder of all things? It would prevent him from exercising faith in him unto life and salvation.

Why would it prevent him from exercising faith in God? Because he would be as the heathen, not knowing but there might be a being greater and more powerful than he, and thereby be prevented from fulfilling his promise. Lecture III, 19.

Does this idea prevent this doubt? It does; for persons having this idea are enabled thereby to exercise faith without this doubt. Lecture III, 19.

Is it not also necessary to have the idea that God is merciful and gracious, long-suffering and full of goodness? It is. Lecture III, 20.

Why is it necessary? Because of the weakness and imperfections of human nature, and the great frailties of men; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long-suffering, and full of compassion, gracious

and merciful, and of a forgiving disposition, man would be cut off from before him, in consequence of which he would be in continual doubt and could not exercise faith; for where doubt is, there faith has no power; but by man's believing that God is full of compassion and forgiveness, long-suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. Lecture III, 20.

Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation? It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long-suffering into rashness, his love into hatred, and in consequence of which doubt man would be incapable of exercising faith in him, but having the idea that he in unchangeable, man can have faith in him continually, believing that what he was yesterday he is today, and will be forever. Lecture III, 21.

Is it not necessary also, for men to have an idea that God is a being of truth before they can have perfect faith in him? It is; for unless men have this idea they cannot place confidence in his word, and, not being able to place confidence in his word, they could not have faith in him; but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. Lecture III, 22.

Could man exercise faith in God so as to obtain eternal life unless he believed that God was no respecter of persons? He could not; because without this idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. Lecture III, 23.

Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love? He could not; because man could not love God unless he had an idea that God was love, and if he did not love God he could not have faith in him. Lecture III, 24.

What is the description which the sacred writers give of the character of the Deity calculated to do? It is calculated to lay a foundation for the exercise of faith in him, so far as the knowledge extends, among all peoples, tongues, languages, kindreds, and nations, and that from age to age, and from generation to generation. Lecture III, 25.

Is the character which God has given of himself uniform? It is, in all his revelations, whether to the Former-day Saints, or to the Latter-day Saints, so that they all have the authority to exercise faith in him, and to expect, by the exercise of their faith, to enjoy the same blessings. Lecture III, 26.

LECTURE FOURTH

1. Having shown, in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation; and that without correct ideas of his character the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life; and that correct ideas of his character lay a foundation, as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2. Let us here observe, that the read design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they, through the ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life; for without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith in him so as to lay hold upon eternal life. The God of heaven, understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3. Having said so much, we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are to enable men to exercise faith in him; for without these ideas being planted in the minds of men it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to men in the first instance were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4. We have, in the revelations which he have given to the human family, the following account of his attributes:

5. First—Knowledge. Acts XV, 18: "Known unto God are all his works from the beginning of the world", Isaiah XLVI, 9, 10: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that

are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure.'"

6. Secondly—Faith or power. Hebrews XI, 3: "Through faith we understand that the worlds were framed by the word of God." Genesis I, 1: "In the beginning God created the heaven and the earth." Isaiah XIV, 24, 27: "The Lord of hosts hath sworn, saying, 'Surely as I have thought, so shall it come to pass: and as I have purposed so shall it stand, For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?'"

7. Thirdly—Justice. Psalm LXXXIX, 14: "Justice and judgment are the habitation of thy throne." Isaiah XLV, 21: "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from the ancient time? have not I the Lord? and there is no God else beside me; a just God and a Savior." Zephaniah III, 5. "The just Lord is in the midst thereof." Zachariah IX, 9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just and having salvation."

8. Fourthly—Judgment. Psalm LXXXIX, 14: "Justice and judgment are the habitation of thy throne." Deuteronomy II, 4: "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Psalm IX, 7: "But the Lord shall endure for ever. He hath prepared his throne for judgment." Psalm IX, 16: "The Lord is known by the judgment which he executeth."

9. Fifthly—Mercy. Psalm LXXXIX, 14: "Mercy and truth shall go before his face." Exodus XXXIV, 6: "And the Lord passed by before him, and proclaimed, 'The Lord, the Lord God, merciful and gracious.'" Nehemiah IX, 17: "But thou are a God ready to pardon, gracious and merciful."

10. And sixthly—Truth. Psalm LXXXIX, 14: "Mercy and truth shall go before thy face." Exodus XXXIV, 6: "Long-suffering and abundant in goodness and truth." Deuteronomy XXXII, 4: "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Psalm XXXI, 5: "Into Thine hand I commit my spirit: thou hast redeemed me, O Lord God of Truth."

11. By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.

12. And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity; for unless God had power over all things, and was able by his power to control all things, and thereby deliver his creatures who put their trust in him from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved. But with the idea of the existence of this attribute planted in the mind, men feel as though they had nothing to fear who put their trust in God, believing that he has power to save all who come to him to the very uttermost.

13. It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute justice in him; for without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficient to place themselves under his guidance and direction; for they would be filled with fear and doubt lest the judge of all the earth would not do right, and thus fear or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But when the idea of the existence of the attribute justice in the Deity is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with the most unshaken confidence, believing that the judge of all the earth will do right.

14. It is also of equal importance that men should have the idea of the existence of the attribute judgment in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute planned in the minds of men, than it gives power of the existence of this attribute planted to the mind for the exercise of faith and canfidence in God; and they are enabled by

faith to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ, believing that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors, and more than conquerors, in all things.

15. And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16. And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him; for without the idea of the existence of this attribute the mind of man could have nothing upon which it coud rest with certainty—all would be confusion and doubt. But with the idea of the existence of this attribute in the Deity in the mind, all the teachings, instructions, promises, and blessings, become realities, and the mind is enabled to lay hold of them with certainty and confidence, believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous, will also be executed in the due time of the Lord: and, by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17. Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation and as he possesses the attribute of power, he is able thereby to deliver them from the power of all enemies; and seeing, also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised toward them, and through the exercise of that attribute towards them comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And, lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when he shall bring them in the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19. Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable—being the same yesterday, today, and for ever—which gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the Former-day Saints had; so that all the saints, in this respect, have been, are, and will be, alike until the end of time; for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be, the same; so that all men have had, and will have an equal privilege.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES

What was shown in the third lecture? It was shown that correct ideas of the character of God are necessary in order to exercise faith in him unto life and salvation; and that without correct ideas of his character, men could not have power to exercise faith in him unto life and salvation, but that correct ideas of his

character, as far as his character was concerned in the exercise of faith in him, lay a sure foundation for the exercise of it. Lecture IV, 1.

What object had the God of Heaven in revealing his attributes to men? That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life. Lecture IV, 2.

Could men exercise faith in God without an acquaintance with his attributes, so as to be enabled to lay hold of eternal life? They could not. Lecture IV, 2, 3.

What account is given of the attributes of God in his revelations? First, Knowledge; secondly, Faith or Power; thirdly, Justice; fourthly, Judgment; fifthly, Mercy, and sixthly, Truth. Lecture IV, 4, 5, 6, 7, 8, 9 and 10.

Where are the revelations to be found which give this relation of the attributes of God? In the Old and New Testaments, and they are quoted in the fourth lecture, fifth, sixth, seventh, eighth, ninth and tenth paragraphs.*

Is the idea of the existence of these attributes in the Deity necessary in order to enable any rational being to exercise faith in him unto life and salvation? It is.

How do you prove it? By the eleventh, twelfth, thirteenth, fourteenth, fifteenth and sixteenth paragraphs in this lecture.*

Does the idea of the existence of these attributes in the Deity, as far as his attributes are concerned, enable a rational being to exercise faith in him unto life and salvation? It does. How do you prove it? By the seventeenth and eighteenth paragraphs.*

Have the Latter-day Saints as much authority given them, through the revelation of the attributes of God, to exercise faith in him as the Former-day Saints had? They have.

How do you prove it? By the nineteenth paragraph of this lecture.*

LECTURE FIFTH

1. In our former lectures we treated of the being, character, perfections, and attributes, of God. What we mean by perfections is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the Godhead—we mean the Father, Son, and Holy Spirit.

2. There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory, and power, possessing all perfection and fulness, the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; he is also the express image and likeness of the personage of the Father, possessing all the fulness of the Father, or the same fulness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh, and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But, notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin; and also that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins. And he being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness—filling all in all; the Son being filled with the fulness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father, mediator for man, being filled with the fulness of the mind of the Father; or, in other words, the Spirit of the Father, which spirit is shed forth upon all who believe on his name and keep his commandments; and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his gory, and become one in him, even as the Father, Son and Holy Spirit are one.

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*Let the student turn and commit these paragraphs to memory.

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3. From the foregoing account of the Godhead, which is given in his revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a foregiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES

Of what do the foregoing lectures treat? Of the being, perfections, and attributes of the Deity. Lecture V, 1.

What are we to understand by the perfections of the Deity? The perfections which belong to his attributes.

How many personages are there in the Godhead? Two: The Father and Son. Lecture V, 1.

How do you prove that there are two personages in the Godhead? By the Scriptures. Genesis I, 26. Also lecture II, 6: "And the Lord God said unto the Only Begotten, who was with him from the beginning, 'Let us make man in our image, after our likeness'—and it was done." Genesis III, 22: "And the Lord God said unto the Only Begotten, 'Behold, the man is become as one of us: to know good and evil.'" John XVII, 5: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Lecture V, 2.

What is the Father? He is a personage of glory and of power. Lecture V, 2.

How do you prove that the Father is a personage of glory and of power? Isaiah LX, 19: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." I Chronicles XXIX, 11: "Thine, O Lord, is the greatness and the power, and the glory." Psalms XXIX, 3, "The voice of the Lord is upon the waters; the God of glory thunders." Psalms LXXIX, 9: "Help us O God of our salvation, for the glory of thy name." Romans I, 23: "And changed the glory of the incorruptible God into an image made like to corruptible man." Secondly, of power. I Chronicles XXIX, 11: "Thine, O Lord is the greatness, and the power, and glory." Jeremiah XXXII, 17: "Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee." Deuteronomy IV, 37: "And because he loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power." 2 Samuel XXII, 33: "God is my strength and power." Job XXVI, commencing with the 7th verse to the end of the chapter: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways! but how little a portion is heard of him? But the thunder of his power who can understand?"

What is the Son? First, he is a personage of tabernacle. Lecture V, 2.

How do you prove it? John XIV, 9, 10, 11: "Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me he doeth the works. Believe me that I am in the Father and the Father in me.'" Secondly,—and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. Lecture V, 2. Philippians II, 2-8: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Hebrews II, 14, 16: "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham." Thirdly, he is also in the likeness of the personage of the Father. Lecture V, 2. Hebrews I, 1, 2, 3: "God, who at sundry times and in divers manners, spake in times past to the fathers, by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person." Again, Philippians II,

5, 6: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God."

Was it by the Father and the Son that all things were created and made that were created and made? It was. Colossians I, 15, 16, 17: "Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." Genesis I, 1: "In the beginning God created the heavens and the earth." Hebrews I, 2: (God) "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Does he possess the fulness of the Father? He does. Colossians I, 19, II, 9: "For it pleased the Father that in him should all fulness dwell." "For in him dwelleth all the fulness of the Godhead bodily." Ephesians I, 23: "Which is his (Christ's) body, the fulness of him that fills all in all."

Why was he called the Son? Because of the flesh. Luke I, 33: "That holy thing which shall be born of thee, shall be called the Son of God." Matthew III, 16, 17: "And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he (John) saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'"

Was he ordained of the Father, from before the foundation of the world, to be propitiation for the sins of all those who should believe on his name? He was, I Peter, 18, 19, 20: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifested in these last times for you." Revelations XIII, 8: "And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world." I Corinthians II, 7: "But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world, unto our glory."

Do the Father and the Son possess the same mind? They do. John V, 30: "I (Christ) can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me." John VI, 38: "For I (Christ) came down from heaven, not to do my own will, but the will of him that sent me." John X, 30: "I (Christ) and my Father are one."

What is this mind? The Holy Spirit. John XV, 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me (Christ)." Galatians IV, 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts."

Do the Father, Son, and Holy Spirit constitute the Godhead? They do. Lecture V, 2.*

Do the believers in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one? They do. John XVII, 20, 21: "Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation? It does.

How do you prove it? By the third paragraph of this lecture.*

LECTURE SIXTH

1. Having treated in the preceding lectures of the ideas, of the character, perfections, and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It is this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Hebrews X, 34.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing

*Let the student commit these paragraphs to memory.

(not merely believing) that when this earthly house of the tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. II Corinthians V, 1.

4. Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will; and drive them to such extremeties that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him, necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5. For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9. It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Psalms 1:3, 4, 5: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

11. All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight through the sacrifice which they offered unto him; and through the knowledge thus obtained their faith become sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the

adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there faith is weak; and where faith is weak the persons will not be able tto contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

This Lecture is so plain, and the facts set forth so self-evident that it is deemed unnecessary to form a catechism upon it; the student is, therefore instructed to commit the whole to memory.

LECTURE SEVENTH

1. In the preceding lessons we treated of what faith was and of the object on which it rested. Agreeable to our plan, we now proceed to speak of its effects.

2. As we have seen in our former lectures that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we shall, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties; for no world has yet been framed that was not framed by faith, neither has there been an intelligent being on any of God's creations who did not get there by reason of faith as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works.

3. Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer—we understand that when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, "Let there be light, and there was light". Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded and the heavens gave forth rain. All this was done by faith. And the Savior says: "If you have faith as a grain of mustard seed, say to this mountain, 'Remove', and it will remove; or say to that sycamine tree, 'Be ye plucked up, and planted in the midst of the sea', and it shall obey you." Faith, then, works by words; and with these its mightiest works have been, and will be performed.

4. It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power; it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

5. It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move around their orbits and sparkle forth their glory. So, then, faith is truly the first principle in the science of THEOLOGY, and, when understood, leads the mind back to the beginning, and carries it forward to the end; or, in other words, from eternity to eternity.

6. As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7. Therefore it is said, and appropriately, too, that "Without faith it is impossible to please God." If it should be asked—Why is it impossible to please God without faith? The answer would be—Because without faith it is impossible for men to be saved; and as God desires the salvation of men, he must, of course, desire that they should have faith; and he could

not be pleased unless they had, or else he could be pleased with their destruction.

8. From this we learn that the many exhortations which have been given by inspired men, to those who had received the word of the Lord to have faith in him, were not mere commonplace matters, but were for the best of all reasons, and that was—because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation also—we mean salvation in its most extensive lattitude of interpretation, whether it is emporal or spiriual. In order to have this subject clearly set before the mind, let us ask what situation must a person be in in order to be saved? or what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith and who are able, by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved is—the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask—Where shall we find a prototype into whose likeness we may be assimulated, in order that we may be made partakers of life and salvation? or, in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot both be saved; for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then. where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the bible, that it is Christ: all will agree in this, that he is the prototype or standard of salvation; or, in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved? the answer would be—because he is a just and holy being; and if he were anything different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him. Thus says John, in his first epistle, third chapter, second and third verses: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." Why purify themselves as he is pure? Because if they do not they cannot be like him.

10. The Lord said unto Moses, Leviticus XIX, 2: "Speak unto all the congregation of the children of Israel, and say unto them, 'Ye shall be holy: for I the Lord your God am holy.'" And Peter says, first epistle, I, 15, 16: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" And the Savior says, Matthew V, 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him; and if they are not holy, as he is holy, and perfect, as he is perfect, they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth, the propriety of the Savior's saying, recorded in John's testimony, XIV, 12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." This taken in connection with some of the sayings in the Savior's prayer, recorded in the seventeenth chapter, gives great clearness to his expressions. He says in the 20, 21, 22, 23 and 24th verses: "Neither pray I for these alone, but for them also who shall believe in me through their words: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

12. All these sayings put together give as clear an account of the state of the glorified saints as language could give—the works that Jesus had done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works, because he went to the Father. He says in the 24th verse: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." These sayings, taken in connection, make it very plain that the greater works which those that believed on his name were to do were to be done in eternity, where he was going and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father that those who believed on him should be one in him, as he and the Father were one in each other. "Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one"; that is, they who believe on him through the apostles' words, as well as the apostles themelves, "that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us."

13. What language can be plainer than this? The Savior surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father, for as he and the Father were one so they might be one with them. And what is said in th 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it. He says: "And the glory which thou gavest me, I have given them, that they may be one, even as we are one." As much as to say that unless they have the glory which the Father had given him they could not be one with them; for he says he had given them the glory that the Father had given him that they might be one; or, in other words, to make them one.

14. This fills up the measure of information on this subject, and shows most clearly that the Savior wished his disciples to understand that they were to be partakers with him in all things, not even his glory excepted.

15. It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it; and if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father—by making them one with him as he and the Father are one. In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and Son, as the Father and the Son are one, who cannot see the propriety of the Savior's saying—"The works which I do, shall they do; and greater works than these shall they do, because I go to my Father."

16. These teachings of the Savior most clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them—that he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith? for, as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence we are told, that "Without faith it is impossible to please God"; and that salvation is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Romans IV, 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans IX, 32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him cast out: "If thou canst believe, all things are possible to him that believeth." Mark IX, 23. These with a multitude of other scriptures which might be quoted plainly set forth the light in which the Savior, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Savior of the world excepted. "Blessed is she that believed", said Elizabeth to Mary, when she went to visit her, "for there shall be a performance of those things which were told her from the Lord." Luke 1, 45. Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith—according as his faith was, so were his blessings and privileges; and nothing was

withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, second epistle, first chapter, second and third verses, says to the Former-day Saints: "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." In the first epistle, first chapter, third, fourth and fifth verses he says: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

18. These sayings put together show the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him—knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given—through faith they were to obtain this knowledge; and, having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19. By these sayings of the apostle, we learn that it was by obtaining a knowledge of God that men got the knowledge of all things which pertain to life and godliness, and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

20. From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else; all learning, wisdom and prudence fail, and everything else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world—because they sought by faith, and by faith obtained. And this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians III, 7, 8, 9 and 10. Because to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more, of heaven and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent—whom to know is eternal life. Amen.

SAYINGS OF JOSEPH SMITH

Seek ye wisdom from the best books.

It is impossible to be saved in ignorance.

The glory of God is intelligence.

A man is saved no faster than he gets knowledge.

The cause of human liberty is the cause of God.

We will never be justly charged with the sin of ingratitude.

Baptism is a covenant with God that we will do His will.

Our affections should be placed upon God and His work more intensely than upon our fellow beings.

All children are redeemed by the blood of Jesus Christ, and the moment they leave this world they are taken to the bosom of Abraham.

Beware, oh earth! how you fight against the Saints of God and shed innocent blood; for, in the days of Elijah, his enemies came upon him, and fire was called down from heaven to destroy them.

I asked a short time since for the Lord to deliver me out of the hands of the governor; and if it needs must be to accomplish it to take him away; and the next news that came pouring down from there was that Governor Reynolds had shot himself.

At Far West, Missouri, on the 4th day of July, 1833, the liberty pole was struck by lightning and shattered into splinters. Joseph walked around on the fragments, saying: "As that pole was splintered, so shall the nations of the earth be."

Brethren, if you get onto the devil's ground, he will handle you! Keep away from him, the farther the better!

He who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign you may set it down that he is an adulterous man.

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer God by abiding by its precepts, than by any other book.

HOW DO YOU TACKLE YOUR WORK?

(Edgar A. Guest)

How do you tackle your work each day?
Are you scared of the job you find?
Do you grapple the task that comes your way
With a confident, easy mind?
Do you stand right up to the work ahead?
Or fearfully pause to view it?
Do you start to toil with a sense of dread
Or feel that you're going to do it?

You can do as much as you think you can,
But you'll never accomplish more;
If you're afraid of yourself, young man,
There's little for you in store.
Failure comes from the inside first,
It's there if we only knew it,
And you can win, though you face the worst,
If you feel that you're going to do it.

Success! It's found in the soul of you,
And not in the realm of luck!
The world will furnish the work to do,
But you must provide the pluck.
You can do whatever you think you can,
It's all in the way you view it.
It's all in the start you make, young man:
You must feel that you're going to do it.
How do you tackle your work each day?
With confidence clear, or dread?
What to yourself do you stop and say
When a new task lies ahead?
What is the thought that is in your mind?
Is fear ever running through it?
If so just tackle the next you find
By thinking you're going to do it.

BE NOT DECEIVED

Be not deceived, God is not mocked,
A man will reap what he sows;
Should he plant the seed of celery,
It's celery he'll reap when it grows.

Just so it is in our spiritual life.
Whatever we sow, we will reap.
It's only the things we give to the Lord
That we are allowed to keep.

It's only the things we do for Christ
That will count when this life is past,
The souls we win from the depths of sin;
Those are the things that last.

—Eunice Hershey.

There are more dead men walking around in this Church than in any church in the world.—Wilford Woodruff.

"Labor to keep alive in your heart that little spark of celestial fire called conscience."

"It's the little things that bother, and put us on the rack; you can sit upon a mountain but you can't sit on a tack."

TRUTH

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

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Polygamy--Can It Be Abandoned?

The question of Polygamy, since its introduction by Joseph Smith as early as 1831, has been agitated among the people of America and the world. For years the Church of Jesus Christ of Latter-day Saints has accepted it as the principle upon which eternal increase is based. The Church not only taught this principle, but defended it by placing her integrity and the blood of her Prophets and Saints upon the altar of sacrifice.

With the efforts of the Church to streamline itself in the early 20's came a new Church President and a new Church policy regarding this sacred principle. The faithful and sacrificing years of the past were soon forgotten. The Church, in its effort to prove itself friendly with the world, began to unchurch those of the old line Mormons who would not agree to relinquish their faith in the principles revealed through Joseph Smith. This mild judicial action finally, and inevitably, ripened into first rate persecution on the part of the Church Authorities, until today the leaders and the Saints feel that they are doing God a service, when they succeed in placing men and women in prison for upholding this principle for which Joseph Smith gave his life.

Thus, once again, history repeats itself, and the persecuted has turned persecutor! What is the result of all this? Reader—read on—and weep!—Editor.

Polygamy, a question which for political effect has been agitated for years among the people of America, and the bitter opposition to which has been keenly felt by the Saints who originated its practice in the nineteenth century, now seems to have assumed a new phase entirely, if reports are at all true.

The Christian reformers are now predicting an ABANDONMENT OF THE PRACTICE of this (to them) very obnoxious doctrine or tenet of our faith. Some are even quoted as willing to stake money upon the issue.

The matter is treated in common conversation and discussed in the public journals in a manner that indicates a woeful ignorance of the genius and spirit of the religion of the Latter-day Saints. Even the more conservative

"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."

and tolerant are now fully satisfied that if "Mormonism" survives the present attack, supported as it is by the united voice of the American people, it can only live hereafter by complying with the condition demanded, which is neither more nor less than yielding up polygamy with all its associations, including the wives and children that have been obtained outside of legal enactments. Polygamist men, though, are not expected to abandon entirely these wives and children to the mercy of a cold and cruel world, for they say who make the demand: "I suppose, in mercy to us, you can continue to provide for them; yet all these marital relations that are excessive, must cease, for hereafter one man and one woman shall only be recognized as husband and wife, and their children only shall be legitimate."

The whole matter was treated as a mere business transaction.

Affections, kindred ties and those bonds that grow out of an holy union with the sexes, coupled with the love between parent and child, according to their reasoning can be severed at pleasure in a moment; such separation need give no concern to the parties most deeply interested. The men can then go about their business and the women also unmolested; while these polygamous children can grow up among us and be tolerated as citizens of the United States and their parentage will never be questioned.

What magnanimity of soul! What wise statesmanship! What profound wisdom is here displayed! Such sentiments are only worthy of the libertine, the seducer, and the vile wretch whose finer feelings have been blunted by continuous and unlawful excesses, and whose boasts are guaged only by the number of his cast-off victims—a thing without feeling, without affection, without soul, without honor, without manhood, all—all destroyed; hopelessly, irretrievably lost.

Let me here ask: What would be gained by such an abandonment, for surely the stupendous efforts that are now being made must have some reason to support them, and that reason ought to indicate some good not only to these misguided people, but to society generally, as well as the country at large?

Are these polygamist men and women essentially bad? Are they bad neighbors? Are they bad citizens? Not if the right Rev. D. S. Tuttle, Episcopal Bishop of this diocese spoke the truth concerning them in his public utterances in the east some time ago; for he testified to their good qualities in these regards, and his long residence among us enables him to speak understandingly upon the subject.

Will their general intelligence compare favorably with that of a like number of monogamists of the same nationalities as themselves? We invite THE COMPARISON.

Are children born of polygamic parentage any less intelligent than monogamic children or is their physical development at all below par? Professor Fowler and other scientific men have expressed themselves most emphatically upon this subject, and that, too, in our favor. While, according to their view, the union of one man with one woman was the most natural, yet they were forced to acknowledge that they failed to see any indications of deterioration in our offspring, viewed as a whole, either mentally or physically. And we now venture the assertion that the continual practice of polygamy, as taught by the "Mormons", would so materially improve the race, both physically and mentally, as to place them a century hence beyond all comparison.

How do they compare in morality with our Christian neighbors? We answer, there is no comparison, "Mormon" credit is at a premium in the mercantile world, their general sobriety is known to all, while virtue to

them is priceless. In short, no Christian people upon earth teach and demand of their members the observance of such strict morality as do the Latter-day Saints.

Now I can hear the enemy laugh, and say sneeringly,

"Polygamy included, I suppose."

I answer, Yes! a thousand times, yes! For as high as the heavens are above the earth, so is the polygamy of the Latter-day Saints higher than the monogamic practices of the Christian world. (I humbly ask pardon of the women of "Mormondom" for mentioning the two in connection, for one is the very antipodes of the other, and I only do it because of the present necessity in the comparison between us and them.) Having made this explanation, I now turn to the subject, and ask: Is there immorality existing among us? And answer with sorrow, Yes. But is it due to "Mormon" teaching or "Mormon" practice? I proudly answer, No. I turn to professors of Christianity—the would be REFORMERS OF UTAH, and charge them with its introduction among us in all its phases. What better evidence of this fact can be furnished than that the drinking saloon, the brothel, the gambling hell were not here until they brought them; or, in other words, they followed close upon their very heels, and their continued existence is due largely to the fostering care of the class mentioned. For they have not laughed behind their (un)holy altars when they have looked upon or have been made acquainted with the defilement of the "Mormon" youth? In the language of the Holy Writ, they have "looked upon Zion and said, Let her be defiled". Their representative sheet in this city has published the echo in the following words, under the title of "WHAT UTAH WANTS":

"I believe that billiard halls, saloons and house of ill-fame are more powerful reforming agencies here in Utah than churches or schools. What the young Mormons want is to be freed. * * * I rejoice when I see the young Mormon hoodlums playing billiards, getting drunk, running with bad women, anything to break the shackles they were bound in, and that every so called religious and virtuous influence only makes the stronger."

Is there one Christian minister or member of any Church that has ever made a public remonstrance against these hellish suggestions? Not one. Why this studied silence for more than five years, unless it means a full endorsement of the sentiments?

Again, is the large increase of native-born citizens (the result of these plural marriages) any injury to the State? Wise statesmen have always encouraged the increase of native population in preference to that which is imported; viewing the former as more reliable (especially in emergencies) than the latter. Are the "Mormons" loyal? Aye, to the very core. Blatant demagogues, pothouse politicians and carpet-bag-hangers-on have yelled loudly for years past the words, "Treason", "Church and State", "Priestly rule", "Polygamy", "The growing political power of the Mormons", etc., without cause, without reason, without proof. We stand today before the nation the most pronounced defenders of constitutional rights and privileges, and we will prove it to all the world ere long. But we are NOT MEN WORSHIPERS, and because of this we have been and are today condemned.

If, in the foregoing, we have omitted any comparisons, let them be furnished and we willingly will try them in the crucible; all we ask is, FAIR PLAY AND EQUAL RIGHTS.

What would the "Mormons" gain by any exchange whatever? We have proved by comparison our superiority in every particular; hence, to yield one point would be to us a serious loss; we therefore prefer to retain our pos-

sessions intact. I now ask in this connection: Will the nation, either of the political parties, a state, or a solitary individual gain anything by fighting the "Mormons" or their religion? If past history may be taken as evidence, and if it is any index to the future, then the answer is most decidedly negative.

Many years ago, when the "LITTLE GIANT" (Stephen A. Douglas) was fast growing into power, Joseph Smith, the Prophet, spoke to him in this wise: "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 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." This occurred, if I mistake not, in May, 1843, before Judge Douglas had even reached Congress. He grew to eminence and would undoobtedly have reached the pinnacle of his ambition had he kept faith with the prophet, but the fatal words "Cut the Loathsome Ulcer Out" (referring to Utah) spoken in his memorable Lexington speech sealed his doom. Again the declaration that the "TWIN RELIC", meaning slavery and polygamy "must be wiped out", was very ominous. Slavery is abolished; we will now wait and see whether the prediction concerning the last will ever be fulfilled. We claim that polygamy is of God, while slavery was instituted by man; herein is the difference. The Republican party have wrestled manfully for twenty-four years with the "twin" still remaining, and what are the facts? Polygamy as a principle of faith has a firmer hold upon the hearts of the people today than ever, and I would here ask, Where such a faith exists can it be "WIPED OUT?"

On the contrary, will it not show itself at every opportunity, running the gauntlet again and again despite all opposition? It is an eternal truth, that nothing, not even death itself, can destroy a living faith.

I might mention many other instances of defeat traceable to the same cause as that, that decided Judge Douglas's fate, but space will not allow, and I will merely add: If any people or individuals imagine they can gain prestige or position by fighting the Latter-day Saints or their doctrines they will signally fall. (Let the Prosecuting Attorney of Utah take note of this.)

The folly of entertaining for one moment the PROPOSITION TO ABANDON POLYGAMY is so apparent to a true Latter-day Saint that it is hardly worth mentioning. It was not Joseph Smith nor Brigham Young; neither was it John Taylor that gave the revelation on Celestial Marriage, it was God himself, and he has said, "My word shall not return to me void, but it shall accomplish that which I please, and prosper in the thing where to I sent it." The entire Church and all of its Priesthood, with the Presidency at the head might motion and vote against this principle until doomsday with just one effect, (namely) to vote themselves away from the fellowship of the Holy Ghost from the possession of their Priesthood, and to find themselves very speedily outside the Church and Kingdom of God; while he would raise up others that would honor and observe his law.

But the question is asked, could not your President RECEIVE A REVELATION so authorizing him, thus assuming no responsibility neither involving any consequences to himself in the matter? I answer: If the people of this nation, the Congress of the United States, the President with his Cabinet, the government officers in Utah or any other have the ear of the Almighty they had better ask the question themselves, for he reveals what he pleases to Prophets and when he pleases, AND NEVER REVOKES WHAT HE HAS SAID. Those who are so anxious for the revelation might dictate the Al-

mighty, but a Prophet waits God's own time to speak and reveal His will, and that Prophet or that people who will not hearken unto his voice will be cut off. These are his own words.

I listened some time ago to an INGENIUS ARGUMENT upon this subject. One speaker claimed that God gave a revelation to His Church that if the enemy should hinder them from building a temple, the Lord would not hold them responsible, but would require it at the hands of the enemy. He remarked that the same rule would apply to polygamy or any other commandment; that we would therefore be justified in abandoning polygamy, for the United States and the Federal officers of Utah would gladly assume the responsibility if we would only yield the point ourselves.

Now this was very generous, and spoken with apparent good feeling; but there is quite a difference between these two things. **While we are commanded to build temples yet, under certain emergencies a pile of stones, speedily erected, as Jacob and others of old did, would answer for an altar and be acceptable to God, for it is the authority and not the place that possesses the virtue. The Temple is as naught without the Priesthood, and that same Priesthood can sanctify a crude altar as well as a gorgeous Temple; while we are commanded to observe the law pertaining to celestial marriage in our own person, and that too at the risk of our exaltation.**

If we have been hindered by our enemies from building a temple in which to receive the ordinances of celestial marriage, there is still no excuse for us, for a crude altar can be erected, the ordinance performed and the altar left standing or destroyed, it having served its purpose. God has never made any provisions to relieve us individually from the responsibility resting upon us in connection with the law pertaining to celestial marriage; neither have I the slightest idea that he will revoke the law though fifty-five million people in the United States should so decide—no not if all the Christian world should unite in one grand petition and tell him as this nation has done, that he must, or they will send all the Saints to the penitentiary. It is not John Taylor and the government, but, in the language of the departed McKean, It is (a principle of) Mormon Theocracy vs. the Federal Authority. In other words, it is the United States vs. the Kingdom of God.

We wait patiently THE ISSUE, being powerless to interfere.

There may be a few half-hearted souls among us who, seeing the loss that business in Utah must sustain if this raid is continued, and not being desirous nor even willing to make any sacrifice for the truth's sake, who would say: "Let polygamy go for the present, then our business interests will not be jeopardized and our real estate will continue to command a good figure", etc., preferring to sacrifice a principle of eternal truth rather than a little property. **To such I would say: Our aim is higher! It is God, his ordinances, his laws, and the triumph of truth upon the earth, even should it cost life itself as a sacrifice.**—Deseret News, April 1, 1885.

WHY CELESTIAL MARRIAGE?

Discourse Delivered by Elder Guy H. Musser, November 19, 1949, at Salt Lake City

I have rejoiced in what the Lord has given us tonight, and feel to endorse what the brethren have said, and pray the Lord to continue His spirit here that I may not fall under the curse of the Prophet Joseph wherein he said:

"And if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it and know that I testify the truth concerning them. There is no error in the revelations which I have taught. * * * I will walk through the gates of heaven, and claim what I seal and those that fellow

me and my counsel.''—His. of J. Smith.

Now, if the Prophet Joseph Smith is directing this dispensation, those who are now to be found adulterating what he taught shall be cursed; and there cannot be a fault found in the revelations Joseph taught, for to find error in them would be to find error in God; and it's high time that the children of Abraham who claim they are of his seed take these things seriously and not accuse God, by finding fault with Him. **When we find fault with the Prophet Joseph Smith and with what he taught, we are finding fault with God, and are saying that the plan of salvation is not perfect, but faulty; and when we confess that, we confess that we do not have the means to our salvation.**

I have not lived in another period of time on this earth, brethren and sisters, so I do not know personally whether there have been other periods where the children of Israel have tried to commit spiritual suicide like they are today. **They are closing the gates of heaven against themselves by finding fault with God and His plan of salvation.** And furthermore, we had better be careful how we receive the things God has given through the Prophet Joseph Smith. For this reason I would like to warn you again as the Lord warned Joseph when He gave him this great revelation, this New and Everlasting Covenant that was to save the earth and exalt the Elect:

''Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore, prepare thy heart (what for?) 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.

Now when you read that, my dear brethren and sisters, it is as though the Lord spoke to you. That is why He said what He did before He gave any further revelation on the subject, and when you take up this book and begin to read this revelation and you first read the instructions of the Lord, then you had better not go further, until you prepare your heart to receive and obey; for once the God of Abraham, Isaac and Jacob condescends to reveal such a truth as this to his children, they will be damned if they do not obey. This is how important these things are, brethren and sisters; and it pains my soul to see **the Latter-day Saint people twisting and turning and trying to change the Word of the Lord,** and further, I am ashamed of our own people who are trying to do the same thing after they have received this revelation; and I want to tell you that we are on unsafe ground.

I feel impressed tonight, if the Spirit of the Lord will give me the necessary revelations, to spend a few minutes in revealing a few things to you that you might stop accusing the Lord of unrighteousness. Joseph Smith once said that there was one sin we could never be accused of and that was the sin of ingratitude. I am afraid that he would make a different statement if he were here now.

I would like to say a few things about the New and Everlasting Covenant. ''And as pertaining to the New and Everlasting Covenant, it was instituted for the fulness of my glory.'' Did Father Adam institute it? Of course not. He received these same instructions when He was upon the earth (not this earth, but another) working out his salvation. It was instituted for the fulness of his glory, and he cannot receive a fulness unless there is a continuation of the seeds of the elect forever. **''And he that receives a fulness thereof must and shall abide the law or he shall be damned, saith the Lord, for they (the wives) 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 is for their exaltation in the eter-**

nal worlds that they may bear the sculs of men, for herein is the work of my Father continued that He may be glorified.''—D. & C., 132.

What? The power is given to bear the souls of men eternally, or the work of God could not be glorified or He could not receive a fulness! Brother Young explained:

''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. * * * It is all connected with the exaltation of man showing how he becomes exalted to become a king and a priest, even a God like his Father in heaven. Without the doctrine that this revelation reveals, no man on earth could become exalted to be a God.''

—D. of B. Y., page 302.

Now this is the Word of the Lord, brethren and sisters, but still occasionally, down deep in their hearts, the Saints ask the question, **Why?** Why could not God be glorified without the Celestial Law? He is all powerful, why couldn't He cause this condition to be consummated with with one woman being sealed to a man? The same question could be asked of every principle of salvation. Why is it necessary to be baptized by immersion for the remission of sins? Although the Lord feels He has answered the questions on marriage in the 132nd section of the Doctrine and Covenants, I feel that there might be some elaboration made upon this principle; for it very often comes to the ears of the servants of the Lord that men and women, and possibly more often women, feel that it is an unjust condition, but because God has commanded it, they have accepted. Further, I have often heard the Saints ask, ''How can you say we have our free agency when such proscriptions are made, and if we do not obey and make slaves of ourselves, we will be damned? And so with all the revelations given, we still ask **Why? Why is it necessary to have this plurality covenant in order to become a God?** The answer is as simple as the sun coming up in the morning. Just look around you. Behold the faces of this audience. Could all have been born of one union? Could one mother have born all of you and given you life with all your different faces, attributes, dispositions and capacities?

And then consider the different peoples that have been planted upon this earth, the races that are not considered of the Causasian type; could they all have been born of one mother, though she be given endless opportunity, life and power to bear children? Could it be within the reason of any being to suppose that one mother could bring forth every type, kind, color and capacity of being required to people an earth, that it might be capable of filling the measure of its creation? 'Tis folly to even dwell upon such an absurdity! If you want to become a God and control an earth and people it, you have to have the means wherewithal you can do it, or you cannot accomplish it. You cannot do it unless you have countless wives sealed unto you, together with other men and their wives sealed unto you, to prodoce after their kind and capacity, in order to people the earth you have created. These eternal sealings, together with the knowledge you obtained while upon the earth and after death, will enable you to look after the proceedings and necessities of your particular creations, as other Gods have done before you. **You cannot people an earth with one wife.**

For such reasons as these, there must be this Celestial Covenant for those who want to become Gods in their own right. Now the covenant does not pertain to anything else, or to any other class of people. It has been given to the elect of God for the continuation

of their seeds forever; and through that continuation God is sustained as the God of the respective earths He controls. President Woodruff referred to this when he said, **"Show me the law that a man is living and I will tell you where he is going."**

Now if a man does not have the desire to become a God then he has no business with the Gospel of Jesus Christ, for there have been other glories and conditions prepared for those beings who are not capable and desirous of reaching the top. Now these principles are important to our salvation, dear brethren and sisters, and instead of feeling that we are enslaved because God enforces us to either accept this law or be damned, we should consider it a pleasure, and should love to partake of the Law because through it we are given endless lives.

It is impossible, though God has all power, to grant His children endless lives through any other channel.

Long before we were born spiritually it was determined by experience, that men and women could not become pure enough to go back into the presence of God living in a monogamous relationship. This is another reason we can reveal. Without purity of being we cannot become a God and have our seeds continued forever, and it is impractical to suppose that a man and a woman living together outside of the Celestial relationship can develop such purity. Mankind have proven this statement beyond a shadow of a doubt.

All these things God decided and fore-ordained, and all righteousness became comprehended in this great law. Contrary to our feelings, it wasn't for anything that women had done that the Lord placed this law upon them for punishment. You sang when I sang up there for joy and gratitude that the way had been provided wherein our seeds could be continued forever, and we also knew that this was the only way to bring a fulness to Father Adam's glory.

Dear brethren and sisters, let us not be found accusing the Lord of brutality in placing upon us something that enslaves us. If you are not interested in the continuation of your seeds and in completing the fulness of the glory of Father Adam, then live a Terrestrial law, for it is provided that you can live it and go back again into the veil of nothingness and be remolded; but if you have the desire that your seeds shall be continued and the fulness of the glory of Father Adam sustained, then get the spirit of this Celestial Law and learn how to live it. Accept it in your whole beings as though you were co-laboring with Father Adam, and that it is not something that has been forced upon you and because you are fearful that if you do not embrace it you will be damned; and if you had your choice, you would have it another way.

I would not have it another way, even though this way should require my life in sacrifice. It is the law which gave Father Adam his life spiritually and temporally, and finally gave him power to create this earth and people it. It is the principle which gave my Father life spiritually and temporally, and the principle which gave me my life spiritually and temporally. **I cannot say that I love God and reject this principle. If I do, I am a liar, or entirely ignorant of the laws of God.**

Sorrow? Of course there is sorrow trying to live a Celestial law in a Telestial condition. There was sorrow when Jesus Christ knelt in the Garden and said, "Father, if it is possible take this cup from me", but it was not possible. His sacrifice was as much of the eternal plan as Celestial Marriage, and he was brutally nailed upon the cross until he died. The seed of Abraham today sings the song, "I stand all amazed at the love Jesus offers me, etc.", "Oh, it is wonderful that he

would care for me enough to die for me".

It is wonderful that he could perform his work in behalf of the redemption of this earth; but it is terrible when we are asked to perform our work in relation to the redemption of the same earth, and our work shall never rise to the point in greatness and suffering that His (Christ's) did.

I do not feel to reveal any more of these things to you tonight, but I want to tell you that the Lord will not be mocked. Further, I want to promise you sisters, and you brethren, young and old, that you will have enough sorrow in your life to make you pure. If you can see what I have given you tonight, you shall never suffer again in your spirit in regard to the principle of Celestial Marriage, but you shall rejoice day and night, in your sleeping and your waking hours that you are one of the elect of God, and that through your faith and faithfulness you are sustaining the principle which will bring a fulness of glory to God and eventually to yourselves.

Now you can see why the Angel stood over Joseph and said, "I will slay you, if you do not embrace this law; for this Church and Kingdom cannot progress any further if this law is not accepted and sustained." You can see why it was so important, when the integrity of this principle was at stake and the word of one man could have banished it from this dispensation, that Father Adam called Jesus Christ, and Joseph Smith, and commissioned them to present themselves to President John Taylor for the purpose of seeing to it that this principle should never die from the earth. To keep it from dying it was necessary to confer a dispensation of Priesthood that could not be taken, but that could be perpetuated from one generation to another without Church consent. If the men bearing the Priesthood today which is carrying it forward should become weary and fall away, those two brethren (Jesus Christ and Joseph Smith) would have to come again and set other men apart; for this dispensation cannot pass away without God's children who live here having the opportunity to accept and embrace this principle. The Devil has tried, and is trying in every conceivable way to see to it that this principle is sunk out of existence.

I was not living upon this earth in 1886, but I was one of those spirits which contended in 1886 before the Throne of God that something be done to sustain this principle upon the earth and there are brethren here that I could name, who were also there when it was decided that these brethren should come and do what they did. I had been given the promise by oath and covenant that I would be born in this principle upon the earth, and many others were promised the same thing, and we had looked forward to it and awaited the day, and it appeared painful to us to think that the devil might be victorious, and ourselves cheated. And there are those today pleading before the Thone of God for our sustenance upon the earth that the principle might be kept alive and the channel of purity and of Celestial life open for those who have been promised that they should come to the earth through it.

Now when any of you brethren or sisters suppose that this is such a little thing that it can be sunk out of existence, you are deceived. It would be just as easy for you to dissolve the earth; for without this principle the earth would be dissolved, and our creation without effect. I will never forget the words of my father when Brigham E. Roberts, the public prosecutor, in substance, said in court, "And I am one who is willing to spend his time and talents to see that this principle is destroyed", father said, "It will be interesting to watch you destroy it".

For the reasons I have given, you can see why President Heber C. Kimball was called upon to propresy, that

if the First Presidency and the Apostles of this Church, as high and glorious and acceptable as they might be in the sight of God, if they should take steps to sink this out of existence; the whole of them would be damned. And it all goes back to this simple thing: **it is all connected with the eternities and the continuation of the seeds of the elect forever.**

Let us get the spirit and knowledge of this principle and keep the spirit of the Lord revealing these things to us, and although we are called upon to go through sorrow, and even a Gethsemane; let us take pleasure in taking upon ourselves this yoke, for I want to tell you in the name of the Lord that it is easy and the burden light. We will find that it is easy to do the thing that is godly about us, the spirit. Remember the words of Nephi, when there was no conceivable or practical method to carry out the thing the Lord asked of him: **"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them."**

Brethren and sisters, what greater aid do we want, or solace, or consolation. The Lord has commanded us to keep this principle alive, and has prepared the way for the continuation of this work. All we have to do are the things He has commanded us. This is my testimony to you tonight, in the name of Jesus Christ, Amen.

President Joseph W. Musser followed with a few remarks and among other things said: "I want to indorse the remarks that have been made by my son, Guy, and dedicate them to the establishment of the Kingdom of God upon the earth. Brother Guy has told you the truth, the whole truth and nothing but the truth, even the truth of Almighty God.

"God bless you, Amen."

THE OMNIPOTENT BOOK

The omnipotence of the Bible against all man's attacks is one of the many proofs of its divine origin. The Bible is not only the most intensely loved Book in the world; it is also the most bitterly hated.

Scarcely had the Bible been given to the world before men discovered that it condemned sin, laid human pride in the dust, and so man hated the Bible. This hatred has been of a most persistent, determined, relentless and bitter character. It has led to nearly nineteen centuries of repeated attempts to undermine faith in the Bible, and to consign the blessed Book itself to oblivion. These attempts have utterly failed.

Celsus tried with the brilliancy of his genius, and he failed. Porphyry tried with the depth and subtlety of his philosophy, and he failed. Lucian tried with the keenness of his satire, and he failed. Then other weapons were used. Diocletian, the mightiest ruler of the mightiest empire of the world, brought to bear against the Bible all the power of Rome. He issued the edict that all who possessed a Bible should be put to death. But even that failed.

So for more than eighteen centuries the assault upon God's Word has continued. Every engine of destruction that human philosophy, human science, human reason, human art, human cunning, human force and human brutality could bring to bear against a book has been brought against this Book, and yet, it stands absolutely unshaken.

Why is it that the Bible has proved omnipotent against all the centuries of attack that man has been able to make? There is but one answer. Because it is God's Book. If the Bible had been man's book, it would have gone down and been forgotten centuries ago; but because in this Book there is the hiding not only of God's wisdom, but also of His power, it stands and wonderfully fulfills the deeper meaning of Christ's words, "Heaven and earth shall pass away: but my words shall not pass away."

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

MEDDLE not with any man for his religion; for all governments ought to permit every man to enjoy his religion unmolested. **NO MAN IS AUTHORIZED TO TAKE AWAY LIFE IN CONSEQUENCE OF DIFFERENCE OF RELIGION**, which all laws and governments ought to protect.

JOSEPH SMITH

CAN THE CHURCH LEADERS CRUSH MORMONISM?

In their efforts to crush a group of sincere Latter-day Saints who are known to the public as Fundamentalists, the Church leaders, through Mark E. Peterson, in their letter to the local manager of the United Press, as published in April TRUTH, said:

"Among witnesses for the prosecution are men who have been appointed by the Church to do all they can to fight the spread of polygamy. * * * These men are not Fundamentalists * * *, for the fundamental doctrines of the Church are now opposed to polygamy."

This puts the issue squarely before the Saints and the world. **The Mormon Church is now opposed to polygamy.** Men are appointed by its leaders to do all they can to oppose the spread of it, and the Church is helping to place the guilty parties who are carrying on the work established by the Prophet Joseph Smith, in prison, forcing their families on public relief.

We can understand in the light of the Church Manifesto of 1890, and the laws of the state opposing plural marriage, why the Church cannot now endorse its members entering into the principle, but why select missionaries and set them apart to oppose the principle; to damn it out of existence? And that is just what is being done by the present policy of the Church.

Is the principle of plural marriage a principle of salvation and exaltation, and was it revealed as such to the Prophet Joseph Smith? Elder Widtsoe, in his "Era" article of November, 1946, proved the affirmative most positively. Has the Lord rescinded the revelation given to Joseph Smith on the subject? There is absolutely no evidence that He has, but He has said that He could not "revoke the law, for it is eternal." **The Manifesto in no sense claims the revocation of the law.**

And again, if the Manifesto was given to stop the principle, why did it not stop? Why were Apostles and other

leading men inducted into the principle and for years sustained therein?

Did Joseph Smith bear witness to the statement that, "God said to me that unless I accepted Celestial and plural marriage and introduced it and practiced it, I, together with my people, would be damned and cut off from this time henceforth. * * * We have got to observe it. It is an eternal principle and was given by way of commandment? * * * " The record by the states and has not been denied by the Church.

Did Brigham Young say this?:

"It is the word of the Lord, and I wish to say to you and to 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."—J. of D., 11:268-9.

The record so records it.

Did President John Taylor make this statement?:

"We are not ashamed to proclaim to this great nation (United States), to rulers and people, to the President, 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 John Taylor, p. 255.

Are these the words of Wilford Woodruff?:

"I desire to testify as an individual and as a Latter-day Saint that I know that God has revealed this law (of plural marriage) unto this people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the kingdom of God would have stopped right where we were when God revealed that law to us." —J. of D., 24:244.

The record states.

Did President Lorenzo Snow say?:

"Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, 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 God, having authority."—Before Court in 1886.

The record so states.

Are these the words of President Joseph F. Smith?:

"Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation 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 WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE.** * * * 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** * * *. 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 BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT.**

"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 baptized without the laying on of hands by proper authority, for 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 that it does mean that. * * *——J. of D., 20:28.

The record does not lie.

Then why should the Church that spent so many weary years establishing the principle, and that through the blood and freedom of its members, now take a stand against it and set missionaries apart to destroy it?

The sons of Perdition, we are told, are those to whom Jesus Christ has been revealed and who afterwards deny him—they crucify him anew. As Jesus gave his life to establish truth in the earth, so Joseph Smith gave his life in Carthage to establish this principle of the gospel. Men were appointed by the apostate leaders to spy upon him and report their findings to the mob, duplicating the action of the Church in this day in appointing spotters to snoop and help convict those adhering to a principle of salvation as they ununderstand it.

"But", say our trembling apologists, "it is against the laws of the land to enter into plural marriage and therefore it is a sin to do so." Suppose it is a sin; is that justfication for so-called Latter-day Saints to voluntarily spy on their fellow men to assist the civil authorities to prosecute them on an alleged crime that is not a crime in fact? Suppose the Government legislated against baptism, as was the case for years in parts of Germany and other European countries, and suppose the Church, by reason of such laws, was prevented from performing this ordinance, would that be justification for setting men apart to oppose the law of baptism, and helping to place behind the bars those still adhering to the principle?

We are not advocating that people break the constitutional law of the land, but we are unalterably opposed to the leaders of the Church that helped to establish the principle in the hearts of the people, now "turning tail" and becoming persecutors of the brethren and sisters who cannot agree with their philosophy.

SOCIAL SYSTEM OF THE CHRISTIANS

Those fighting the Mormon marriage system would do well to note the repugnance to the present social system of the Christian world as expressed by Brigham Young, as early as 1868, as follows:

"Ever since I knew my mother was a woman I have loved the sex, the delight in their chastity. The man who abuses or tries to bring dishonor upon the female sex is a fool, and doesn't know that his mother and his sisters were women. Women are more willing to do and love the right than men are; and if they could have a little guidance, and were encouraged to carry out the instincts of their nature, they would effect a revolution for good in any community a great deal quicker than men can accomplish it.

"Men have been placed on the earth to bear rule and to lead in every good work, and if they would do their duty today in our own government, and then throughout the world, they would stop whining about the Mormons marrying so many wives, and the ladies would have somebody to protect them and they would not need to flee to the Mormon Elders for protection. But outside of this community they are destroying the sex, ruining all they can, and then they boast of their villainy.

Shall I say that the women are short-sighted? I will say they are weak; I will say that it is in their nature to confide in and look to the sterner sex for guidance, and thus they are the more liable to be led astray and ruined. It is the decree of the Almighty upon them to lean upon man as their superior, and he has abused his privilege as their natural protector and covered them with abuse and dishonor.

"I wish the whole people of the United States could hear me now, I would say to them, let every man in the land over eighteen years of age take a wife, and then go to work with your hands and cultivate the earth, or labor at some mechanical business, or some honest trade to provide an honest living for yourselves and those who depend upon you for their subsistence: observing temperance, and loving truth and virtue; then would the women be cared for, be nourished, honored and blest, become honorable mothers of a race of men and women farther advanced in physical and mental perfection than their fathers.

"This would create a revolution in our country and would produce results that would be of incalculable good. If they would do this the Elders of this Church would not be under the necessity of taking so many wives. Will they do this? No, they will not; and there are many who will continue to ruin every virtuous woman they can, buying the virtue of woman with money and deception, and thus the lords of creation proceed from one conquest to another, boasting of their victories, leaving ruin, tears and death in their pathway; and what have they conquered? A poor, weak, confiding, loving woman. And what have they broken and crushed and destroyed? One of the fairest gems of all God's creations.

"Oh man! for shame. If the men of the City of New York alone had done for the last twenty-five years as the men of this community have done, from two to four hundred thousand females from sixteen years of age and upwards, whose dishonor and ruin are mercifully covered in the grave, would now be in life and health, moving in the circles of happy homes, prayed for, respected, loved and honored."—J. of D., 12: 194-5.

DEFIERS OF THE LAW

The following article published in the Contributor, October, 1885 (Vol. 7:14), contributed by a reader of TRUTH, gives a graphic account of the difficulties the minorities meet up with in contending for their natural liberties and rights.

The circumstances in which the Latter-day Saints are at the present time placed, are such as call forth the highest degree of heroism, or, on the other hand, the most craven cowardice. For it is true as the wisest has said, "No man can serve two masters".

A certain law has been given to the Church (the law of Celestial or plural marriage), which must be obeyed, or penalties great and terrible will be the result. For more than thirty years that law has been preached and practiced by the Saints. Our Elders have everywhere proclaimed that God has given this commandment to the Church and that he will sustain those who obey it. A certain law of man (the Edmunds bill) is now placed in direct opposition to this law of God, and the question is thereby put straight to every Latter-day Saint (male or female) **"which master do you intend to serve—which law will you elect to defy?" One or the other you must ignore. Your enemies have placed you in that unpleasant position, that you are forced to become "defiers of the law"; it is only left to you to choose, which law. For one or the other—God's or man's—you must set at defiance.**

The Latter-day Saint who has lived his religion—attended to his prayers, his meetings, his every little duty, honestly, conscientiously, humbly, before God—such a Saint will not be long in

making up his mind which; but those who have neglected these little duties will find it more difficult. And now if we examine closely into the history of the past, who will we find most honored and honorable—the heroes at whose shrine we all love to fall down and worship? They are those who in their day and time were "defiers of the law".

Christ himself was the greatest of these. The judge before whom he was tried was anxious to extort a promise from Him that He would renounce His claims and obey the law. But He would not promise, "He opened not his mouth." He suffered on the cross, but Pilate and the "fifty-five millions" (mostly fools, I fancy) did not succeeed in grinding the institution to powder, as they thought. No, it was the Roman Empire that was "ground to powder" that time, and the cause of those hated, law defiers, flourishes to this day.

Later on we have a Luther standing up before all the world "defying the laws". All Luther was required to do was "simply to come back within the laws". "Fool" that he was, did he not see more than "fifty-five millions" opposed to him? To the average looker on it must have appeared certain that Luther must do one of three things, "obey the laws, whip the whole Christian world, or emigrate". We all know what Luther did. He went to that Diet of Worms with a firm determination that he could not recant—that he could not obey their laws. And why? Because their laws were unjust. As he journeyed on his way to that memorable Diet, the people who "sympathized with the law-breakers" and who, therefore, "were not in sympathy with the prosecution", reminded Luther how much depended on his being firm in his resistance to law. From many a window or door as he journeyed along he heard these words: **"He that denies me before men, him will I deny before my Father." Thank God! Luther did not "deny Him", but was firm in his law defying.**

And still later we have a Cromwell with his little band of Puritan brethren, "defying the laws". Some of these law defiers did have to emigrate—they came over in the Mayflower in 1620. Singular that we should be so proud of these "law breakers", that we are anxious to trace our lineage back to law breaking, Puritan stock! Oliver Cromwell with his cousin John Hampden had the audacity to believe that certain "ship money" laws were unconstitutional. The case was taken to the Supreme Court and decided against Hampden. The law was declared constitutional. But Cromwell with his band of Puritans "defied the law". He used to say, "There is a company of poor men that will spend all their blood, rather than see it settled so." They did "spend their blood", and settled it, not as the Supreme Court had decided it, and all the world is today glad that Cromwell was a valiant "law breaker", and that the decision of that Supreme Court went for what it was worth.

Something more than one hundred years after Cromwell's time, there grew up a strong band of "law breakers" on this side of the Atlantic, with George Washington at their head. The government had passed certain laws which these people considered unjust. It is true the courts of the country were against these defiers of the law, but that made no difference. The government levied too high a tax on tea, those law breakers quietly dumped the tea into the Boston Harbor, and defied the government. Doubtless the press of the mother country was busy in those days showing up the follies of resisting the laws; "are not the majority, the great majority by many millions, against you Yankees? What folly for you to think that you can overpower us, with our money, our ships, our men; come back within the law and let us be friends." The Yan-

kees answered: "See you be damned first!" That contest was settled as we all know. And the millions of men and money with injustice on their side, went for nothing, when matched against JUSTICE and a few impoverished Yankees. So all history teaches:

"Thrice is he armed who hath his quarrel just,
But be quite naked, though locked up in steel,
Whose cause with base injustice is corrupted."

Latter-day Saints, one thing only be sure of—make sure that the laws you are compelled to defy are unjust laws. If they are, then you are sure of success. Fight on, my brother, though there were a hundred times fifty-millions against you, so far as your cause is a just and true one, so far, shall the victory be yours. All the millions beneath the sun cannot hinder it. We know in our inmost heart, in spite of all earthly courts to the contrary that the laws made and operated specially against the Latter-day Saints are cruel, oppressive and unjust. The testimony of a large minority in the Senate, in the House, and also outside of Congress—mostly a democratic minority—was that the Edmonds law was a cruel and heartless piece of special legislation. The Secretary of the Interior (Lamar), one of the chief officers of the present administration, said, in his place in the Senate, when the Edmunds bill was on its passage, that he considered it a cruel and oppressive piece of legislation. We know how cruel it is; we know with what malice it was executed; I hope we sense the dangers and difficulties ahead of us in resisting it, and I hope the example of the heroes the lawbreakers of other ages, whom I have mentioned, will cause us the clearer to see, that these dangers and difficulties are most certain to be surmounted.—Justice.

THE CONSTITUTION AND THE ANTI-POLYGAMIC ACT

(From the Salt Lake Daily Telegraph)

In a former article entitled, "The Government and Polygamy", attention was drawn to the utter impossibility of repudiation of polygamy as an article of Mormon faith, and the utter inconsistency of any such demand. We propose now to show that the principle features in the Anti-Polygamic Act are themselves violations of constitutional enactments respecting religion and the right of private judgment; its ex-post facto character, and the lack of any moral purpose as an argument for its existence.

It will need no argument here to prove that this Act was a blow especially directed against the peculiar faith and practices of the inhabitants of Utah Territory, for, when introduced, it was openly avowed as such. It is a law forbidding polygamy in the Territories of the United States. Utah is a Territory, and the only one that avows the practice of polygamy, and she had announced it as part of the religious creed of her inhabitants.

Now, the Constitution of the United States—the highest law the nation knows—declares that "Congress shall make no law respecting an establishment of a religion, or forbidding the free exercise thereof": it also prohibits any invasion of the right of private judgment, both of which provisions, we maintain, are violated in the intention of this Act—the "free exercise" of the Mormon religion is "prohibited", and the right of private judgment on the question of personal and social morality suppressed.

At the passage of the Act, polygamy was an avowed portion of the Mormon religion, and had been so for many years. It was no new dogma temporally instituted, but was an accepted doctrine of the entire Mormon Church throughout the Territory; more than this, so far back as the publication of

the Book of Mormon—a fact which preceded the existence of the Church itself—it was published in that book which is held by the Mormons as the basis of so much of their faith, that the heavens reserved to itself the right to introduce polygamy when seen fit—a reservation made and published more than thirty years before the passage of the law in question, in the following words:

"Hearken to the words of the Lord, for there shall not any man among you have more than one wife; and concubines he shall have none, for I the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; * * * For, if I will, saith the Lord of Hosts, raise up seed unto me, I will COMMAND my people; OTHERWISE, they shall hearken unto these things." (Book of Jacob, Chap. II, par. 6.)

Polygamy, as a divine command, was publicly propounded as an existing part of Mormonism throughout America and Europe, from the pulpit and the press, and in Washington City itself, while Congress was in session, ten years before the Act was passed. All dissatisfied with polygamy had had over that period to leave the Church; and, at the date of the enactment, no one was held in full fellowship who disavowed belief in the doctrine as a divine command.

Thus was polygamy at the passage of the Act, held by the Mormons as a divine law, but it was further sanctified to their feelings by their understanding of the laws of purity, and the requisitions necessary for the preservation of society. Notwithstanding, many think, because the Mormons believe in a doctrine which goes by the name of polygamy, that they, therefore, endorse polygamy, as generally understood—such an idea is grievously incorrect.

The Mormon faith more directly condemns marriage—polygamic or otherwise—entered into for more purposes of license, than any other. The licentious polygamy of the East is in the eye of the Mormon religion, an abomination. It is polygamy only when rendered subservient to laws of chastity; polygamy, as used with a purpose to the purity of women; polygamy, in a word, as consecrated to the increase of the race in conditions of life, health and happiness, that the religion of the Mormons sustains. Polygamy of no other kind has any church sanction, as the scores of thousands of Latter-day Saints, among whom this article circulates, will testify. They endorse no other. They yielded belief to Mormon polygamy because it was based on these and similar considerations; and, further, the Mormons believe that by the practice of polygamy thus regulated, they can alone hope to build up a community free from the leprosy of prostitution, which, more or less, infects all monogamic communities.

Polygamy, it will thus be seen, was with the Mormons a matter of religious law, and in their judgment, a moral obligation. These facts were well known at the passage of the Act. It was, therefore, a doubly unconstitutional enactment, as it was not only a direct invasion of the sanctity of religious belief, but an attack upon the right of private judgment.

It amounted to an effort to force down upon the Mormons a lower standard of purity than they desired, and it was, virtually, a command that they inaugurate restrictions which they held would fill their cities with prostitutes, and debase them as a people—requisitions that can never be enforced, or the Constitution is lost forever to the American people as a protector of religious freedam. Where will its grand declaration, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof", apply if not in this case?

If a religion is not interfered with when its ordinances and laws of purity

are crushed out of existence, and a whole territory of believers are commanded to disobey them, how much will it take to interfere with the free exercise of a religion? **Aside from prejudice and individual opinion, every right-minded person will admit that, however unpopular these religious laws of the Mormons, based as they are to them, on such high considerations, they are protected by the Constitution, or it protects nothing at all.**

And now for another phase of the injustice and unconstitutionality of this Act. Congress is specially forbidden to pass an ex-post facto law. It is true that the law before us is not ex-post facto, so far as the punishment of polygamic relations, entered into before its passage is concerned; but it is ex-post facto in a wider and more injurious sense.

The Mormons, as we have shown, were known to be irrevocably committed to polygamy not only as a law of purity, but as connected with their hopes of eternal life itself. It was well known that the Mormons could not deny their most sacred ordinances, or strip themselves of convictions of the will of Heaven, demonstrated in their estimation as true in a thousand ways. it was clear enough that they whose understanding of the requirements of the Almighty led them to dare the horrors of life in an untried wilderness, would be compelled to abide the results of the same convictions when opposed by unconstitutional enactments.

It was known, we say, that the Anti-Polygamic law was one that the Mormons could no more obey and still be Mormons, than the Catholics could repudiate their priesthood and still be Roman Catholics. The law was, therefore, ex-post facto, in the sense that it was intended to legislate the Mormons into disobedience to the law, whether they would or not. It is framed to leave the Mormons only a choice between disobedience to their God or the Law—in a word, it was planned to force them into an attitude of disobedience, that it might afterwards punish them as criminals.

Is it constitutional, we ask, to legislate American citizens into such a fearful alternative as the one in which this act was intended to place the Mormons? If it is, then the Constitution, with its grand declarations about equal rights and religious liberty, is a mockery and a farce, and right and wrong are useless words forever.

And while we say this much, we are far from viewing these unjust effects of the Anti-Polygamic law, as an expression of the will of the Congress of the nation. Every statesman knows that laws, although they are passed, do not always represent the feelings of the majority of the legislators, but they are sometimes slipped through Congress by a series of legislative tricks. Those, however, who maneuvered this bill through the House—a class of disappointed politicians, who declared that polygamy was "hard on them!" knew well that they were creating a trap for the Mormons to fall into. Finding that there was no law but what the Mormons could conscientiously obey, they set to work and framed this Act, with the iniquitous purpose of creating one that they could not; and now, the same illustrious jugglers hold up their hands in holy horror, astonished at the result they have achieved. **Posterity will declare that to the extent that neglect of this law is a wrong, the originators of the act were themselves the parents of the wrong. Legitimate or bastard, it is their own offspring anyway.**

And now we will show that this Act, so vilely intended by those who imposed it on Congress, has not even the pretence of a moral purpose to sanction its unjust requirements. The great argument which has been used in its behalf, is the necessity for a preservation of the purity of the nation. But there is no purity required by the Act.

It simply requires men not to MARRY more than one woman. There is no purity or impurity in a marriage ceremony, neither is there in merely acknowledging a woman as a sixth wife, and that is all that is forbidden. If the Act was planned for greater purity of life, and plurality of association with women had been considered impure, it would forbid men living with more than one woman, marriage or no marriage.

This it does not do, but, on the contrary, while it will allow a man to live in the most licentious manner with a woman without marrying, it will punish him for marrying her if he never lives with her at all—a novel mode of attaining purity, certainly!

The right of one man to live with any number of women, is unquestioned by this law, provided the children are considered illegal, and the women held in dishonor. That alone which it renders punishable, is the giving these women the honorable name of wife. Every lawyer knows that it virtually permits every woman in the Territory to remain in her present associations, while every polygamist may continue to live as he does at present—sin or no sin—provided the women will take upon themselves a name of shame, and the men claim them only as mistresses. It is therefore, not Mormon vices, real or assumed, that are proscribed, but it is the marrying, that which is to Mormons always a religious rite, which the Act denounces; that part, in fact, which the Constitution forbids Congress to meddle with altogether. There is one consideration alone which exposes the nakedness of this Act as to any moral purpose or utility, and utterly explodes the pretences about purity raised in its favor, and that is this: Omit the ceremony, cut out the religion, and the Mormons may live with the same women, and as many more as they choose, unmolested by it forever.

There is found in the Act another enactment to which we have not previously referred, and that is, a declaration to the effect, that no religious organization shall hold under its control over a specified sum of property; an artful provision launched for the benefit of the Latter-day Saint Church, with the direction of whose funds, under a general head, it was intended to conflict.

While we have little fear for the result of this Act, as far as the Mormons are concerned, there is one reflection, however, which it inspires. The unheeding zealots who concocted the law, do not know the power precedents in national history. They do not seem to realize that with every binding law with which they may seek to encircle the Mormons, they virtually engird themselves and their posterity.

These unconstitutional interferences of Congress with the rights of the Mormons were, of course, intended to be limited to them, but it will not be so. The door once opened to enable the legislature to interfere with religious ordinances, and that self-control of funds and organization which has ever been considered the right of religious bodies, thenceforth, every church organization in America will simply hold its own on the tenure of the popular will. We dare affirm that in the precedents they have established, instead of simply crippling the Mormons, they have ceded away their own rights as American citizens.

And now let us review the Anti-Polygamic law; we have seen that it is compounded of flagrant violations of the most sacred provisions of the Constitution; that it was bolstered into existence for an iniquitous purpose; that it forbids no crime, being blind to the subject of illicit intercourse or social impurity, but that it was specially framed, and carefully worded, to strike at certain form of religious rites and church organization, and is, as a precedent, dangerous in the extreme to the rights and liberties of the American people.

We have further seen that while polygamy has with the Mormons the importance of a divine command, it is not viewed as a matter of Divine indulgence, but that it is held as being given by God, associated with such regulations and guiding principles as tend to make it, so far as the passions are concerned, rather a law of restriction than otherwise. That polygamy is, in the minds of the Mormons, founded on a regard to right and conscientiousness, instead of being indudged in from licentious motives, is proved by the fact that all the license in the world is left open to them, if they will consent to abolish the sacred ties of husband and wife, and hold their associations on unhallowed grounds. A licentious people could as easily evade this Act as any law ever made beneath the sun. They have but to change the names of relationships, and cut out the holy obligations demanded by their religion, and the thing is done—with a big premium in the way of a State government, huge pre-emption rights, etc., and the friendship of all the world thrown in!! Why turn from all this so easily obtained, and endure the scoffs and sneers of all around, and face from year in to year out, bloody-minded threats of extermination continually held over them, if conscience be not in the matter?

Now, the enactment before us, so far as its application to the Mormons is concerned, is calculated to crush out this conscience, and to subject those who act under its influence to fines and imprisonment. It strips from the Mormons the right to judge what is pure and impure. No liberties more sacred to the human mind could be attacked, than this act assails when applied to Mormon polygamy.

The great question is, what does the Constitution protect, if not the right to judge right from wrong; the right to judge what God requires, and the right to obey those convictions? Is its restrictive command to Congress a mere sham, intended only to protect religion when it happens to be popular, and therefore needs no protection? Or was it designed to cover every principle held in the mind as sacred, unquestioning whether it be held correctly or not, but protecting it on the simple ground that it is religion—a protection given by the founders of the Constitution, because they realized that religious convictions cannot be legislatively interfered with without endangering the liberties of mankind? Themselves the descendants of an illustrious line of victims to governmental interference for conscience sake, they certainly intended to prevent the recurrence of such acts. They aimed to effect this much through the establishment of the Constitution, but we believe they had a wider view and a nobler purpose still.

They evidently saw in the seeds of liberty they planted, the future tree under whose wide-spreading and protecting branches "all the fowls of heaven should lodge". Doubtless they foresaw that, in its growth and destiny, the American nation would naturally become a place of refuge, an asylum where men from every nation, and, consequently, of every creed, would come to taste the sweets of equal rights; and, in preparation for that mission of the nation, put it out of the power of Congress to legislate the representatives of any nation off the American soil because of their mode of worshiping God. This is the spirit which glows in the Constitution. It knows neither nationality nor creed, and it never can be wrested to sanction the crushing out of the hearts and souls of the people of an American Territory a faith based on a lofty sense of right, the sincerity of which has been proved through confiscation, exile and death.

One word more in closing. In this appeal to the protective edicts of the Constitution, it is not necessary to suppose that if they protect the Mormons in their faith, they need be stretched to cover the Thug, the Hindoo murderer, or any self-evident wrongdoer of

any kind. **It is not asked that the Constitution protect a polygamy which degrades women to "creatures of men's lusts", or "regards them as chattels" —they are liars to their teeth who assert such things of Mormon polygamy.**

Mormonism holds women—when associated with a pure and holy life—as sources of eternal life and glory to man, and as the most valuable jewels of his existence here or hereafter. It gives woman a higher destiny than any other faith on earth. It furnishes more reasons why she should be loved, honored and protected; why she should be pure, noble and highminded; and shows more abundantly why she should not be a "slave to her husband's passions", or her own either, than all the religions in the world put together. And it provides a method to free her promptly from any man who may seek to make her such.

Notwithstanding these facts, blinded fanatics maye persuade Congress to array the strength of the nation against Mormon polygamy. They may persuade the Government to invest military power in their hands to that end. Should such an event ever occur, they will come with a rent and violated Constitution in their hands, prepared to stain the whiteness of the national escutcheon. They will come to inaugurate a precedent, by which sect may war upon sect, and lay the foundation for a reign of religious terrorism, and blast the greatest glory the nation claims.

Unthinking bigots may seek to do all this, but we believe a mightier voice than theirs has decreed that the Constitution shall never need supporters, and that its children shall never abase it in the dust, but that in unclouded brightness it shall float down the stream of ages, ever remembered as the first grand expression of national will which decreed religious liberty to all.—Millennial Star, Vol. 28, pp. 97-101.

NEWMAN BULKLEY'S VISION

Related by Himself as Seen by Him in Springville, Utah, on the Night of January 8, 1886.

I retired to rest about 9 o'clock in the evening. In a short time I dozed off to sleep, and it seemed as if the Spirit of my dead wife was hovering near me. I suddenly awoke, and sleep departed from me and the vision of my mind was opened and I beheld the members of the Senate of the United States; while in session they were hurled from the hall by an unseen power. They rallied again, and the second time they were thrown from the hall. They rallied the third time and were thrown from the hall with such violence that a great number of them were killed. All those that remained alive had the name of Edmunds printed in their foreheads.

Next I saw a whirlwind commence in the center of the House of Representatives, which increased until it frightened all the members out of the house and they were scattered to various parts of the United States; and the inhabitants of the City of Washington became frightened and scattered until the city became almost desolate. Then I saw a great tumult commence all over the United States, which ended in a great deal of bloodshed; and a great many of the people that had heard the Elders preach and had believed what they had heard, but had not the courage to embrace it when they heard it, gathered up what little effects they could take with them and came to this people in the mountains.

Then I saw many thousands of women and children take refuge in the timber and hazel or any place where they could conceal themselves from the turmoil that was going on in the States, and when the hundreds of Seventies were called upon to go and hunt them up and bring them to this people in Utah.

Then the people of the United States patched up their difficulties, and elect-

ed a new Congress, which assembled again to do business.

The crusade still continued against the Latter-day Saints. Our enemies attributed all their troubles to the Saints, and the crusaders raised such a howl, and sent forth their petitions to Congress that the first business done by the Government was to order one hundred thousand of the best and most abled-bodied men that could be obtained, to come against us. When this became known to the Saints, instructions were sent forth for all inhabitants of the territory to gather in the valleys as near as possible to the Temple.

And the people gathered into Salt Lake, Cache, Utah and Sanpete Counties and to St. George, until there was a family to nearly every acre of land, and all the country around was filled with people; and water broke forth, where before there had been no water, so that all the land could be cultivated.

I saw also that all the old men who had honored their Priesthood became spry and young again. I also saw that a great number of those that had gone into polygamy for the principle thereof had to go to prison, while those that had embraced it for lust escaped as the officers appeared to care nothing about them.

I saw no preparation for any warlike demonstration in the midst of the Saints, but all appeared to have the spirit of peace and contentment. When the soldiers came near our borders of this people, the United States officers, and all the Gentiles were seized with fearfulness and left in haste by night and by day, until they all got outside of the borders of this people and united with the soldiers.

Then the army surrounded this people on every side and there was no possible way to escape. They then raised their standard and sent forth a proclamation to all who wish to save their lives to come to them for protection. About one-third of our men, and as many women as they could persuade to follow them, went over to the army and joined it.

Then I saw the preparation commence for the entire destruction of the Saints, which consisted in their gathering together all the combustible material they could obtain, making a complete wall around all this people, it looked to me to be some fifty feet high and some six to ten rods wide on the bottom. During the time of their gathering this combustible material our people were laboring in their Temples, endowing men with the fulness of the blessings of the Priesthood, setting them apart, and placing them along the borders of the Saints for their protection. And when the enemy had fired their combustibles these men endowed with the Holy Priesthood, walked along like sentinels on their posts; and waved their hands, and the flames and smoke and ashes that were intended for the destruction of the Saints turned upon our enemies, and when this combustible matter was consumed, and the fire and smoke had cleared away, lo and behold, the enemies of this people were not to be found.

During all this time our people were laboring in the Temples day and night, endowing the Elders of Israel with the fulness of the blessings of the Holy Priesthood, until they had got the number of fifty thousand endowed. The Temple in Salt Lake during this time had been completed and in one of the rooms, situated in one of the towers Jesus and Joseph with their council were sitting.

Then preparations were made for the fifty thousand to go down to the Center Stake of Zion with Jesus and Joseph at their head, riding in their chariots of fire which, seemed to be somewhere about six to ten rods above the earth.

While all these scenes had been transpiring, the remnants of the land had gathered in from all quarters east of the Rocky mountains and some had come from South America, and when

our brethren passed down to the Center Stake of Zion, the remnants went forth and redeemed the land of Zion. I saw the foundation of the Temple laid there which had the appearance of a bright luster. The chariots or pillar of fire went over the Temple Block and remained above it, shedding forth its light to those below.

When my attention was drawn back again to the mountains I saw that the young men and middle aged had been called away upon different missions, and the old men and women and children had to do the farm work; and all those who were laboring to build up the City of Zion in Jackson County, had to be sustained from these valleys, with the exception of the remnants of the House of Jacob. The buffalo and other game had returned upon the plains to sustain them until they could be taught the art of agriculture.

The earth in the valleys was sanctified and cleansed so that it brought forth in its strength and instead of its bringing forth from 15 to 40 bushels per acre, it brought forth from 100 to 200 bushels. The water broke forth in parched ground and all these valleys were filled with Saints of the most High who had gathered in from the nations of the earth, to be schooled in the temples that are now built and that will yet be built to prepare them to go to the Center Stake of Zion. I saw all this pass before the eyes of my understanding, and when it had once passed, it was repeated again, which occupied about the whole of the night. I turned over and tried to sleep, but sleep fled from me, and soon it was daylight. I was not asleep, but awake during the whole time and I arose filled with the glory of what I had seen resting upon me.

COUNSEL, AND ITS IMPORTANCE AS A MEANS OF SALVATION

To say that salvation invariably attends obedience to the counsels of God's servants, is but to repeat a recognized truism among Latter-day Saints. Yet every Elder, who holds a responsible position, knows how exceedingly difficult it is to induce the people to put into practice those counsels which are imparted unto them. The faith which is needed to do this does not appear to be always in the possession even of all those who call themselves Latter-day Saints. They hear counsel, but it is not always given accompanied by such power as to impress them with the importance of strictly obeying it, neither does it always come to them in such a manner as to agree with their opinions in relation to it.

There are so many ways which suggest themselves by which the same object can be accomplished that look quite as favorable, in their eyes, as the way pointed out by counsel, that they are frequently tempted to adopt them. Under such circumstances, therefore, the violation of counsel does not seem to be a very serious matter.

There is far too much laxity upon this point among the Elders and Saints. It seems very difficult for them to obtain the necessary faith to put implicit confidence in the teachings of those who have the authority from God to guide them. Yet this faith must be obtained and acted upon, or the Saints cannot grow and increase in the things of God, or, indeed, obtain the deliverance from temporal evils which they require. We do not now recollect ever seeing a Latter-day Saint in any very serious trouble when he was strictly obeying the counsel which had been given him by a servant of God; but we have known hundreds of cases where they have become very seriously involved in difficulties through disobeying counsel which they had received from such a source.

The path of counsel, it has been said, is the path of safety, and every day makes this more and more plain. The Lord does visibly bless those who are

willing to be guided by his servants. He inspires his servants to give counsel, and when it is given, he manifests to those who obey it that he is pleased with their obedience.

One of the great benefits which attends the restoration of the Priesthood to the earth is, the power which is bestowed upon those who hold it to give counsel and instruction on all points connected with man's temporal and spiritual salvation. It is this power which has been the means, under the Almighty's direction, of guiding the Church in the midst of the difficult circumstances which have surrounded it from the beginning until the present. There have been many times when, to the natural eye, other ways have offered as much or more salvation or deliverance than the way pointed out by the counsel of the servants of God; but those who have pursued these ways have found to their great sorrow, that, in following them, they had been deceived and lured away from the path of safety.

In the movement from Ohio to Missouri, and from one place to another in Missouri, and from Missouri to Illinois, and from there to the Great Basin, the Saints who have closely followed the counsel of the servants of God have always had the least difficulties to contend with, and been in the best positions, temporally and spiritually.

After the settlement of the valleys by the Saints, gold was discovered in California. The stories which came from there of the richness of the "diggings", and the ease with which fortunes could be made, were very exciting; but the counsel to the Saints was, "Stay where you are, and let us build up the kingdom of our God." They were told that those who would do so, would find themselves really richer in worldly circumstances at the end of a given period, than those who would disobey counsel and go off to California, besides, having in addition, the pleasure of the society and teachings of the Lord's people and servants, and avoiding the anxiety and fatigues which attend the life of a gold-digger. And they proved this promise to be true; for, very many of those who started in pursuit of gold, in disobedience to counsel, not only became poor in worldly circumstances, but they lost their faith and became poor in everything which pertains to spiritual wealth.

The Lord has given so many proofs in the past to the people, that he will bless his servants with the Spirit to counsel, and sustain those who will give heed to that counsel, that it would seem altogether superfluous to allude to it for the purpose of drawing the Saints' attention to it, or of dwelling upon the importance of the principle. We find, however, in our experience, that it is a subject which requires to be frequently explained and set forth to the Elders and Saints. It is so natural for the people to like best to take the course which suits their inclinations, that the advantages of obeying counsel have to be laid before them to counteract this tendency.

It is not a difficult thing for men and women to obey counsel which suits them. Their natural inclinations and their faith then go hand in hand, and everything goes on smoothly. But when the natural inclinations pull one way, and the counsel of God's servants which they receive points another, then a struggle commences; if there is but little faith, the natural inclinations prevail, counsel is destroyed, and trouble and difficulty ensue.

A great many persons are very desirous to obtain counsel under certain circumstances; but in asking it, they take special pains to let their own wishes and inclinations on the subject be known, so as, if possible, to get counsel which will agree with them, and which will call for no exercise of self-denial and faith on their part to

obey. Now, to seek counsel in this spirit, is, if anything, worse than useless; because if an Elder gives counsel which suits them and they obey it, they only do that which they would have done anyhow, under the influence of their own inclinations; but if he gives counsel which disagrees with their feelings, and they do not carry it out (which is likely to be the case when they seek it in such a spirit), then they are among the disobedient, and a consciousness of this preys upon them and brings them under condemnation.

Rather than have this latter consequence follow, the Elders, when they are asked for counsel by individuals who manifest strong inclinations to pursue a certain course, are led to give them counsel to suit their feelings, because it is much better, under some circumstances, to have a course pursued according to counsel with the whole heart and with energy, which may not be the very best that could be adopted, than to have a better course pointed out by counsel, and then have it forsaken by the person unto whom it has been given.

In this way we have frequently been led to refrain from giving counsel which we knew would be disobeyed because we knew that such disobedience would bring condemnation, and could be attended with no good effects. It is not always wise for the Elders to bring people in conflict with counsel—that is, to give them counsel which they have not faith to obey; and which, when they disobey, produces a coldness of feeling and partial alienation. By bearing with people of weak faith for a while, their faith will grow, their knowledge will increase, and they will understand and gladly obey counsel which beforetime, they might have left unperformed.

It is not wise for the Saints, either to seek counsel, unless they intend to obey it. After it has been given unto them by one who has authority, they cannot canvass and weigh it, and then accept or reject it, as it may suit their feelings, and have the same results follow in either case. They cannot reject counsel with impunity received under such circumstances. They may think, as many have done, that the man who gave the counsel did not know enough, or was not wise enough to give counsel upon a case such as theirs; but we have noticed that counsel strictly followed in a spirit of faith, even if it might not be the wisest that could possibly be given, produces better results than the wisest counsel would do, were it received and obeyed in a spirit of distrust—so manifestly does the Almighty bestow his blessings upon the endeavors of his faithful servants to carry on his work. Without his overruling power the best and wisest of counsel would fail; with his overruling power, the counsel of the weakest of his servants can be made effective for good in bringing about great salvation to those who give heed to it.—Millennial Star, Vol. 26, pp. 488-91. July 30, 1864. George Q. Cannon, Editor.

A PROPHECY

By B. F. S.

How true is the word of prophecy. After the Pioneers, on their way to seek a location for the Saints, had been out some six or seven days from Winter Quarters, we met a company of mountaineers traveling to the Missouri river. One of our company, Brother E——, saw in this a good chance to return. He had not the spirit of the mission, and as he saw plenty of hard fare in prospect he wanted to get honorably released, of course. Being of the same mess to which I belonged, and from the same branch, he wanted me to see the President and get him released on account of poor health. I called at President Young's wagon (being camped for the night) and told him what Brother E—— wanted.

"Well", said he, "if he has not got the spirit of this mission we might as well let him go back. But, as Brother

Kimball had him called I want you to see him and tell him what I say."

I called at Brother Kimball's wagon and found him at supper in company with Brother Egan. I told him what Brother E—— wanted and what President Young had said.

"Well", said Brother Kimball, "of course we will release him!" Then, after a few moments' meditation he said: "I am sorry; for if he goes on he will live, but if he goes back he will die."

Seeing that I was rather astonished at this remark, he added: 'Oh, I did not mean that he would die temporally by returning; but", said he, with some emphasis, "he will die spiritually."

After a few years, Brother E—— came on to the Valleys and settled at Provo. He was appointed bishop's clerk and clerk of the High Council, and in time married a second wife, and was very much prospered in the land with flocks and herds.

I marvelled that Brother Kimball's prophecy about his spiritual death had failed; but after a few years Brother E—— concluded he must go to California to get a "fit-out", as it used to be called. He took both of his wives with him, but the second wife returned, and a few years since I heard from Brother E——, in San Bernardino keeping a saloon and gambling house.—Juvenile Instructor, Vol. 17:63.

TOLERANCE

"Let us not seek to fit the whole world with shoes from our individual last."

Tolerance is a calm, generous respect for the opinions of others, even of one's enemies. It recognizes the right of every man to think his own thoughts, to live his own life, to be himself in all things, so long as he does not run counter to the rights of others. It means giving to others the same freedom that we ourselves crave. Tolerance is silent justice, blended with sympathy. If he who is tolerant desires to show to others the truth as he sees it, he seeks with gentleness and deference to point out the way in which he has found peace and certainty and rest; he tries to raise them to a recognition of higher ideals, as he has found them inspiring; he endeavors in a spirit of love and comradeship with humanity to lead others rather than to drive them, to persuade and convince, rather than to overawe and eclipse.

Tolerance does not use the battering-ram of argument, or the club of sarcasm, or the rapier of ridicule, in discussing the weakness or wrongs of individuals. It may lash or scourge the evil of an age, but it is kind and tender with the individual; it may flay the sin, but not the sinner. Tolerance makes the individual regard truth as higher than personal opinion; it teaches him to live with the windows of his life open towards the east to catch the first rays of the sunlight of truth, no matter from whom it comes.

Intolerance believes it is born with the peculiar talent for managing the affairs of others, without any knowledge of the details better than the men themselves, who are giving their life's thought to the vital questions. Intolerance and its twin brother, ignorance, weaken and die when the pure light of wisdom is thrown upon them. Knowledge is the death-knell of intolerance—not mere book learning, nor education in schools and colleges, nor accumulation of mere statistics, nor threds of information, but the large, sympathetic study of the lives, manners, customs, aims, thoughts, struggles, progress and ideals of other ages, other nations other individuals.

Tolerance ever leads us to recognize and respect the differences in the natures of those who are near to us, to make allowance for differences in training, in opportunities, in ideals, in motives, in tastes, in opinions, in temperaments, and in feelings. Intolerance seeks to live other people's lives for

them; sympathy helps us to live their lives with them. We must accept humanity with all its weakness, sin and folly, and seek to make the best of it, just as humanity must accept us. We learn this lesson as we grow older, and, with the increase of our knowledge of the world, we see how much happier life would have been for us and for others if we had been more tolerant, more charitable, more generous.

Life is a dignified privilege, a glorious prerogative of every man, and it is arrogant intolerance that touches the sacred ark with the hand of unkind condemnation.

"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."—Selected.

JOHN TAYLOR NEVER SURRENDERED

The following is an extract from a sermon by President A. W. Ivins at the conference April, 1922—C. R., pp. 37-38:

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

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

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

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

COUNCIL OF FIFTY

March 11, 1844—Joseph commenced the organization of a Council for the purpose of taking into consideration the necessary steps to obtain redress for the wrongs which had been inflicted upon us by our persecutors, and also the best manner to settle our people in some distant and unoccupied territory; where we could enjoy our civil and religious rights, without being subject to constant oppression and mobocracy, under the protection of our own laws, subject to the constitution.

The Council was composed of about fifty members, several of whom were not members of the Church.

We prepared several memorials to Congress for redress of grievances, and used every available means to inform ourselves of the unoccupied territory open to settlers.

We held a number of sessions, and investigated the principles upon which our national government is founded; and the true foundation and principles of all governments.

Joseph Smith was appointed chairman; William Clayton, clerk, and Wil-

lard Richards, historian of the Council.

March 19—I attended the Council of Fifty.

April 11—Spent the day in the Council of Fifty, we had an interesting time, and closed the Council with shouts of hosannah.

April 25—Spent the day in general council. Elders J. M. Grant and William Smith were present.

May 6—Attended general Council all day. Brother J. M. Grant was added to the Council.—Mill. Star, Vol. 26, pp. 329, 342. History of Brigham Young.

GIRL, 13, WED TO ARCHBISHOP

Budapest, Sept. 12—(U. P.)—The Archbishop clasped the hand of his 13-year-old bride today and said he cannot understand the political and religious attacks on his marriage.

"She is such a fine, good girl", he said in a solemn, resonant voice.

"Our relationship is really very much that of a father and daughter.

"I am teaching her a great deal and it is a real pleasure to me to have a young, innocent soul in my hands."

Black-eyed Irdiko Febervary, who looks more 16 than 13, winked behind her husband's broad back.

The couple, Archbishop Gyula Febervary, 30, and his child-bride, have created a furor in the Budapest press.

Gyula, a Hungarian brought up in Poland, returned here 10 years ago to organize a branch of the Old Roman Catholic Church, a dissident sect which does not accept celibate priesthood. His church was dissolved by a State decree, Jan. 1, 1948.—L. A. Times.

JONAS AND THE WHALE

Account of James Bartley, whose adventure has been carefully checked by French and British scientists:

"Bartley was thrown into the water in February, 1891, in the Falkland Islands, when a whale upset his boat. His shipmates captured the whale and were removing blubber the next day when they noticed convulsions in the stomach. Opening it they found Bartley. He was restored to consciousness by dousings of salt water, but he was a raving maniac. Inside of three weeks, however, he regained his reason and resumed his duties, but his skin blanched a deadly white by the gastric juices in the whale's belly, never took on any color."

"Marshall Jenkins was another case. He was swallowed by a whale Oct. 14, 1771, but was soon spewed up, considerably bruised but not seriously injured."

"Mr. Wilson (Rev. John Ambrose Wilson of Queens College, Oxford), says a study of the structure of the sperm whale shows that it is perfectly possible for a man to be swallowed alive, and that he could remain alive two or three days inside the whale."—Biblical Questions, pp. 155-6.

JUST TRY AND STOP ME!

The editor of a weekly newspaper in the Catskills found that some pranksters had stolen all the letter "S's" from his type cabinet, and inserted the following apology in his next issue:

'Thome thneaking theoundrel hath tholen into our compothing room and thedaddled with all our etheth. We mutht therefore apologithe to our readerth for the inthipid appearance of thith week'th 'Thentinel".

"We would altho like to thate that if at any time in the yearth to come we thee thith dirty thnake in the grath about the premitheth, we will thoot him tho full of holeth he will rethemble a thwiththh cheethe. Thank you."

They say there is a tie between a father and his son. If there is you can be sure that the son is wearing it.

TRUTH

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

VOL. 15. FEBRUARY, 1950 NO. 9.

President John Yates Barlow

On the 29th day of December, 1949, there passed from this mortal life one of the noble sons of God, John Yates Barlow. At the time of his passing he was the senior living member of what is known as the Priesthood Council. This Council dates back to the days of Joseph Smith, when, under the direction of the Lord, it was organized in this dispensation. Being of a perpetutal nature, this Council has continued on down to the present time.

During the dark days of tribulation in 1886, the Lord, through President John Taylor, further endowed this Council with extended privileges and blessings. (A recitation of the same is given elsewhere in this issue of Truth). Hence we refer to John Y. Barlow as President, because of his relationship in this Council, as well as has worthy example during the long tenor of his Presidency. (Further information regarding the "Priesthood Issue" may be obtained by writing the Truth Publishing Co.)

Although President Barlow was called by direct revelation, through John W. Woolley, to be a High Priest Apostle, his services to the Lord, and particularly, in defending the fulness of the gospel, dates back to his early life. Having filled two missions for the Church as well as several local Ward offices, he was well founded in the fundamentals of Mormonism. His ancestry dates back to early Church history; his grandfather, Israel Barlow, being one of the bodyguards to the Prophet Joseph. The name Barlow has been synonymous with the establishment of Mormonism in this dispensation, and President John Y. Barlow certainly kept the family escutcheon bright with his deeds of honor, and his faithfulness to the cause of Truth.

Although President Barlow was very retiring and inoffensive, the Church widely advertised his name and life during their vicious crusade against Celestial Marriage in 1935 and 1944. These crusades centered in the State of Arizona where President Barlow was then residing. We think that our treatise can best be served by quoting at

"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."

this point an editorial printed in Truth, February, 1936, under the caption, "Refuge of Lies".

"In a recent interview given by Elder Melvin J. Ballard of the Quorum of Twelve, to the Kansas City Times (Nov. 11, 1935) the Elder is quoted as definitely fixing the responsibility for the recent persecutions of the Latter-day Saints in Arizona, culminating in the imprisonment of Carling I. Spencer and Price W. Johnson. Said he, speaking of John Y. Barlow, now a resident of Short Creek, Ariz.: 'He was following his occupation as a farmer last spring (1935) when the authorities (of the Church) urged Arizona officials to act against him and his followers.' The purported interview is liberally punctured with falsehoods, clearly indicating that the Church orator is still trying to 'hide behind a refuge of lies'. However, it is another phase of the interview we desire to notice at this time. Elder Ballard said:

" 'John Y. Barlow, the leader of the cult at Fredonia, Arizona, (he meant Short Creek) was once a missionary under my supervision when I had charge of the northwestern states. Seventeen years ago, I discovered he was teaching polygamy out there among my missionaries. I asked him about it and he defended the idea so vigorously that I said to him: "If you are such a strong advocate of it, you must be practicing it." Barlow said, "That's just what I've been doing." '

"Elder Barlow was dishonorably released and sent home, and the interview goes on to tell how Elder Ballard acted as a witness against him in the excommunication proceedings.

"According to the teachings of the Church, its Ambassadors of Christ to the world—Mormon missionaries—are supposed to be called by the Lord. Certainly under Mormon dictum, the calling of an Elder into the field to be a special witness of Christ, must be inspired of the Lord, for what man would presume to call and qualify an Ambassador of the Lord without His approval?

"Elder Barlow, in accordance with instructions given him by one having authority, is presumed to have entered into the practice of plural marriage. After this and while living in that principle and teaching it, he was regularly called to fill a mission for the Church. Those claiming to be Prophets, Seers and Revelators, placed hands on his head and set him apart for the mission, blessing him in the name of the Lord. He was then sent out bearing the following certificate, which he still holds:

"No. 9380

MINISTER'S CERTIFICATE

"To All to Whom This May Be Presented:

"This certifies that the bearer, Elder JOHN Y. BARLOW, who is in FULL FAITH AND FELLOWSHIP with the Church of Jesus Christ of Latter-day Saints, has been duly ordained a minister of said Church, with authority to preach the Gospel and administer in all the ordinances thereof pertaining to his office and calling. And WE INVITE ALL MEN to give heed to his teachings as a servant of God, and to assist him in his travels and labors, in whatsoever things he may need.

(Signed) JOSEPH F. SMITH
(Signed) ANTHON H. LUND
(Signed) CHARLES W. PENROSE
First Presidency of the Church of Jesus Christ of Latter-day Saints.
Salt Lake City, Utah, April 9th, 1918.

"Over the signature of the Presidency of the Church, those sustained as Prophets, Seers and Revelators—claiming to be the mouthpiece of God, John Y. Barlow was certified to as being in 'full faith and fellowship with the Church of Jesus Christ of Latter-day Saints', and 'all men' were invit-

ed to 'give heed to his teachings as a servant of God.'

"In calling Elder Barlow, blessing him and setting him apart and providing him with the above certificate, were these men lying, or were they deceived and did they act under deception? Elder Barlow has been called an adulterer and his children born of the union referred to are dubbed 'bastards' by the present leaders of the Church. Prophets of God are not deceived into calling, blessing and certifying God's Ambassadors from among men who are living in adultery and bringing 'bastard' children into the world. Such men would be wholly unfit for the work and a real servant of God would not be deceived into making such a choice.

"Elder Barlow had entered into a sacred law—a law upon which salvation is predicated—the same law that the President of the Church today, Heber J. Grant, entered into, and that after the Manifesto above referred to. The difference is: The one being a high dignitary in the Church has never been disturbed in his relations by his file leaders; while the other, being only an humble Elder in the Church, was sent home, excommunicated, driven from pillar to post by his traducers, until, as admitted by Elder Ballard, the Church finally found him working on a farm, making a living for his wife and children, and 'urged Arizona officials to act against him and his followers!' John Y. Barlow is 62 years of age. Working on a farm nowadays, without proper implements, is hard labor, yet, man that he is, he preferred doing that to receiving government aid; and still, to bring rejoicing to the heart of the Church leader, Arizona officials were urged by the Church to have him apprehended and prosecuted and sent to prison!! And these leaders claim to be Christians! Since no legal grounds could be found on which to base an action against this humble farmer, and deeming a victim necessary for the record's sake, the minions of the law pounced on two old and respected citizens—two of Arizona's pioneer sons—and placed them behind prison bars, thereby answering a prayer of the Church leader, Heber J. Grant, wherein he said over his signature, 'I shall rejoice when the government officials put a few of these (polygamists) in the county jail or the State Penitentiary.' Is it President Grant's policy to run with the pursuers, crying 'catch thief', in order to divert attention from his own acts?

"But returning to the theme: What right had Elder Ballard to question the qualifications of the missionary Barlow and send him home under suspicion, when the Lord called him and had His servants bless him and send him into the world with a certificate of good standing? He had done nothing that his leaders before him had not done, or that the present leader had not, (so far as adhering to plural marriage is concerned). Did the Lord not know John Y. Barlow's family affairs before calling him? Was God deceived when He prompted his servants to bless Elder Barlow and declare to the world, that he was in 'full faith and fellowship with the Church', inviting 'all men to heed his teachings?'

"These matters are disturbing. Isaiah saw them and testified of them. In trying to hide behind a 'refuge of lies' the Church has brought upon itself the odious sneers of the world. Its very act in endeavoring to cater to the world and become one with Babylon, has heaped upon it the hatred of all honorable non-members who are acquainted with the situation. The work of the Lord in washing away the 'refuge of lies' and revealing the 'hiding place' of corruption, should be welcomed by all good men."

Although the Church was not able to imprison this valiant man during the crusade of 1935, they finally had him placed in prison for a term not to exceed five years, during what is now termed the "Boyden crusade of

1944." President Barlow accepted the prison term and found himself to be a prisoner in the same building that, years ago, had been the temporary abode of most of the faithful of Mormonism, who found themselves to be "defiers of the law" in order to defend their religion. This same prison joyfully held open its arms for two former Church Presidents (Joseph F. Smith and Heber J. Grant), who were narrowly snatched from its loathsome embrace by the act of paying fines of $300.00 and $100.00, respectively. Thus President John Y. Barlow followed his fathers and most of the leading men of Israel to prison to satisfy an unconstitutional law and the desires of the Church President, and proved himself prepared to lay his life upon the altar of sacrifice for the liberty of serving God according to the dictates of a righteous conscience. At the time of his death, President Barlow was under an appealed conviction for a County jail term of one year for publicly teaching the principle of Celestial Marriage.

In passing, let us here observe, that it is a sad commentary on the integrity of a Church, whose heroic efforts to keep faith with God, caused the blood of her members to dampen the earth from Missouri to the Salt Lake Valley, to finally, for the price of Statehood and the favor of Babylon, to use political infamy to pass an unconstitutional law, in an effort to ensnare those of the faithful whom she had formerly suckled at her breast and impregnated into their live's blood the uncommon and eternal faith that God had revealed the principle of Celestial and plural marriage, and that the Saints would be committing treason against the faith if they did not practice it—law or nor law. Behold, oh, Israel! Look upon thine Mother! Cover thy heads and weep! For behold, she has turned thee away; Thy father (the Priesthood) has been betrayed; and the children of the union scattered, as she vainly struts into the tents of Babylon to be polluted!

In this writing we are not trying to place President Barlow into the Celestial Kingdom, but merely honoring his memory by calling to the attention of our readers his faithfulness to the cause of Truth and Righteousness. He had been commissioned to defend the Faith delivered through Joseph Smith the Prophet. In our estimation he proved himself true and faithful to his calling. Much could be said of him, and much written; but we feel that we cannot complete the record without bringing again to the minds of the people the principles for which John Yates Barlow gave his life. In view of these things we have dedicated this number of Truth to President Barlow and his testimony. In closing we feel that nothing greater can be said of his faith and belief than what he himself declared to the world during the 1935 crusade. We quote:

"Plural or Patriarchal marriage is a fundamental principle of the gospel, as revealed by the Lord through His Prophet Joseph Smith; who not only introduced the practice as being essential to exaltation in the Celestial Kingdom of God, but in connection with his brother Hyrum, gave his life as a witness of the divinity of the principle. The establishment of this principle, which was a characteristic virtue in the life of Abraham, also of the other ancient Patriarchs whom God loved and told the Saints to follow, has cost the best blood of this nation. If a person says he believes the gospel as revealed through Joseph Smith and does not believe in plural marriage as set forth in section 132 of the Doctrine and Covenants, he might just as well say he believes in Jesus Christ but not in His commandments. The right of people to worship God according to the dictates of their conscience is fundamental. The right is protected by the organic laws of the land, and men have no right to interfere with such worship. Polygamy as practiced by Latter-day Saints is conducive of large

families, and polygamous children are noted for their high intellectual and physical standards. No people on the face of the earth can boast of a higher morality than is found among Latter-day Saint polygamists. The principle itself demands that of both sexes."

REVELATION TO JOHN TAYLOR
September 26-27, 1886:

President John Y. Barlow requested that the testimony of Lorin C. Woolley and Daniel R. Bateman, relative to the Revelation of 1886, be re-published after his death. For he said: "Although Brothers Woolley and Bateman were personally acquainted with President John Taylor and the acts he performed September 27, 1886, I now feel that I can personally testify of the same things; for I have received a confirmation of these things, and want to say to all the world that this testament is binding upon them." In accordance with his wish e wreprint the Revelation of 1886, together with the testimonies connected therewith in extenso.—Ed.

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 convenants 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 signature? 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; 15: 42-3. 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. Caine, 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 there 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 Nuttall, 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 distinct 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 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 'oclock 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."**

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(1) Charles Birrell was also a bodyguard of the brethren and was to take the second shift in watching on this night.

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 father, 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 the 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 ostracised 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 ostracised 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 privilged 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."

In a later interview (March 18, 1938) given by Daniel R. Bateman, the above facts are re-stated and the following information added:

"I was twenty-nine years of age when the revelation of 1886 was given to John Taylor, and I was permitted to make a copy of it from the original which was written by John Taylor during the meeting held September 27, 1886, I still have the journal with the revelation in it.

"I was at a meeting at Draper, Salt Lake County, Utah, when President George Q. Cannon, shortly before his death, spoke as follows:

" '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 will

have no priesthood, but believe they hold it, they having only an office in the Church.' ''

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.

THE RESURRECTION

By George Q. Cannon

Another principle President Barlow placed before the Saints as the Word of the Lord was the universality of the Resurrection. Although there has been and still is some agitation about the subject, he felt that it was correctly answered by President George Q. Cannon in the following article. We again submit it to our readers in memory of President Barlow.—Editor.

There is a difference of opinion, we are told, in the Sunday school of one of the country wards concerning the sons of perdition, and the second death, and we are asked whether those who commit the unpardonable sin will be brought forth in the resurrection of the dead. It is stated by some in that ward that they think that the sons of perdition will not come forth; others think they will. We are requested to give our views on this subject in the Juvenile Instructor.

Concerning the resurrection of the dead the word of the Lord is very clear and definite. It leaves no room to doubt that through the redemption of the Son of God all the children of men will be resurrected.

In the 26th paragraph of section 29 of the Book of Doctrine and Covenants the Lord says:

''But behold, verily I say unto you before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened and they shall come forth; yea, even all.''

Here the Lord says, ''Then shall all the dead awake'', and to make the matter more impressive, he repeats, ''They shall come forth; yea, even all.''

The Prophet Jacob, as recorded in the 15th, 21st and 22nd verses of the 9th chapter of 2 Nephi, says:

''And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. * * *

''And He cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea the pains of every living creature, both men, women, and children, who belong to the family of Adam. And He suffereth this, that the resurrection might pass upon all men, that all might stand before Him at the great judgment day.''

Abinadi is on record upon this important subject in the 16th chapter, of the Book of Mosiah. The whole chapter should be read by the inquirer.

Speaking concerning the dead, Amulek, as recorded in Alma the 11th chapter, 41 to 43 verses, says:

''Therefore the wicked remain as though there had been no redemption made, for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal

death; the spirit and the body shall be reunited again in its perfect from; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt."

Alma also speaks with great plainness concerning the resurrection of all the dead as recorded in Alma, 40th chapter, 4th, 5th, 14th, 21st, 23rd and 26th verses:

"Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time or a third time, that men shall come forth from the dead it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. * * * Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. * * * But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works; * * * The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. * * * But behold, an awful death cometh upon the wicked; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup."

Samuel the Lamanite expresses himself upon this subject in the following language, as recorded in Helaman, 14th chapter, 15th and 17th verses:

"For behold, he surely must die, that salvation may come; Yea, it behoveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; * * * But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord;

In the 26th chapter of 3 Nephi, 3rd, 4th and 5th verses the words of the Lord Jesus are given to us:

"And He (the Lord Jesus) did expound all things, even from the beginning until the time that he should come in his glory; Yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; and even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began."

Also in the 27th chapter of the same book, 14th and 15th verses we have

the word of the Lord Himself upon this subject:

"And my father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the father, I will draw all men unto me, that they may be judged according to their works."

Moroni is recorded in the 9th chapter of Moroni, 13th and 14th verses, as saying:

"And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death; and then cometh the judgment of the holy one upon them, and then cometh the time that he that is filthy shall be filthy still; and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still."

Mormon himself in the 20th and 22nd verses of the 3rd chapter of his book, teaches the same doctrine. He says:

"And these things do the spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ, yea, every soul who belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil; * * * and I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ.

Can anything be made more plain than these servants of God have made the great and important truth that our Savior, through His death, broke the bands of death and redeemed every son and daughter of Adam from the grave. As Alma has expressed it, "there is a time appointed that all shall rise from the dead; every limb and joint shall be restored to its body; even a hair of the head shall not be lost." And as Jesus, our Redeemer, Himself, says, "As I have been lifted up by men, even so shall men be lifted up by the Father. * * * I will draw all men unto me that they may be judged according to their works."

In the quotations which we have given we have the words of the Lord Himself to the Nephites; we have His words to the Prophet Joseph and through him to the Church; we have the words of Jacob, of Abinadi, of Amulek, of Alma, of Samuel the Lamanite, of Mormon and of Moroni. Upon this point they are all united. All their testimonies agree in teaching us that all the dead shall come forth in the resurrection, and all shall stand before the judgment seat of God, to be judged according to their works, whether they be good or whether they be evil; and, to use the language of Abinadi, 11th verse of 16th chapter:

"If they be good, to the resurrection of endless life and happiness; and if they be evil to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation."

The word of the Lord being so plain and free from doubt upon this subject, can anyone, after this, question the

completeness of the redemption of our Savior, or place a limit upon the number of the children of men to be resurrected? The deeds of men, whether good or evil, cannot prevent the resurrection of their bodies. Their resurrection will be accomplished without any agency of theirs and independent of them. But their deeds can hasten or delay that event; and to that extent only is their resurrection affected by that which they themselves do. The spirits of the righteous will be resurrected with their bodies much speedier than the spirits of the wicked will be; in other words, death does not have power to retain the bodies of the righteous for any great length of time in its grasp. But not so with the wicked, for the Lord says:

"These are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth."

Yet then they all will be brought forth by the power of the Lamb of God.—Juvenile Instructor, 26:378.

ALTHOUGH DEAD, YET HE SPEAKETH

Joseph Smith's Testimony Concerning Men Being Ordained by Angels, Delivered in the School of the Prophets, in Kirtland, Ohio, in the Winter of 1832-3.

The following article was one of the last to be placed before the Saints by President John Y. Barlow. He felt deeply impressed that it would be necessary for the Saints to obtain this very valuable key, or they would by and by be deceived.—Editor.

The occasion which called forth his testimony upon this matter was as follows: One Francis G. Bishop, an Elder in our Church, was very anxious to be ordained a High Priest, but he was not considered a proper candidate to fill the office at that time; and his urgent solicitations to be promoted to the High Priesthood, confirmed the Saints in the opinion that he wanted a high station without meriting it, or without being called by the Spirit of God to that work. He was sent forth into the world to preach in the capacity and calling of an Elder; but he was not long out before he declared himself to be a High Priest—and that he was ordained by an angel from heaven. This made much stir in the branches of the Church and also in the world. But when the news of his proceedings reached the Prophet Joseph, he called Bishop home forthwith. He was introduced into the school of the prophets, and there closely questioned upon his course. He said he was ordained by an angel to the High Priesthood; yet, on a more close examination, he crossed his own testimony and statements—became confused, and blushed with shame and guilt—he fell down upon his knees and confessed that he had lied in the name of the Lord—begging to be forgiven and cried aloud for mercy. We all forgave him, but we could not give him our confidence, for he had destroyed it. Elder Sidney Rigdon was present at that meeting, and though he has since fallen, still he knows that my statements are correct. Zebedee Coultrin was also present, and many others that I might name.

Brother Joseph observed to Bishop that he knew he had lied before he confessed it; that his declarations were not only false in themselves, but they involved a false principle. An angel, said Joseph, may administer the word of the Lord unto men, and bring intelligence to them from heaven upon various subjects; but no true angel from God will ever come to ordain any man, because they have once been sent to establish the priesthood by ordaining me thereunto; and the priesthood being once established on earth, with power to ordain others, no heavenly messenger will ever come to interfere with that power by ordaining any more.

He referred to the angel that came to Cornelius and told Cornelius to send for Peter; but if there had been no Peter with keys and power to administer, the angel might have done it himself; but as there was, the angel would not interfere. Saul was directed to go to Ananias for instruction and to be administered to by him; but if there had been no Ananias with power and authority on the earth to administer in the name of Christ, the Lord might have done it himself. You may therefore know, from this time forward, that if any man comes to you professing to be ordained by an angel, he is either a liar or has been imposed upon in consequence of transgression by an angel of the devil, for this priesthood shall never be taken away from this Church.

This testimony was delivered in an upper room, in the southwest corner of the White Store and dwelling-house, formerly occupied by Whitney and Gilbert, situated on Kirtland flats.

If men would regard the testimony of the servants of God who have laid down their lives for the cause, they would have little to fear of being misled; but when the spirit of apostasy takes possession of a man's heart, he becomes completely blind to every true principle, and is filled with strife, debate, deceit, false accusation, and treachery. He cherishes no desire to convert and save the world, but is content to confine his operations to the church, which he slanders, defames, and, like a ravening wolf, tries to tear in pieces and destroy; and having no merit of his own to bring him into notice, he seeks to obtain notoriety by contention and debate, which the Lord declares are not of him but of the devil. Their hearts being a fountain of evil, they can speak nothing but evil; they, being disciples of the "accuser of our brethren", can do nothing but accuse the brethren like their master whom they serve; they, having a beam in their own eye, can see nothing but the mote in their brother's eye; and well did the Savior ask such characters, "How can ye, being evil, speak good things?" They are like the filthy and indelicate bird that has no relish for sweet and wholesome meat, but likes to feast on tainted flesh and putrid carcasses. Mr Strang, like Bishop, claims that an angel ordained him. —Millennial Star, Vol. 8, No. 9, p. 138-9.

TESTIMONY OF LUTHER

"I am like Jeremiah, a man of strife and contention; but the more their threats increase, the more my joy is multiplied. * * * They have already destroyed my honor and my reputation. One single thing remains; it is my wretched body: let them take it; they will thus shorten my life by a few hours. But as for my soul, they cannot take that. He who desires to proclaim the word of Christ to the world, must expect death at any moment. * * * Since your most serene majesty and your high mightiness, require from me a clear, simple and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by testimony of Scriptures or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract, for it is **unsafe for a Christian to speak against his conscience.** Here I stand, I can do no other; may God help me. Amen."

Leading this people is like dragging a tree, top foremost.—Heber C. Kimball.

"A man's character would often be unable to recognize his reputation if they were to meet."

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

THE LORD gave me a manifestation regarding Daniel when he was put into the lion's den, and of the three Hebrew children when they were cast into the fiery furnace. The voice of the spirit told me that the reason those brethren were able to endure without being harmed was that they had the **SPIRIT OF GOD AROUND THEM. THE LORD THEN TOLD ME TO TELL THE PEOPLE TO LEARN HOW TO GET AND KEEP THE SPIRIT OF THE LORD OR THEY WOULD FALL AWAY.**—President John Y. Barlow.

ADAM, OUR FATHER AND OUR GOD, AGAIN DENIED BY ELDER WIDTSOE

In the Evidences and Reconciliation columns of the Official Priesthood Organ of the Church, under the caption, "Are There Many Gods?", Elder Widtsoe again makes an effort to dislodge Father Adam from his throne. Every so often the learned doctor gets the urge to dismember the Godhead, and take from Father Adam the rightful glory that is his. This attitude only tends to add more confusion to the minds of the Saints relative to the all-important being to whom they daily pray. So confused are the Latter-day Saints on this subject that we fear they are neglecting the first principle of their religion, concerning which the Prophet Joseph said:

"It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was made a man like us. Yea, that God himself, the Father of us all, dwelt on an earth the same as Jesus Christ did."

Although nearly every phase of this subject has been covered before in the columns of Truth, we feel this an opportune time to again draw some important facts to the minds of our readers relative to this fundamental doctrine; and we are of the sincere hope that this is Elder Widtsoe's method of drawing from the **unshackled** archives of Truth the saving principles of life and salvation for the general benefit of the Saints. For it is reasonable to suppose that the 1890 "Covenant with hell, and the agreement with death", included related subjects to plural marriage, such as the "United Order" and "Adam, being our Father and our God". And it is further reasonable to suppose that if the brethren haven't the authority to perform a plural mar-

riage (1), they haven't the authority to teach the Saints the truth relative to the Being who introduced that principle upon this earth in the beginning. With these thoughts in mind, the Saints should come to more fully appreciate the efforts Elder Widtsoe has made to place the Truth before them.

We quote from the above named article:

"**While then, there are many Gods there should nevertheless be a clear distinction between the Holy Trinity and those who because of righteous labors have won the title of gods.**

"**With this doctrine in mind, President Brigham Young preached the sermon which has been construed by enemies to teach that Adam is the God to whom we pray and whom we worship. President Young merely followed the sound doctrine taught by Joseph Smith that when the earth story is finished, the heads of all the dispensations will deliver their stewardships to Adam, who in turn will deliver them to Jesus Christ, under whose commission the earth work has been done. That places Adam, the first man, foremost in the family of men (Jesus excepted, who was begotten by God the Father).** * * *

"**Certainly, under Christ, Adam stands at the head of the human race; as certainly he will be blessed with the title God.**

"**Moreover, in the sermon referred to, Brigham Young spoke of Adam as Michael, the Archangel, the Ancient of Days, so that nowhere can an intelligent reader confuse Adam with either member of the Godhead.**"

We make from Elder Widtsoe's statements the following conclusions:

1. That though Adam will become a God, he is not the God of this earth, nor a member of the Godhead of this earth.

2. That Jesus Christ holds a higher position than Adam, relative to this earth, and that He (Jesus) was begotten by God the Father.

3. That there are enemies who are misconstruing Brigham Young's teachings by saying that Adam is the God to whom we pray and whom we worship.

In view of the preceding conclusions we respectfully submit the following teachings of the founders of Mormonism to Elder Widtsoe and the Church as pungent "**Evidences**", and pray that they be speedily "**Reconciled**" with the present-day Latter-day Saint conception of Deity.

Excerpts from a sermon delivered by President Brigham Young, Salt Lake City, April 9, 1852. (J. of D., 1:50; Mill. Star, 15:769):

"**My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son, Jesus Christ, has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.**

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(1) **President Heber J. Grant made the following statement in the 1921 April conference: "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."—April, 1921 Conference Report, page 202.**

"The question has been, and is often asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct then Christians must believe that God is the Father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teaches that to our disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon the earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of the wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken—**HE IS OUR FATHER AND OUR GOD**, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weeds did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when He took a tabernacle, it was begotten by His Father in Heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father and so on in succession.

"I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming, 'great is the mystery of Godliness', and tell nothing.

"It is true that the earth was organized by three distinct characters, namely, Elohim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son and Holy Ghost.

"Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, 'It is an immaterial substance!' What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in Heaven. Now, let us all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

"I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. * * *

"Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people of Christendom, with the Bible in their hands, know about this subject? Comparatively nothing."

This statement of Brigham Young was made April 9, 1852. It was not merely an incident of his discourse—a passing thought imperfectly expressed: "My next sermon will be to both Saint and sinner", said he. "One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views."

Here, then, the great leader, presumably under the spirit and office of his calling as a Prophet of God and the leader of Israel, attempted to correct certain impressions held by the "Elders of Israel", and upon which they had "conflicting views" regarding the "Character of the Son of God". Admittedly then the spokesman of the Lord would exercise great care in correcting these "conflicting views". And again: **"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him.** He helped to make and organize this world. He is Michael, the Archangel, and Ancient of Days, about whom holy men have written and spoken—he is our Father and our God, and the only God with whom we have to do. When the Virgin Mary conceived the child Jesus, the Father had begotten him in His own likeness. * * * And who is the Father? He is the first of the human family" (Adam). And now mark this carefully: **"Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later."**

In earlier arguments it has been suggested that Brigham Young was misquoted in his famous sermon of 1852, and although the sermon slipped into the Millennial Star unnoticed, President Young did not mean what his sermon inferred. (1) In answer to such

(1) Although the Church leaders have used such weak arguments in the past to sustain their rejection of the Adam-God doctrine, we take strength in the notice placed in the Millennial Star by the First Presidency of the Church, under date of June 1, 1853. (Mill. Star. Vol. 15. p. 730). The notice reads as follows:

"Great Salt Lake City, Utah Territory.
"June 1, 1853.

"Elder Samuel W. Richards, and the Saints abroad—Dear Brethren—it is well known to many of you, that Elder George D. Watt, by our counsel, spent much time in the midst of poverty and hardships to acquire the art of reporting by phonography, which he has faithfully and fully accomplished; and he has been reporting the public sermons, discourses, lectures, etc., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a journal of these reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position as Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your cooperation in the purchase and sale of the above named Journal, and wish all the profits arising therefrom to be under the control of Elder Watt.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

This letter appears very significast for it was in the above mentioned Journal that this first article on the Adam-God doctrine (and the one most in question) was reported.

We might say that the above notice agrees with the general policy pursued by President Young. On another occasion he said: "I say now when they, my sermons are copied and approved by me they are as good scripture as is couched in this bible, and if you want to

(Continued on page 247)

childish pratter we further quote from President Young's sermons delivered from a year and a half to twenty-two years after his sermon of 1852. Surely if he had made a mistake at that time, being the mouthpiece of God, he would have corrected it straightway. Let us note the corrections:

"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 (the United States, Utah then being a Territory), 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 understanding, and banished from my mind all the **BABY STORIES MY MOTHER TAUGHT ME WHEN I WAS A CHILD.**"—J. of D., 2:6. (Oct. 23, 1853).

And again, on this subject of Adam being formed of the dust of this earth, Brigham Young said, April 20, 1856:

"Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, **YET IT IS NOT SO**; and when we learn the truth we shall see and understand that he helped to make this world and was the **CHIEF MANAGER IN THAT OPERATION.**

"He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth. **BUT NOT FROM THE DUST OF THIS EARTH.** He was made as you and I are made, and **NO PERSON WAS EVER MADE UPON ANY OTHER PRINCIPLE.**

"Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents."—J. of D., 3:319.

In a sermon February 8, 1857, the President dwelt at length on our previous association with our Father, and on the mission of the Savior. Said he:

"Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species—of one family—and Jesus Christ is also of our species."

What an excellent opportunity this was for the President to correct his former statement to the effect that Adam is our God and Jesus Christ his son, if such doctrine was unsound. The fact that no such correction was intimated indicates beyond doubt that Brigham Young had not changed his opinion in the matter. Said he, on the same occasion:

"Things were first created spiritually; the Father (whom he had previously designated as Adam) 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, by partaking of the coarse material that was organized and composed this earth, until his system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

"When the time came that His firstborn, the Savior, should come into the

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read revelations read the sayings of him who knows the mind of God. * * * I have never yet preached a sermon AND SENT IT OUT TO THE CHILDREN OF MEN, THAT THEY MAY NOT CALL IT SCRIPTURE. * * * Let this go to the people with "Thus saith the Lord", and if they do not obey it, you will see the chastening hand of the Lord upon them." —Deseret News, January 29, 1870.

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** (Adam as will be shown later), and that is all the organic difference between Jesus Christ and you and me.'' —J. of D., 4:217-218.

Then in October of the same year (1857) the President remarked:

''Some have grumbled because I believe our God so near to us as Father Adam. **THERE ARE MANY WHO KNOW THAT DOTRINE TO BE TRUE.** Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, 'I have the keys, and except you do thus and so you cannot pass'; and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, 'Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass'; then we shall be very glad to to see the white locks of Father Adam.''—J. of D., 5:331-2.

Cannot the most obtuse mind catch the significance of this statement: One must pass all the sentinels, including Jesus Christ (son of Mary) before reaching Father Adam ,who is, as the Lord said, ''At the head''.

Again on June 8, 1873, he said:

''My brother said that God is as we are. He did not mean in those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth His own children, and forming this flesh for His own offspring? Where is the mystery in this? 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.** * * * Adam came here and got it up in shape that would suit him to commence business. What is the great mystery about it? None that I have seen. 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 will 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.

There can be no doubt as to President Young's teachings as set forth: Adam, a glorified, resurrected being, the father of a numerous host of spirit children, ''came and formed the

earth''; he came by permission and under the direction of his Father, Elohim; he was assisted by Jehovah and others of his brethren. He formed the earth in order that his spirit children might be permitted to take mortal bodies as he had done previous to their birth, and that they might get experience as he got it. Before coming, the various dispensations through which the earth is passing, were arranged for in the ''Grand Council'' in heaven, and the heads thereof properly chosen and appointed. His ''First-born'', to be known as Jesus was to come in the ''Meridian of time'' and be crucified for the sins of the world, that all men believing in him, and keeping his commandments, which emanated from his Father, might regain the presence of both he and his Father, after having their earth experience, and become joint heirs with them in the eternities.

A knowledge of these matters being necessary in order that mankind might know whom they worshiped, these truths were taught by the servants of the Lord, among them being Brigham Young. His teachings were clear, consistent and unvarying.

Nor was Brigham Young the only Prophet who taught such Doctrine. It originated with Joseph Smith, who introduced it in this dispensation. President Young was only teaching what he had learned at the feet of the Prophet and through the revelations of Jesus Christ. This is well proven from the testimony of Helen Mar Whitney.

Joseph Smith III, first president of the ''Reorganized Church'', in the church ''Advocate'', July 1, 1881, attacked the doctrine that places Adam at the head of the human family. He asked, ''By what authority did Brigham Young teach the Saints that Adam is our Father and our God, etc.? Let the Saints then judge Brigham Young's strange doctrines and practices.''

Answering the inquiry, Helen Mar Whitney, daughter of Heber C. Kimball and a plural wife of the Prophet Joseph Smith, in her well written pamphlet, ''Plural Marriage'', published September 20, 1882, observed:

''Brigham Young did not happen to be the author of this doctrine, and to prove the truth of my assertion, I will produce some of the Prophet's teachings, given May 16, 1841. These were written, together with other things, by his clerk, William Clayton, as they were spoken, and as I had the privilege of reading them when quite a young woman, I took the liberty of copying them. The copy I have retained, and this is what the Prophet said upon this subject, commencing with the Priesthood:

> **The Priesthood was given to Adam—he obtained the first presidency and held the keys of it from generation to generation. He obtained it in the creation before the world was formed. * * * He had dominion given him over every living creature; he is Michael, the Archangel spoken of in the scriptures. Then Noah who is Gabriel—he stands next in authority to Adam in the Priesthood. He was called of God to his office and was the father of all living in his day, and to him was given the dominion. These men held the keys first on earth and then in heaven. The Priesthood is an everlasting principle and existed with God from eternity and will to eternity, without beginning of days or end of years. When the keys have to be brought from heaven—it is by Adam's authority.**
>
> **Daniel, in the seventh chapter of his book, speaks of the Ancient of Days—he means the oldest man, our father Adam, Michael. He will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as the keys to the universe, but retains his standing as head of the human family. * * ***

> The fulness of times has come of which Daniel writes: "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.
>
> "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away and His kingdom that shall not be destroyed."—Daniel. 7:10, 13, 14.

This testimony of Sister Whitney was later corroborated by the late B. H. Roberts, Assistant Church Historian and compiler of the Documentary History of the Church. Historian Roberts quotes Joseph Smith as noted above by Sister Whitney, and states:

"It is generally supposed that Brigham Young was the author of the doctrine which places Adam as the patriarchal head of the human race, and ascribes to him the dignity of future presidency over this earth and its inhabitants, when the work of redemption shall have been completed. Those who read the Prophet's treatise on the Priesthood in the text above will have their opinions corrected upon this subject, for clearly it is the word of the Lord through the Prophet Joseph Smith which **ESTABLISHED THAT DOCTRINE.** The utterances of President Brigham Young but repeat and expound the doctrine which the Prophet here sets forth."—His. of Church, 3:388.

Another witness to the teachings of the Prophet was his wife, Eliza R. Snow Smith. She was amply qualified to give such a testimony, through her rare intellectual endowments, her unusual spiritual gifts and her unfaltering faith in the gospel of Jesus Christ; also by reason of her broad experiences and intimate association with her husband, Joseph Smith, to give to the world the teachings of the Prophet on the higher order of life as she received them from his lips.

From the record—"Women of Mormondom" (pp. 178-198), we give brief outlines of the Prophet's teachings on the subject at hand:

> The Prophet (Joseph Smith) taught the sisters in the temple at Kirtland that there has been an eternal chain of creations coming down from the generations of the Gods —worlds and systems and universes. * * *
>
> He taught the people that the starry hosts were worlds and suns and universes, some of which had being millions of ages before this earth had physical form.
>
> Moreover, so vast is the divine scheme, and stupendous the works of creations, that the Prophet introduced the expressive word ETERNITIES. The eternities are the times of creations.
>
> Innumerable worlds have been peopled with "living souls" of the order of mankind; innumerable worlds have passed through their probations; innumerable worlds have been redeemed, resurrected and celestialized. * * *
>
> ADAM IS OUR FATHER AND GOD. He is the God of the earth. * * *
>
> Adam is the great Archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ — the father of him WHO SHALL ALSO COME AS MESSIAH TO REIGN. He is the father of the spirits as well as the tabernacles of the sons and daughters of man — Adam!
>
> Michael is one of the grand mystical names in the works of creations; redemptions and resurrections.
>
> Jehovah is the second and the higher name. Eloheim — signifying the Gods — is the first name of the celestial trinity.
>
> Michael was a celestial, RESURRECTED being, of another world.
>
> "In the beginning", the Gods created the heavens and the earths. In their councils they said, "Let us make man in our own image." So, in the likeness of the Fathers, and the Mothers—the Gods—created they

man — male and female. When the earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her name Eve.

Adam and Eve are the names of the fathers and mothers of worlds. * * *

These were the Father and Mother of a world of spirits who had been born to them in heaven. These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods.

When this earth had become an abode for mankind, with its Garden of Eden, then it was that the morning stars sang together, and the sons and daughters of God shouted for joy. They were coming down to earth. * * *

The father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell "that man might be; and man is, that he might have joy." They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children's sake; they fell that another world might have a probation, redemption and resurrection.

The grand patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world has been very finely elaborated by Brigham Young from the patriarchal genesis which Joseph (Smith) conceived. * * * The genesis of mortals and immortals. * * *

The Gods are the fathers and the mothers, and the brothers and sisters of the saints * * *

Joseph endowed the Church with the genesis of a grand theology, and Brigham Young has reared the colossal fabric of a new civilization. * * *

First and noblest of this great family (of spirit children) was Jesus Christ, who was the elder brother in spirit, of the whole human race. These constituted a world family of pre-existing souls.

Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the Father being Adam) were Seth, Enoch, Noah, and Abraham, Moses, David and Jesus Christ — indeed that glorious cohort of men and women, whose lives have left immortal records in the world's history; among those the Mormon faith would rank Joseph Smith, Brigham Young and their compeers. * * * These are the sons and daughters of Adam—the Ancient of Days—the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the Mother of a world. * * *

Moreover, Jesus is one of the grand order of Saviors. Every world has its distinctive Savior, and every dispensation its Christ.

When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve, his partner, the Mother of a world — both in a mortal and celestial sense —he made the most important revelation ever oracled to the race since the days of Adam himself.

This grand patriarchal revelation is the very key-stone of the "New Creation" of the heavens and the earth, It gives new meaning to the whole system of theology—as much new meaning to the economy of salvation as to the economy of creation. By the understanding of the works of the Father the works of the Son are illumined The revelation was the "Let there be light", again pronounced, "And there was light."

The prime object of man and woman's creation was for the purpose of creation. "Be fruitful and multiply, and replenish the earth and subdue it", by countless millions of your ofispring. Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstasy. * * * Eve—immortal Eve—came down to earth to become the mother of a race.

How become the mother of a world of mortals except by herself AGAIN becoming mortal? How becoming mortal only by transgressing the laws of immortality? How only by "eating of the forbidden fruit"—by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered? * * *

The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality; came down to give birth to mortal tabernacles for a world of spirits.

The "borbidden tree", says Brigham (Young), contained in its fruit the elements of death, or the elements of mortality. By eating of it blood was again infused into the tabernacles of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.

Eve, then, came down to be the mother of a world. Glorious Mother, capable of

dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given her sons and daughters. Motherhood the same from the beginning even to the end! The love of motherhood passing all understanding! Thus read our Mormon sisters the fall of their mother. * * *

Another staunch supporter of this doctrine was President Heber C. Kimball. Among other things he said:

"I have learned by experience that there is but one God that pertains to this people and he is the God that pertains to this earth—the first man (Adam). That first man sent His own Son (Jesus Christ) to redeem the world, to redeem His brethren, his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those Twelve, viz: Peter, James and John. Peter held the keys pertaining to that Presidency and he was the head.—J. of D., 4:1.

A son of Heber C. Kimball (President J. Golden Kimball of the Quorum of Seventy), after reading the above, informed the writer that he, Elder Kimball, had read the following in his father's Journal:

"The Lord told me that Jesus Christ was the Son of Adam."

If the Lord told Heber C. Kimball that—and Heber C. Kimball was a truthful man—it is true and all the sophistry of man cannot change it.—From Michael, Our Father and Our God, p. 23.

November, 1857, over five years after Brigham Young's address in question, President Kimball said:

"Now brethren, you have got a spirit in you, and that spirit was created and organized—was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by Him, and through Him, and of Him, just as much as the spirit was; for I will tell you, He commenced and brought forth spirits; and then, when he completed that work, He commenced and brought forth tabernacles for those spirits to dwell in. I came thrcugh Him, both spirit and body.—J. of D., 6:31.

How exactly these statements conform to the teachings of Brigham Young. Our 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" on another planet. These spirit and mortal bodies were "formed by Him, through Him and of Him." Who formed the first bodies on earth? Adam. He is "Our Father and our God". There can be no question as to the harmony of these various teachings, nor as to their soundness, at least in the minds of those whose souls are attuned to the Spirit of God, as He spoke to the early leaders of Israel.

Other Testimonies

At this point it is well to quote the statement of the late Bishop Heber Bennion. The Bishop lived and died firm in the faith and at his funeral, leading officials in the Church eulogized his life and certified as to the consistency thereof and the soundness of his views. He said:

"It seems strange that people will believe that 'as man now is, God once was, and as God now is, man may be'; that 'God is an exalted man' and still repudiate the doctrine of Adam-God. These incredulous people believe that Elohim, Jehovah and Michael (Adam) the 'Father of all living', created the world and yet cannot believe that He is the God of this world. It seems presumptuous indeed for them to ever aspire to be the God of anything, if Adam cannot be the God of the world he CREATED AND PEOPLED. If a man is not to become the God of his own posterity what will he

be the God of? Evidently if God the Father of Jesus Christ was once a man like ourselves, he had a father as we have, a God to pray to, and that God in turn, was once a man also, and so on **AD INFINITUM**, without beginning or end. As Brigham Young says, 'There never was a time when men were not passing through this ordeal and preparation to become Gods.' Joseph Smith says, 'Wherever was there a father without first being a son?' Jehovah means son, and is used interchangeably as the Son and a son. In the dedicatory prayer of the Kirtland Temple the Prophet Joseph repeatedly applies the name of Jehovah to the Father whom he is addressing, as any one may see by careful perusal of the prayer as recorded in the Doctrine and Covenants, Sec. 109. Elohim may signify the Father or Grandfather, or Great-Grandfather—God or the council of the Gods, and Jehovah may be applied to any of them in the capacity or relationship of a son, as they all are, for 'where was there ever a father without first being a son?' (Joseph Smith in Church History, Vol. 6, p. 476). Adam is in line with his progenitors, the Gods, and by the genealogical record cannot be deposed from his position as the God of this world under the council and direction of the Gods above him, 'intelligence one above another without end.' (D. & C., 78.) The whole superstructure for a plurality of the Gods is based upon this doctrine of Adam-God, and must stand or fall together.—Supplement to Gospel Problems, pp. 8, 9.

All this agrees with the conclusion of Elder Franklin D. Richards, a member of the Quorum of Twelve, and Church Historian. He said:

"And God said unto them (Adam and Eve), Be fruitful and multiply and replenish the earth, and subdue it; and have **DOMINION** over the fish of the sea, and over the fowls of the air; and over **EVERY LIVING THING** that moveth upon the earth. (Gen. 1:28).

"If the Lord God has ever withdrawn from Father Adam the authority here bestowed upon him, He has not seen fit to make it known to the world. * * * Adam has continued to bear rule over the earth, and control the destinies of his never ending posterity. From the time he received his commission in the Garden of Eden, he has been laboring diligently to **FULFILL** the instructions there given him by the Lord God concerning his dominions, and to bring them under subjection to his will. **THIS WILL BE FULLY ACCOMPLISHED** when every knee shall bow, and every tongue confess that he is the **GOD** of the **WHOLE EARTH**. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized—'**HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO.**' * * *

"Having been ordained in the Spirit, and being heirs according to the flesh, they (Adam's spirit children) came forth prepared to enter upon the work designed, inherit the fruits thereof, and partake of the same glory, and exaltation as the Father (Adam). First among these noble sons stands the Lord Jesus Christ. The heir by birthright of his Father's kingdom, he has proved himself worthy of his high vocation, by nobly offering to become the sacrifice that was necessary for the redemption of his Father's (Adam's) family. Therefore on him the Father has bestowed the keys of salvation, and the powers of the resurrection, to unlock the gates of death. * * *

"This same Jesus was a man like unto other men, and attained his exaltation by suffering all things, that he might overcome them, and has ascended to power at the right hand of the Father.

Next to Jesus Christ in the scale of Godlike intelligences are his brethren—* * * These men move and act independent of all others, in their sphere, and are responsible to none but the

Lord Jesus who sent them. * * * Thus we have a succession of Gods from ADAM down to CHRIST (his son) and his Apostles at least. All men (including Jesus Christ) being in the image of their father Adam, even as he in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and by their works attain to its blessings, they will, like Adam, Abraham, Isaac and Jacob (and Joseph—see D. & C., 27:10), bear rule and dominion over their own posterity, and have power to redeem, purify, and exalt them also, to like power and glory."—Mill. Star, 17:195-6.

Space will not permit further indulgence in this subject. But in passing we want to enter our solemn protest against the accusation that we are enemies to Mormonism, or dishonest in our interpretations of the teachings of the early leaders in regard to this subject. We commend the foregoing testimonies to Elder Widtsoe and the Church leaders, **and ask that they be placed before the Saints in extenso and fully explained.** It has always been easy for ministers of the gospel to select a passage here and a passage there and hobby-horse them into being the mind and will of the Lord. But let us consider the entire depth of the testimony involved, and square it up with the Word of God.

We feel entirely protected and justified in embracing the teachings of the Prophet Joseph Smith on this subject as well as on every subject that pertains to Mormonism. We know that President Young taught only that which Joseph Smith taught him, and told him to teach the people. And we are earnest in having no desire to come under the indictment of the Prophet when he said:

"And If any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it and know that I testify the truth concerning them. There is no error in the revelations which I have taught."

In view of the experiences of Jesus Christ with the leaders of Israel in his day, we are not surprised to find the people accusing us of blasphemy when we accept Adam as our Father and our God. Christ was finally convicted of treason and nailed upon the cross. His conviction stemmed from his testimony that he was the Son of God, and was willing to accept God's government rather than the local government then in power upon the earth. They openly charged him with blasphemy when he testified that he was the Son of God.

In the economy of their fallen conception of deity was not included the possibility of a mortal man being the son of God. So today tradition has overpowered truth again, and the people call it blasphemy when it is suggested that an exalted mortal being is their God, and the only God with whom they have to do.

This is what President Young meant when he said: **"I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind."**

The Prophet Joseph also touched upon it when he said: **"I prophesy in the name of the God of Israel, anguish and wrath and tribulation and the withdrawing of the spirit of God from the earth awaits this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ, AND IF HE WERE HERE TODAY, AND SHOULD PREACH THE SAME DOCTRINE HE DID THEN, THEY WOULD PUT HIM TO DEATH."—D. H. C., 6:58.**

As servants of God we cannot idly stand by and see Israel turn to wor-

shiping Gods of their own handiwork, without at least making a noble effort to reveal the identity of the true and living God. And with Paul we cry:

"Then Paul stood in the midst of Mars hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD. WHOM THEREFORE YE IGNORANTLY WORSHIP, HIM DECLARE I UNTO YOU.** God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is he worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath and all things. * * * For as much as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and man's device."—Acts, 17:22-29.

In closing we refer to the words of the Lord to our generation:

"Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

"**AND UPON MY HOUSE SHALL IT BEGIN, AND FROM MY HOUSE SHALL IT GO FORTH**, saith the Lord.

"**FIRST AMONG THOSE, AMONG YOU**, saith the Lord, **WHO HAVE PROFESSED TO KNOW MY NAME AND HAVE NOT KNOWN ME**, and have blasphemed against me in the midst of mine house, saith the Lord."—D. & C. 112:23-26.

ARTIFICIALITY

(Contributed)

Editor of TRUTH.

Dear Brother:

Displayed on "The Bishopric's Page" of October's Improvement Era, is a facsimile certificate of the Standard Quorum Award for meritorious priesthood activities; the purpose being "to create new interest and promote greater enthusiasm on the part of the leaders and boys alike". These certificates have cluttered up the walls of class rooms and chapels throughout the wards ,till the authorities have "grown increasingly apprehensive" of their numbers. These "new innovations"—many, so childish—have spread through the Church like an epidemic, during the past decade or more, and act only as artificial moral stimulants, detracting, rather than adding to the power and virtue of the Priesthood, marking a rapid spiritual decay within the body politic of the Church, and also detracting from that eye singleness of purpose that is essential to individual vigorous, spiritual growth, which is not at all dependent upon earthly reward or recognition; only the joyous consciousness that our Priesthood labors are dedicatedand sanctified to the preaching of the Gospel, and to the building up of God's kingdom upon earth.

While it is proper to appreciate and encourage our brethren in their labors in the ministry, never are we called upon to thank them, nor reward them for their services in any shape or form. "Which of you", said the Savior, "having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself to serve me, till I have eaten and drunken: and afterwards thou shalt eat and drink. Doth he thank that servant because he did the things which he commanded him? I trow not. So likewise ye, when ye shall have done all those things which

are commanded of you, say, We are unprofitable servants: We have done that which was our duty to do."—Luke 17: 7; 10—The Lord's own certificate, is beautifully engraved upon the hearts of those holding the Holy Priesthood, whose souls are constantly intent upon serving Him with all their heart, might, mind and strength; the words inscribed are: "* * * faith, hope and charity, with an eye single to the glory of God, qualify him for the work.

Remember . . . virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.—Doc. & Cov., Sec. 4.

These sublime qualifications, naturally, are not to be found in the immature—and, in many cases—irresponsible youth of the Church today, who have been ordained to the "office" (only) of the priesthood—not to the Priesthood itself—and, sad to say, through not fault of their own, have been permitted to supplant mellow age, wisdom, and ripened spiritual experience in the ministry of the Gospel of Christ. As a result, and in fulfillment of prophecy, the Lord is fast removing from the Church, all courageous and outstanding leadership: "the mighty man . . . the (just) judge, and the prophet, and the prudent, and the ancient . . . and have "given children children to be their princes to rule over them."—Isaiah, 3:1; 4.

MY DAILY CREED

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more.
Let me be when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.
Let me be a little braver
When Temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbor
And a little less of me.

Another drawback to old age is that there ain't much future to it.

MEDITATION

How the sweet hours of eve
Creep into darkest night,
Bearing heavily with them
Each fleeting hour's delight,
And leaving naught but dreams
Half drowned by weariness.

Oh! falt'ring human clay!
How speedily your brightest hours
Fade into shadows at passing day
And while you pause to grasp
The joy of life and love,
Which yet you hung'rily clasp,
Death steals in to dim the light
And leave but hush of endless night.

Oh! night is dark
And death is stark
Reality.
We cannot cling
To baseless hope
Of immortality—
We cannot walk by faith alone;
We must achieve those realms
Where we, while still in this mortality
Can scale the heights
By Christ's divining rod
Gaze into the blazing sun
And see the face of God.

R. C. Allred.

The League for Making Virtue Odious denies that it is campaigning against tobacco. Yes, yes. But cast an eye upon this gem of propaganda, which glittered in the Stanton school, in Philadelphia, until censored by the board.

NOT FIT TO BE KISSED

"What ails papa, mother?" said a sweet little girl,
Her bright laugh revealing her teeth white as pearl.
"I love him and kiss him and sit on his knee,
But the kisses don't smell good when he kisses me.
Don't nobody's papas have mouts nice and clean,
With kisses like yours, mamma, that's what I mean?
I want to kiss papa, I love him so well,
But kisses don't taste good which have such a smell."
Her blossom-like face wore a look of disgust,
As she gave out her verdict so earnest and just.
Yes, yes, little darling, your wisdom has seen
That kisses for daughters and wives should be clean;
For kisses lose something of nectar and bliss
From mouths that are stained and unfit for a kiss.

Any companion of that trollop Nicotine who can read the foregoing without bursting into tears is as lost to shame as a butter profiteer.

TRUTH

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

VOL. 15. MARCH, 1950 NO. 10.

THE REAL POINT AT ISSUE

The real point at issue is clearly established in the foregoing treatise. Priesthood was the issue when the article was written, and Priesthood is the issue today. Whatever other point our enemies use to prey upon us, we know they are striking against the power of the Priesthood; for they know that this power and authority having once been conferred, places the recipient as far above them as the heavens are above the earth. The Prophet Joseph voiced this truth when he said:

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God has inspired me to teach to this generation."

Again, President George Q. Cannon made the issue clear when he noted:

"I believe the time will come when it will be necessary for every man to trace the line in which he has received the Priesthood that he exercises. * * * God confirms that which He does; God places his seal and his blessing and approval up his acts, and though all the earth should endeavor to undo them and to say they are of no effect they will stand; nevertheless in the Courts of Heaven will be recorded and confirmed. There is no power among men that can disannul these acts, that can revoke or invalidate them in any manner. * * * There is no human power that can deprive that individual of the fruits of that blessing which has been thus sealed upon him by authority of the Holy Priesthood.

It is a remarkable fact, that there is no blessing that God has promised unto us that any human being, that any angel. or any devil can take from us. * * * Do you understand then why the Priesthood of the Son of God is hated; why the lives of the servants of God are sought after; why it is they are sought to be imprisoned and ensnared in various forms? It is because the adversary of souls knows full well that if this Priesthood remains on the

"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."

earth, then farewell to his authority.'' —J. of D., 20:247-252.

With these pungent expressions in mind, we feel justified in asking the question of the leaders: Has the world come to love the Priesthood of the Son of God? If not, under the economy of God, how can the leading men of Israel bask in the love and favor of the world? If so, perhaps the Prophets were wrong, and this generation is not as wicked as the Lord told them it was, so can we look for the immediate ushering in of the Millennium?—Editor.

Quite a large proportion of the anti-''Mormon'' elements persistently allege that the religious system of the Latday Saints is objectionable to modern Christianity and the world in general, solely because it embraces the principle of plural or celestial marriage. We do not purpose to enter into any discussion at present respecting the marriage institution which is maintained by a limited number of the Saints, but remark in passing that objections against a Bible system of wedlock come with bad grace from people who pride themselves on being the children of faithful Abraham, and suggest that when they have fully purged their father's name of the alleged odium of marrying more wives than one, the conditions will be a little more auspicious for finding fault with some of their brothers and sisters for emulating the example of the ancient ''friends of God''.

It is a sad mistake, however, to suppose that the masses of the human family are reconciled to God on every question of morals and religion excepting one. It overtaxes our credulity to believe that this world is sufficiently converted to the pure principles of godliness and heavenly virtue, and to the spiritual and celestial ways of the Almighty, to enable it to observe but one blemish in a complete system of righteous laws which is Divine. Such a condition of affairs may be realized in the midst of a millennial glory; but it never has been, and never will be attained to in a world which is indisputably corrupt and ungodly.

Those who think ''Mormonism'' never would have encountered any great amount of opposition had it not been for the principle of plural marriage, utterly fail to comprehend the forces at work in this matter. The agitation on ''Mormon'' matrimonial affairs simply serves as a cloak to cover other designs, as we shall hereafter see.

The assault against the Church is made on the line of the marriage question because it seems to offer at present the greatest prospect for the success of hostile effort. The Saints in general are less firmly united on this principle than on many others belonging to the Gospel, and it is hoped by our enemies that this circumstance will conduce largely, if not successfully, to bring about its renunciation by the people in a Church capacity. **Such an act would be tantamount to an apostasy, and the consequent destruction of the power and authority of the priesthood would be consummated. This is the great object aimed at.**

That the question of marriage among the Saints cannot be justly chargeable with arousing more than a proportionate share of anti-''Mormon'' antipathy, is evident from the fact that popular hatred against us as a people was just as violent before the law of plural marriage was revealed as it was after that event. This fact is notorious.

If there were any phase of the ''Mormon'' question which could be used at present more successfully to inflame public prejudice and fanaticism against us, no one need suppose it would not be made to do duty forthwith. The correctness of this assertion is supported by facts of history. Not many years have rolled into the eternities since it was almost universally regarded as sacrilegious, if not blasphemous, to teach the doctrine of continued and immediate revelation from heaven, and there were not lacking pious zealots who thought they were

doing God's service by imbruing their hands in the blood of their fellows who dared to believe in and advocate the unpopular doctrine. But with millions of spiritualists at present in the United States and elsewhere, the old pious war-cry against personal communication with the spirit world cannot be made to subserve the same purposes which it did formerly, and hence we hear less and still less of it in these later times. It was this principle of immediate revelation from God which aroused the first great anti-"Mormon" agitation, nor was it allowed to lapse into comparative forgetfulness until something was forthcoming which was found to be more effectual in exciting the basest and most merciless of human passions. When, however, the opportune moment arrived there was a change of tactics.

The next war-cry was founded on the question of human freedom. In all sobriety, which made the hideous burlesque more conspicuous, the new complaint against the Saints was set forth by the free citizens of an alleged free country who assembled in convention at a town called Liberty, in Missouri. This assembly of free men set forth that the "Mormons" "were eastern men, whose manners, habits, customs, and even dialect, are essentially different from our own. They are non-slaveholders, and opposed to slavery, which in the peculiar period, when abolitionism has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudice in any community where slavery is tolerated and protected."

Thus it appears that in a land avowedly dedicated to the cause of human liberty, the Saints became odious and were made to suffer untold hardships and privations because they espoused the cause of universal freedom for mankind. Such things read more like the vagaries of a mind diseased than the stern realities of history. This same charge against the "Mormons" is no longer agitated, because it is not now "well calculated to excite deep and abiding prejudice in any community." If it had not lost this acceptable and prized feature in the eye of the anti-"Mormon" agitators, it would not be allowed to lapse into oblivion. **Satan is wise enough to employ his best instruments against the cause of God, and he has a knack of always selecting men with natural aptitude to operate with them.**

A further objectionable feature of the latter-day movement, and which was made quite prominent in earlier days, was based upon the doctrine and practice of "gathering". The Saints assembled from all quarters of the world and devoted their energies to building up communities of their own. There was nothing in such procedings which should justly provoke the wrath of a Christian nation. If the "Mormons" were the vile and disreputable people their enemies represented them to be, the exodus of so many dangerous persons from moral communities should have been looked upon as an unmitigated blessing, and every facility should have been afforded to aid, and make general the migratory movement. In opposing it, however, our enemies gave the lie direct to their own charges of gross immorality against the "Mormon" people, or they may be considered as being in sympathy with vice and corruption, since they were strenuously opposed to having the alleged, vicious classes depart and live in isolated communities by themselves.

Other specific charges have been made from time to time against this people, but none of them have ever directly embraced the real cause of antagonism which exists between the Church and the world. This, all shall ultimately discover, arises from the principle of the Priesthood which the Almighty has restored to the earth. **So long as men do not possess legitimate authority to minister in the ordinances of the Gospel, the Gospel must practically be no more than a theoreti-**

cal system of religion, and consequently no one can be saved by it.

We are not left to conjecture in regard to the real issue between the opposing powers of good and evil, but may readily understand the situation by reference to the description of one of the wonders which St. John the Revelator saw in apocalyptic vision. He speaks of it as follows:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. (Rev. XII, 1-4).

In this symbolical representation the woman stands for the true church of God, while the anti-Christian power appears in the form of a great, red dragon. It will be observed that the woman herself, or the Church, is not that against which the dragon is specially disposed to exert his power of destruction; but the chief object of his animosity is the man-child which should be born. Who or what this child is, has greatly puzzled the learned theologians of the world. The Prophet Joseph Smith unravelled the puzzle in the INSPIRED VERSION of the Bible. (Rev. XII:7)—And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ.

This does away with all difficulties, for the man-child represents the Kingdom of God conceived by the Priesthood. This Priesthood is in every sense divine, because Priesthood is God. It is the ruling power in the Church and kingdom of God. The kingdom of God is established to bear rule over all nations and people and represents the government of God.

Such, in brief, is the correct interpretation of the sacred symbolism; and those who have read the vision of St. John and understand it cannot be deceived by any of the false pretenses which are set up from time to time by the enemies of this work. **Their primary object is the same as that of the dragon, which is, to destroy the power and authority of the Priesthood of God on earth; and there is little doubt that ere long the true issue will be squarely made. The indications point in that direction already, and upon that question the fiercest conflict will probably be waged.**

Let each one, by continually striving to magnify his office and calling in the Priesthood, prepare himself to meet, without fear before God, the most determined assaults of our foes. The issue of the conflict is certain, and the wicked shall know that the Lord reigneth in Zion.—Mill. Star, Vol. 51, pp. 232-35.

VITAL MEMORIALS

We cannot look upon the past without pride swelling in our bosoms at the heroic efforts our fathers and mothers made to maintain the principle of Celestial Marriage among the Latter-day Saint people; nor can we look upon the present without pain and anguish at the efforts of the same Church to sink this high and holy principle out of existence. We solemnly ask the question, WHY?—Editor.

In view of the efforts that are now being made at Washington to enact special and proscriptive laws for depriving the Latter-day Saints of their inherent and Constitutional rights, memorials have recently been sent to Congress by men, women and youth of both sexes, respectively, of our Territory,

praying for a commission to be appointed to investigate the libelous and malicious charges made against the Saints, before any other action be taken by Congress. Upwards of 50,000 signatures were attached to these several memorials. The following is that from the men:

Whereas, It is the undisputed right of every person enjoying the blessings of a free government and living under the protection of the American flag, to petition the government which exists by the will of the people; and,

Whereas, We, as the Citizens of the Territory of Utah, have been bitterly maligned by those whose reputations are such as will not bear inspection; and by others who, ignorant of the facts relative to Utah, have been fired to clamor for unreasonable and unconstitutional measures against our peace and liberty, to deprive us of the rights we now enjoy under the benign influences of the Constitution; and,

Whereas, In response to this unhallowed demand, Congress is now pressing special legislation against the inhabitants of this Territory—legislation which would paralize the general business of the Territory—legislation which, already, is showing its effect in decreasing the value of real estate; which drives capital away; which will ruin the mining, industrial and manufacturing interests of the entire Tertory, and must ultimately result in financial wreck to all classes of citizens.

Wherefore, We, as citizens of the United States, loyal to the flag for whose purity and justice our fathers fought and suffered, do ask that Congress pause before adopting measures which must result in such serious injury to one of the most thriving sections of the Union, and bring lasting disgrace upon a great and mighty nation. We do deny each and all of the charges made against us as a people. That we are not law abiding is untrue; that we are the enemies of good government is a deliberate falsehood; that we are striving to gain ascendancy and dominion at the expense of our country's sacred Constitution, is a charge without the shadow of truth.

The facts are that the present prosperity of the Territory is without a parallel in all the years of its existence; that there has never been a period of better order or of better government; that, while our population and industries and wealth are of remarkably rapid growth, crime and the vices which commonly follow in the wake of so-called civilization are tardy and come only when forced upon us by that civilization; and life and property are as absolutely and undeniably safe as in any place on the face of the earth, which is attested by the fact, that those who are most industrious in maligning us, have resided and do reside here, and some of them are the owners of property, which, were the charges against us true, they would soon dispose of; that the whole trouble arises from the bare-faced falsehoods of irresponsible persons who have not principle enough to live in peace, nor thrift enough to ensure that industry which would bring prosperity and position. The object of these calumnies is the robbery of the vast majority of the people of Utah of their rights as citizens, and the design of unprincipled men in clamoring for a commission to control the affairs of government here is, that by this means, they themselves —men without moral character, some of whom are reputed defrauders of government—may secure the government of the Territory, the result of which would be, the persecution and robbery of the inhabitants of Utah, the utter ruin of her bright prospects, and ultimate anarchy and slavery, under the plea of suppressing polygamy.

Whatever of polygamy exists among the "Mormons", rests solely upon their religious convictions. It is unsupported by any Territorial legislative enactment, and its practice already exposes them to the penalties of Congressional law. And it is better to leave it to the legitimate operations of that law, and

the moral influences at work, than to attempt to extirpate it by radical, oppressive or revolutionary measures.

We would most respectfully represent to your honorable body, that we cannot but consider it unjust for us to be fraudulently robbed of our franchise, by a governor, the appointee of the government of the United States, and then, without our rightful representation, while illegally and unconstitutionally disfranchised, for special legislation to be enacted against us, based on falsehood; and we do most solemnly protest against such action, as being at variance with the spirit and genius of republican institutions, contrary to the provisions made in the Organic Act for this Territory, and in violation of the principles of human liberty and the Constitution of the United States.

Therefore, your petitioners, by their conceded right, do petition and demand of Congress, before any further action of a hasty character shall be taken—such as is proposed—and before a similar error is committed to that of a former administration, which, listening to the voice of calumny, **first sent an army to Utah to punish offenses, and afterwards sent commissioners to ascertain whether or not such offenses had been committed; that a commission of honorable and upright men be sent to Utah to make a careful investigation of affairs here, confident that in the issue, justice will prevail, and as confident that our maligners will oppose this, as they have opposed all other fair measures.**

And your petitioners, as in duty bound, will ever pray.

The women of Utah sent the following:

We, the women of Utah, view with deepest regret the bills that have been presented in Congress during the present session, asking for special legislation for our Territory; which, if carried into effect will destroy the peace, tranquility and prosperity which have heretofore characterized our dearly loved homes. We were driven to these mountain vales by the cruel hand of persecution; while on our journey as outcasts and exiles, our sons, husbands and fathers were called upon by the nation to battle for American rule in this country, then a portion of Mexico, and after struggling through privation and hardship such as men, women and children have seldom endured, your petitioners, many of them descendants of the Pilgrims of New England, with their fathers, husbands, brothers and sons, found a barren desert, inhabited only by savage Indians and wild beasts; here we have labored with the courage and endurance born only of religious faith, in helping to establish homes for ourselves and our children, and have made it easy for those coming at a later period, who have found these valleys blooming with beauty, and teeming with plenty, to enjoy all the blessings which pertain to life and happiness.

And we most respectfully represent to your honorable body that the bills aforesaid, now pending in the Congress of the United States, are further calculated to destroy our birthright of liberty, the glorious heritage bequeathed by our noble ancestors.

And furthermore, we are well aware, that the present excitement in the nation is the result of ignorance and misrepresentation, and that the aim of our enemies is to rob us of our hard-earned homes and to plunder the public treasury. These schemes have been concocted by sectarian priests and political demagogues, and by women who are the tools of wicked and designing men, both men and women unscrupulous in their enmity, and mendacious in their statements, although they have homes and houses of worship in Utah Territory, comprising nearly all religious denominations, and are protected in all their rights as citizens, and as religious worshipers, with-

out the least intrusion or molestation, and who, instead of reforming the morals of the community, as they perfidiously pretend, have assisted in introducing and sustaining in our midst, the most demoralizing institutions known in the world.

And moreover, we, your petitioners, hereby testify that we are happy in our homes, and satisfied with our marriage relations, and desire no change. We are not the "oppressed and downtrodden women" we are represented to be, but enjoy more rights and freedom than women elsewhere in the nation, and we do know that our institutions are of such a nature as tends to purity of morals and elevation of character. And we most solemnly aver, before God and man, that our marital relations are most sacred, that they are divine, enjoining obligations and ties that pertain to time and reach into eternity. Were it not for the sacred and religious character of the institution of plural marriage, we should never have entered upon the practice of a principle which is contrary to our early teachings, and in consequence of which our names are cast out as evil by the Christian world.

Therefore we most respectfully appeal to your honorable body to forbear hasty and reckless action in regard to so important a matter as the political disorganization of the most prosperous and flourishing Territory of which the nation can boast; and, before proceeding to radical changes, to do yourselves the justice to investigate, by a commission of honest and intelligent men and women, the true condition of the "Mormon" people of Utah Territory.

And your petitioners, as in duty bound, will ever pray.

The memorial sent by the young men reads as follows:

Your petitioners, the young men of the Territory of Utah, respectfully represent: That our present interests and future prospects in life are dependent upon the undisturbed peace and prosperity of our Territory.

That we are the sons of parents who have braved the dangers, and overcome the difficulties incident to pioneering and settling a new, sterile and forbidding country; who have made human habitation in the valleys of the great Rocky Mountain basin a possibility; who have labored with untiring industry under many hardships to create homes for their families, in which we have been nurtured and cared for; who have denied themselves many comforts to educate and train their children in useful arts and industries; who have ever thrown around our paths in life the benign influences of home—there are no homeless children in Utah—of religion, of industry, of honor, of patriotism and the broadest and kindest expressions of humanity; who have shielded us from the groveling forms of vice, that tempt and allure to destruction the unprotected and disowned, who, without name or home, lie in the streets of the great cities and upon the highways of the outside world, a reproach to civilization and mankind.

Under the protection, wise legislation and human administration of our fathers, our Territory enjoys the blessings of peace and abundance, and we have been started upon the high road of prosperity and success with bodies untainted by disease, with hearts in which faith and the consciousness of divine approval dwell, with minds open to conviction to truth and untrammelled by dogmas or superstitions that clog progressive thought and fill the soul with fear. **We love and honor our parents, who have thus provided in our childhood for our welfare in active life.**

Now, therefore, in duty to them and ourselves, having the continued peace and prosperity of our Territory at heart, and valuing liberty and the

rights of conscience above life, we, the young men of Utah, earnestly remonstrate against the calumnies and misrepresentations of unprincipled men, who would have the world believe that we are curtailed in the enjoyment of American freedom and fettered in chains forged by priestly fanatics.

We deny that undue influence is exercised by any authority over our thoughts or actions.

We deny that duty to our religion and to our country leads us in opposite directions, or that it can possibly do so while the charter of American liberty remains the supreme law.

We deny that the religious institution of plural marriage, as practiced by our parents, and to which many of us owe our existence, debases, pollutes, or in any way degrades those who enter into it. On the contrary, we solemnly affirm, and challenge successful contradiction, that plural marriage is a sacred religious ordinance and that its practice has given to thousands honorable names and peaceful homes, where Christian precepts and virtuous practices have been uniformly inculcated and the spirit of human liberty and religious freedom fostered from the cradle to maturity.

In consideration of these facts, and in the name of justice we hereby solemnly memorialize your honorable body to refrain from enacting laws that reflect upon the marital relations of our parents, and that, however specific the provisions to the contrary, stigmatize us in the opinion of the world; to refrain from enacting laws that will enslave a large proportion of the citizens of our Territory, that will gall and fret the spirit of liberty which we inherit and are bound to entertain, and that will take from us, for no offense, the privileges and blessings of local free government, so necessary to the happiness and well-being of an American community.

We ask you to secure to us the rights, the liberties and the blessings of freemen, and to pause before foisting upon us an unrepublican government, placing strangers, by appointment, to rule over us, and sacrificing the interests, the feelings, the happiness and the freedom of the great majority of the citizens of our Territory to the greed and cupidity of a reckless minority; and your petitioners as in duty bound will ever pray.

The following is the young ladies memorial:

Whereas, Certain bills are now pending before your honorable body, which, if passed, will break up happy homes and families and produce untold misery, sorrow and suffering; will deprive us of the kind fostering care of honorable, upright, Godfearing fathers, and drive forth our precious, loving mothers as outcasts; as those who have no right to the honored name of wife, and also cast opprobrium upon many of us as illegitimate; and,

Whereas, The passage of such bills would deprive our fathers, mothers and brothers (and ourselves, when properly qualified) of the right of franchise, and, in fact, of all the rights of American citizens, debarring us of the free exercise of our holy religion, which is dearer to us than life itself; and would be contrary to the spirit of the glorious constitution of our country, which we have ever been taught to revere as an inspiration from Almighty God; for we have been taught, and conscientiously believe that plural marriage is as much a part of our religion, as are faith, repentance and baptism; and,

Whereas, In our opinion, the cause of the introduction of such bills has been the false representations of evil-disposed persons, who assert that we are low, ignorant, degraded and disloyal; and, feeling assured that, had your honorable body been truthfully advised in regard to the people of this Territory, such bills would never have

obtained a hearing in the Congress of this mighty nation;

Now, therefore, we, the young ladies of Utah Territory, do most solemnly and truthfully declare that neither we nor our mothers are held in bondage, but that we enjoy the greatest possible freedom, socially and religiously; that our homes, are happy ones, and we are neither low nor degraded; for the principles of purity, virtue, integrity and loyalty to the government of the United States have been instilled into our minds and hearts since our earliest childhood.

According to what we read, and can learn from other sources, in no place in the world is female chastity and virtue guarded with more jealous care than by our people; for we have been taught and do understand that this is our greatest boon; far above jewels or wealth, and more precious than life itself; and we therefore most respectfully memorialize your honorable body to suspend further action on all bills relating to Utah, and send a commission of honorable, intelligent, and unprejudiced men and women to inquire into, and learn the true state of affairs in this Territory;

And, as in duty bound, your memorialists will ever pray.

—Juvenile Instructor, Vol. 17, pp. 72-73, March 1, 1882. George Q. Cannon, Editor.

HUMAN RELATIONSHIP

Pertaining to Relationship of Parent to Child

General Discussion

The secret of existence lies in the power to endure. Power to endure is predicated upon the law or thing that ties this to that and the thing that ties is the UNBREAKABLE hold upon things had by God Himself. In short it is the eternity of relationship the divine in the infinite. Therefore this unit of being or self-man exists only as it endures—endures only as it carries on—carries on only as it relates and is related to other selves or beings. The certainty of life and being, and the resistless force of mortality are but the hold and drive of life's relationships.

Some trick themselves into the delusion of being independent and standing alone; but down in the deep trench of fact **we find no such thing as independence as we want to express it,** any more than we find isolation. The latter is unthinkable, the former impossible.

Independence of others is denied by material science and standing alone is denied by mental science—and both by spiritual science which is the revealed word of God. Hence our relation one to another is indispensible to life itself.

Significance of Family Relationship

At what time or point in life's endless procession the soul or spirit unit is diverted into this or that family channel we do not know. Neither has God seen fit to reveal to us the means or process that junction in family lives is brought about. It may come by election or by selection or by both or by other means or by all combined. But this we can rest assured that whatever the time, the place or the means by which this is all brought about the principle upon which it all turns is both just in its operation and divine in its source. However, we can let what contrived to bring this all about pass from our attention. Our chief concern lies in what this family kinship means to us.

Problem of Parent and Child

What is the parent to the child and the child to the parent? This is the searching question!

Is it just a flesh and bone and blood relation? Are these marks of special relations wholly within kinship range of dumb brute to dumb brute? Is there no approach to the likeness of the spirit? Is that spirit in

offspring no more akin to each other than it is to the remotest being in the human cast of life? Or is there between parent and child a relationship of being second only to the relationship of God himself? No, the very traits, moods and fancies and trends each in their analogies reach right down through flesh, blood and bone into the soul itself.

In each offspring there is a hidden something deep down in the measure of life continuously directing its mental course along its lines and lives before the world. It carries over a continuity from pre-existence to mortal life.

Now science, in order to provide a resting place for the mind and discuss the persistent resemblance in some line of descent have set up the theory of heredity. Behind this screen they compute the sum total of oneself made up of all the accumulated occurrences of human lives that have gone before divided by the surviving effects of the environments of each, the quotient being what you are.

But nowhere in the revelations of God is it written. But on the contrary it is written that each being enters this life "BEGOTTEN OF GOD", "IN BODY ONLY AM I BEGOTTEN OF MAN". The likeness and kinship of mankind is derived from a common parentage of spirit. This fixes once and for all the brotherhood level of human relations.

The relationship of parent and child is a kinship of higher degree or kinship or relationship ADDED UPON. This is clearly shown not only in the matter of an additional relationship in the housing of the spirit with a mortal body but in the added likeness of the soul itself.

Theories that begin with the inception of physical life may dimly explain the likeness of the body itself but cannot account for the added likeness of the embodied spirit.

The added likeness of the soul or spirit fiber between parent and child is an effect which leads back into the pre-existence for the cause. It has been observed that the spirit, pure and holy, dwelt in the presence of its Heavenly Father and with its mother one of the queens of heaven, surrounded by its brother and sister spirits in the spirit world, among the Gods. Having obtained permission, made a covenant with one of its kindred spirits to be a guardian angel while in mortality, also with two others, male and female spirits, that it would come and take a tabernacle through their lineage and become one of their offspring.

When the time arrived the spirit heard the voice of the Father saying, go to yonder lower world, and take upon you a tabernacle, and work out your probation with fear and trembling and rise to exaltation. But you are to go on this condition, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire here; but you must go and become one of the most helpless beings that I have created, while in your infancy, to be subject to sickness, pain, tears, mourning, sorrow and death. How all this came about, God has not yet revealed but that it is, is without doubt of any close observer.

Soul affinity is an attribute both begged and prayed to proclaim as sealing the marriage pact. But between the normal parent and child soul affinity is and in spite of every thing survives.

We have seen friendship broken beyond repair. Lifelong chums have failed to close the gap between. And even marriage pacts have been dissolved into oblivion. But soul to soul in the parental bond hangs on at anchorage forever. 'Tis true we are reminded of the prodigal, the ill-worth aims, and even treason itself, all which

might breach, but all combined fail to break the hold.

How often the offspring neglected hear the cry of the parent (whose soul is being consumed by remorse) to redeem that neglect.

How many the boy or girl, ungrateful, unheeding and sin-steeped, some time in hope's expiring hour—pitched their sin-bruised soul back into the arms that once held it to the breast! Is not all this infinitely deeper than the most profound process of mortal life? Every day human associates break apart. Every day human pacts are dissolved. Even the anchor of the parent to the child and child to the parent seems to drag in life's harbor bed but the chain that holds it never breaks. It is a weld of spirit, the fusion was complete.

I thank thee, oh God, . . . for a life welded that through me come.

THIRST FOR BLOOD

(From the Deseret News)

The growing spirit of the age seems to be one that craves for blood. Sanguinary desires are fiercer, more general, and seek gratification with increased violence. They are not confined to one nation or people, to one sect or party, to one race or color, to one faith or creed, but they seem to permeate the great mass of humanity outside of these valleys; and some who have taken up their residence here manifest the same spirit, and are animated by like desires.

The Christian faith, professed in various forms by all of what are called the enlightened and civilized nations on the earth, teaches emphatically that one great object for which it was revealed, was to bring peace to the human family "Glory to God in the highest, and on earth peace, good-will toward men", was the song of the angels when they heralded the advent of the Messiah to mortality; and peace and love was the burden of His teachings while he tabernacled in the flesh. His immediate followers enjoyed a peace and unity that were as different from, and as repugnant to the jarring and discordant sectaries of that day, as the peace and unity of the Latter-day Saints are to the people of this age.

What a picture it would have been, of inconsistency in the believers and impotency in the principles which they believed, if the New Testament had recorded bloody strife between the immediate followers of Christ? They were strictly commanded to love one another, to be one as the Father and Son are one, to cultivate peace, charity, love, forbearance, and all those virtues which make the human character lovely and desirable. And the same command is as binding today by acceptance, upon every professing Christian of every nation, as it was then upon the Apostles and disciples who received and believed the Gospel. Yet, what do we see? Professedly Christian nations convulsed with anger against other professedly Christian nations; seething, boiling, raging, with a mad tumult of passions at work, to kill, slay, destroy, and sweep each other from the face of earth.

Sects, denominations, creeds and parties say they have the Gospel. They call it a Gospel of peace. They declare it teaches peace; that it forbids blood to be unrighteously or unjustly shed; that it denounces the murderer, and says that he "has not eternal life abiding in him." They will admit that it does not discriminate between the murderer of one man and the murderer of one thousand. They expatiate on the love of God shed abroad in the heart; on the coming blissful reign of the Prince of Peace; of the unity that should and shall characterize the Church militant as it does the Church triumphant. Yet they abuse us in the fiercest and most bitter manner for enjoying that very unity; say we have not the Gospel, just because we show the evidences of possessing it which the

early followers of Christ displayed, even to being the objects of malignity and persecution; and declare we are slaves to priestcraft, unworthy to live, because we will not show our independence by abusing or killing good men and slaying one another. Looked at, in the light of truth, what does this show? Simply that when the children of men give themselves up to the spirit of darkness, there is nothing too gross, inconsistent, wicked, or untrue, for them to do and say.

A thrist for blood is raging throughout the nation. A sanguinary fever, like a terrible epidemic, has fastened upon the children of men. The evidences of its existence are to be seen in increased murders, in wars breaking out on every hand, in the best mechanical and inventive skill of an age which is beyond all others, the age of invention, being employed in the construction of deadly weapons. When Peter the Hermit stirred up Europe to do battle for the holy sepulchre, although the clang of arms and the tread of mail warriors resounded through the length and breadth of that continent, as the crusaders gathered for their onslaught against the Saracens, a more imposing force could now be thrown into the arena of actual conflict in a few days, than then composed the flower of the world's chivalry and arms. An age of war was scarcely as destructive to human life then as a year's is now. Yet nation after nation springs to the conflict, offers its hecatomb of victims to the moloch of battle, and in a few months retires to recruit its wasted energies, its best blood having been poured out like a crimson river.

This spirit will increase as the children of men continue to reject the Gospel and the farther they wander from its principles. It brings peace and life to the human family; its opposites are strife and death. As mankind becomes subject to the power of evil, so does the thirst for blood increase within them. They may assemble Peace Congresses, erect platforms deemed sufficient to meet the wants of the age, attempt the fusion of parties, labor to reconstruct, inaugurate Vigilance Committees to protect those whom the laws are insufficiently administered to afford protection to; they may do all this, or anything else they choose; but while they continue to reject that Gospel in which they profess a nominal belief in its corrupted form, the spirit of strife, contention, war, bloodshed, and destruction will increase. Their actions they may themselves direct, but the results of those actions are beyond their control. God will overrule those results for his own purposes and glory.— Millennial Star, 28:455-6.

THE FOURTEEN ERRORS OF LIFE

To expect to set up our own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

Not to yield in unimportant trifle.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate if we can all that needs alleviation.

Not to make allowances for the weaknesses of others.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

SELDOM, since the beginning of Christendom, have intolerance and tyranny been so rampant to perpetuate turmoil and Godlessness throughout the world as now. Surely this is a time for strong minds and stout Christian hearts to remain calm and firm in their unwavering faith in God and to pray for His guidance and wisdom that we may keep this great democracy of ours united against the brute forces of hate and unenlightenment. Yet, let us be charitable and understanding toward all peoples. Let us overcome our own shortcomings and be determined to defend the principles of Christianity so that all mankind may enjoy the fruits of freedom and the right to worship God as one's heart dictates.

TRUE IDENTITY OF JESUS OF NAZARETH

Under the above heading an Editorial appeared in the Church section of the Deseret News under date of December 28, 1949. We have no desire to agitate the question and answers involved, with the thought of belittling the Editor of the Church section, or of confusing the minds of the Saints more than they already have been regarding the identity of Jesus Christ, the son of Mary. We cannot, however, sit idly by and see God the Father, and Jesus Christ, the Son, spiritualized out of existence, without offering some small protest. Then, too, there are the scores of honest Saints who have written us regarding the article, desiring additional light on the same.

In offering the teachings of Joseph Smith and Brigham Young and others of the early Leaders, in regard to the true identity of Jesus Christ, we fully understand that we are placing ourselves in the path of persecution; for Joseph Smith said:

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God has inspired me to teach to this generation."

A few of the points we feel are in error can best be found by quoting from the above mentioned editorial.

"Who is Jesus? Are we ourselves sufficiently careful in our reference to

him, or do we carelessly fall into the habits of the world, and lower his rank to that of 'other great men?' * * *

"The true identity of the Jesus of Nazareth must ever be held before us. He was not a mere babe, born in a manger, who grew up as a wise man and a great rabbi. * * * **HE IS GOD.**

"Jesus was the creator of this and other worlds, and 'without him was not anything that was made.' That is one great fact which must sink deep into our mentalities. No mere teacher, no matter how great, could create the world and all that pertains to it. But Jesus did, because he is God. * ** * Under the direction of his Father, he is the God of this world, as well as its Creator. * * * Jesus Christ is Jehovah. He was the God of Adam, of Noah, of Abraham, Isaac and Jacob, and of all Israel. * * *

"When this Jehovah, the God of Moses, as well as of all Israel, stood upon Sinai, it shook and burned 'like a furnace', because of the great glory which surrounded him. Yet it was this same Jesus, who was born in a manger. * * *

"This mighty Jehovah was he who was born in the manger. This God of Abraham, Isaac and Jacob was he who was the babe of Bethlehem. * * * Jesus is the God of heaven, the creator himself, let us remember this."

In its present condition we cannot hope to unravel this conglomerate puzzle. In the light of true Mormon doctrine, the Saints today can have little hope of extending themselves in the next world, if this doctrine stands as fundamental. As a missionary for the Church some years ago, the writer well remembers that this same doctrine was a part of erring Christianity's conception of Christ, and combatted it accordingly. No doubt the Christian churches in Utah now can fit this conception of Christ into their religious jig-saw puzzles with perfect ease.

Enough of this! Perhaps it is best to say as did President Young in 1852:

"My next sermon will be to both saint and sinner. One thing has remained a mystery in this Kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. * * * I have heard men preach upon the divinity of Christ and exhaust all the wisdom they possessed. All scripturalists and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming, 'Great is the mystery of godliness', and tell nothing. * * * Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, 'It is an immaterial substance!' What a learned idea!"

Now as to the true identity of Jesus of Nazareth as revealed by Joseph Smith the Prophet, whose testimony Israel is not in a position to dispute, for he was one of the three personages who made an everlasting covenant as pertaining to this earth, that related to their dispensations of things to men on the earth (Compendium, page 289), and is the only person in this dispensation who can say that he was introduced to Jesus Christ by God the Father, and thence was instructed by that same Jesus on that occasion and during the rest of his earthly ministry. This same Joseph, the head of this dispensation, who will have to give his consent before we can go into the presence of the Ancient Worthies, taught Brigham Young the following:

"The question has been, and is often asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be

true, and the present marriage discipline acknowledged by christendom be correct then Christians must believe that God is the Father of an illegitimate Son, in the person of Jesus Christ! The infidel fraternity teaches that to our disciples. I will tell you how it is. Our Father in heaven begat all the spirits that ever were, or ever will be, upon the earth, and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal. * * *

"Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven. When the Virgin Mary conceived the child, Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. * * *

"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.

"Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. * * *." (J. of D., 1:50; Mill. Star, 15: 769).

In the light of this new revelation we must believe that Adam is our Father and our God, and that He also was the literal Father of Jesus, the Son of Mary, both spirit and body, or to agree with christendom we must conclude that Jesus, the Son of Mary, begat himself in the spirit world and finally begat himself in the meridian of time, and this all being accomplished without a glorified resurrected body, he being only a spirit! If we were to agree with the infidel fraternity and say that Jesus, the Son of Mary, was an exalted God, who lived on another earth, and who worked out his salvation and became a God, what happened to his immortal body? Did he lay it aside while he took another upon himself, when he was born the son of Mary, when he became the Savior of this world? If he had already attained Godhood why was it necessary for him to take more wives and have more earthly children as well as fulfill all the other laws which pertain to exaltation during his ministry on the earth?

To say that Jesus Christ, the Son of Mary, was the Creator of this earth and was the God who revealed himself to all the Ancient Patriarchs, is not true; for this Jesus was not himself created in the flesh at that time. True he possessed a spirit body, but had not yet qualified to create other bodies, either spirit or mortal. He could not have spirit children, for only those who have received mortal bodies, died and have been resurrected, can quality for spiritual parenthood. And certainly before becoming mortal himself, Jesus could not create mortal bodies. "Like begets like."

On this point again we have the testiony of Brigham Young. Said he:

"After men have got their exaltations, and their crowns; have become Gods; even the sons of Gods; are made King of kings and Lord of Lords, they have the power then of propagating their species in spirit, and that is the **FIRST OPERATION** with regard to organizing a world. (As Jesus Christ, son of Mary, had not gone through these various steps, obviously he was not qualified to either beget spirit children, or give them mortal bodies, much less to make a world for them to live in.) Power is then given to them to organize the elements, and then to commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have

to go there and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden and continue to eat and drink of the fruits of the CORPORAL WORLD, until this grosser matter is diffused sufficiently through their CELESTIAL BODIES, to enable them, according to the established laws, to produce MORTAL tabernacles for their spiritual children. This is a key for you. The faithful will become Gods, even the sons of God. * * *.—Des. News, Sept. 18, 1852.

Adam, having been mortal on a previous earth and died and was resurrected and exalted to Godhood, was able to sire spirit children; and as one in a higher position can function in all positions below it, he was able to return to mortality and organize mortal bodies; **but Christ—he who was to be born to Mary**—never having before been mortal, could not create mortal bodies. Neither can a pre-mortal unembodied spirit create an earth upon which his brother spirits can go and take mortal bodies and receive the experiences of mortality. The official creator of this earth claims to have been the creator of many earths. It is beyond human conception, contrary to all reason and teachings of scripture, to hold that Jesus, the son of Mary, before being born in mortality, organized not only many earths, but also **an earth for himself to be born on, or to beget himself on.** True, in the councils of heaven, presided over by His Father, he doubtless took an active part in bringing his spiritual brothers and sisters in harmony with the Father's design to build an earth as their future habitation. He, no doubt, agreed to the plans and in many ways assisted, in accordance with his capacity to assist, in bringing the earth into existence. But the earth was built, under the direction of Elohim and Jehovah, the main builders being Michael and his brethren, all of whom had gone through mortality, had received a resurrection, and had qualified as Gods.

Michael, according to Joseph Smith and Brigham Young, is the Father, he built the earth, brought forth His son Jesus in the flesh and arranged for Him to manage it. And when Jesus Christ has finished his work, as the Savior and Redeemer of this world, doubtless he will be qualified to assist in creating other earths, on which his spiritual children will be placed.

Noah, Abraham, Joseph Smith, and others were appointed to occupy certain positions with reference to the progress and development of the earth. Their missions were to be accomplished in conjunction with the mission of Jesus, but each of them was powerless to accomplish his work until given a body and introduced into a mortal sphere.

In Alma's statement: **"He (the Son of God) is the very eternal Father of heaven and earth, and all things which in them is; He is the beginning and the end, the first and the last"**; reference is made to the title that is to be bestowed upon Jesus Christ when his work of redemption is completed, and which title he was ordained to receive before being born in the flesh. Through obedience, he will some day become the "Very Eternal Father of heaven and earth", but not, mind you, until he has accomplished that which other personages have had to accomplish to become the same to other heavens and earths. The individual Jesus cannot be the "beginning and the end, the first and the last", only as he qualifies for and is appointed to an office bearing that title. And when occupying the office, "He is the Father and the Son", as mentioned by Mosiah. Why? because he occupies an office embracing the two titles. No person can rule a world, have subjects and be a king, without first being a father in fact. And no person can attain to fatherhood without first being a son. When Jesus, the son of Mary, qualifies he will occupy the position of both Father and Son to this earth and its inhabitants. He is both. He will always be a son for

He has a Father, and He will always be a Father for He has sons. He is the patriarchal head of His Father's house, subject only to the rulership of His Father. (Michael, Our Father and Our God, p. 43-44).

President Young again makes the position of Christ clear when he said:

"Now if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, 'I have the keys, and except you do thus and so, you cannot pass'; and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, 'Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass'; then we shall be very glad to see the white locks of Father Adam."—J. of D,. 5:331-2.

Here, then, the order is beautifully given. Holy sentinels are established by whom the faithful must pass to their exaltation. And it will be noted that before reaching Father Adam, it will be necessary to pass by the sentinel **Jesus Christ, our elder brother and who, as the Son of Adam and the Savior of the world,** occupies a position subordinate only to that of Adam 'our Father and our God.'"

And again:

"The Savior has not finished his work, and cannot receive the fulness of his glory until the influence and power of the wicked are overcome and brought into subjection. When the wicked inhabitants of the earth, the beasts of the field, fowls of the air, fish of the sea, all mineral substances, and all else pertaining to this earth, are overcome, then he (Jesus the son of Mary) will take the kingdom, present it to the Father (Adam) and say, 'Here is the work you gave me to do—you made the appointment—I have wrought faithfully, and here are my brethren and sisters who have wrought with me. We have wrought faithfully together; we have overcome the flesh, hell and the Devil. I have overcome, they have followed in my footsteps, and here are all thou hast given me; I have lost none, except the sons of perdition.'"—Discourses of Brigham Young, 45.

After Jesus (son of Mary) has the earth redeemed, and presented it to his father, then Adam will present it to his Father, Elohim, through the offices of "The Christ", the son of Elohim, after which it will be given back to Adam as an addition to His kingdoms, and Jesus Christ (son of Mary) will then be given charge of it as "The Christ", and will doubtless go on under his Father, Adam, who likely will then be the Elohim of this earth, and will go on to the building of other earths and the further extending of his kingdom.

Other early leaders taught this same doctrine. Among them was President Heber C. Kimball. Said he:

"I have learned by experience that there is but one God that pertains to this people and he is the God that pertains to this earth—the first man (Adam). That first man sent His own Son (Jesus Christ) to redeem the world, to redeem His brethren, his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those Twelve, viz: Peter, James and John. Peter held the keys pertaining to that Presidency and he was the head."—J. of D. 4:1.

A son of Heber C. Kimball (President J. Golden Kimball of the Quorum of Seventy) reported that he had read the following in his father's Journal:

"The Lord told me that Jesus Christ was the Son of Adam."

Nor did the Prophet Joseph confine these sacred teachings to only a few: it is reported that he gave the following information in Nauvoo, April 6, 1844:

"It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him, as one man converses with another, and that he was made a man like us. Yea, that God Himself, the Father of us all (this must be Adam) **DWELT ON OUR (AN) EARTH THE SAME AS JESUS CHRIST DID.** * * * What did Jesus say? * * * '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. 'Jesus, what are you going to do?' 'To lay down my life 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 take His place, and thereby become exalted myself'; so that Jesus treads in the track of his Father and inherits what God did before."

Elder Franklin D. Richards, Church Historian, agrees with this doctrine when he said:

"Having been ordained in the Spirit, and being heirs according to the flesh, they (Adam's spirit children) came forth prepared to enter upon the work designed, inherit the fruits thereof, and partake of the same glory, and exaltation as the Father (Adam). First among these noble sons stands the Lord Jesus Christ. The heir by birthright of his Father's kingdom, he has proved himself worthy of his high vocation, by nobly offering to become the sacrifice that was necessary for the redemption of his Father's (Adam's) family. Therefore on him the Father has bestowed the keys of salvation, and the powers of the resurrection, to unlock the gates of death.

"This same Jesus was a man like unto other men, and attained his exaltation by suffering all things, that he might overcome them, and has ascended to power at the right hand of the Father.

"Next to Jesus Christ in the scale of Godlike intelligences are his brethren—* * * These men move and act independent of all others, in their sphere, and are responsible to none but the Lord Jesus who sent them. * * * Thus we have a succession of Gods from **ADAM** down to **CHRIST** (his son) and his Apostles at least. All men (including Jesus Christ) being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and by their works attain to its blessings, they will, like Adam, Abraham, Isaac and Jacob (and Joseph—see D. & C., 27:10), bear rule and dominion over their own posterity, and have power to redeem, purify, and exalt them, also, to like power and glory."—Mill. Star, 17:195-6.

Nor was the teaching of these things confined to the Priesthood. The sisters were also taught the doctrines here revealed, and foremost among them was Eliza R. Snow Smith. Her privilege was that of sitting at the feet of her Prophet-husband (Joseph Smith) to receive these great truths. Of Christ, the Son of Mary, she said:

"**ADAM IS OUR FATHER AND GOD. He is the God of the earth.** * * *

"Adam is the great Archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ—the father of him **WHO SHALL ALSO COME AS MESSIAH TO REIGN**. He is the father of the spirits as well as the tabernacles of the sons and daughters of man—Adam!

"First and noblest of this great family (of spirit children) was Jesus Christ, who was the elder brother, in spirit, of the whole human race. These constituted a world family of pre-existing souls.

"Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the Father being Adam) were Seth, Enoch, Noah, and Abraham, Moses, David and Jesus Christ—indeed that glorious cohort of men and women whose lives have left immortal records in the world's history; among those the Mormon faith would rank Joseph Smith, Brigham Young and their compeers. * * * These are the sons and daughters of Adam—the Ancient of days—the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the Mother of a world. * * *

"Moreover, Jesus is one of the grand order of Saviors. Every world has its distinctive Savior, and every dispensation its Christ."

The, preceding pungent testimonies are proof enough of the true identity of Jesus of Nazareth. However, we feel that further enlightenment can be given the Saints by reprinting the classification of scriptural Terms, Titles and Offices as explained in the booklet, "Michael, Our Father and Our God", pp. 35-46. Herein the age long night of darkness has been pierced, making it possible for the pure light of Truth to unfold to the minds of the pure in heart, the principles of life which have been hidden so long. We solemnly submit the following explanations to our readers, and the Saints generally, with the promise made of old: "And when ye shall receive these things, I would exhort you, that ye would ask God, the eternal Father in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost."

Scriptural Terms Classified

In their study of Godhood, particularly as pertaining to earth many of the Saints have been led to adopt the wrong angle to begin with. This is no less true of some of our present-day Church leaders.

It is not to be denied that in the scripture account of the creation, God's true identity as the Sire of Jesus Christ, the son of Mary, together with their present status, is to a greater or less degree shrouded in mystery. The statements, to casual readers appear hopelessly contradictory. Man is understood by the spirit of man, but the things of God can only be understood by the Spirit of God. A beautiful example of this fact is shown in the instance of Peter's declaration: "Thou are the Christ, the Son of the living God", and the immortal answer of Jesus: "Blessed are thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The "mystery of godliness" here could only be understood through the Spirit of God. To man, exploring by the spirit of man, Jesus was an enigma, but the Apostle, led by the Spirit of God, found no mystery in the matter.

Brigham Young says:

"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.''—Discourses of Brigham Young, 58.

In expressions used in scriptural passages, taken literally as the English language is understood, an entirely erroneous idea may obtain and such error may easily be transmitted through the ages. Such has been true. During the ''dark ages'' men were taught that individual punishment had an eternal duration. ''Eternal punishment'', ''Endless punishment'', were envisaged and thundered from the pulpits of the world, often, no doubt, with the hope of frightening the ''sinner'' into a confession and repentance. To ''sizzle'' forever—during the eternities—in fire and brimstone was the fate of those whose mortal lives did not merit a Celestial glory. Such was the conception of the severity and brutality of God's punishments by the Christian world at large, and even by some of the early Saints of this dispensation. To them the terms ''Endless'' and ''Eternal'' were absolute in meaning, admitting of no modifying interpretation.

In a revelation of the Lord given through Joseph Smith, March, 1830 (D. & C. 19), the Lord clarified the situation. He said;

''Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand;

''Nevertheless it is not written that there shall be no end to this torment, but it is written ENDLESS TORMENT.

''Again, it is written ETERNAL DAMNATION; * * *

''Wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. * * *

''For, behold, the mystery of Godliness, how great is it? for, behold, I am ENDLESS, and the punishment which is given from my hand, is ENDLESS PUNISHMENT, for ENDLESS is my name: wherefore—

''ETERNAL PUNISHMENT is God's punishment.

''ENDLESS PUNISHMENT is God's punishment.''

We learn, then, from this revelation that while God's punishment is endless and eternal, men are forced to endure the same only until they have paid the penalty for their sins. Man completes the term of his sentence, while the form of punishment continues on for other transgressors of the law. With this explanation the erroneous traditions of centuries regarding the severity of God's dealings, were corrected.

And so we say that scriptural terms used regarding the subject in hand, without a proper understanding of their true meaning, are frequently misleading, contradictory and ''self-confusing''. A few concrete examples suffice here:

(a) As a man is now God once was; as God is man may become.—Joseph Smith.

I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years.—Moses 1:3.

The latter does not indicate that God was once like man, and that man can become like God.

(b) Thou art the Christ the Son of the living God.—Peter.

Understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior. —Isaiah 43:10, 11.

This implies that Jesus, designated as the Savior, and who is the ''Son of

the living God", is the only God and the only Savior, besides whom no God had been formed. And yet the Father who introduced the Son to Joseph Smith was also a God.

(c) He (the Son of God) is the very eternal Father of heaven and of earth, and all things which in them is; He is the beginning and the end, the first and the last.—Alma 11:39.

The Lamb of God is the son of the Eternal Father, and the Savior of the world.—I Nep. 13:40. If the Lamb of God is the son of the Eternal Father, he could not, at the same time, be the Eternal Father, except as he is appointed to fill the office of the "Eternal Father".

He is the Father and the Son.—Moses 15:2.

Zeezrom: Is there more than one God?

Amulek: No.

Zeezrom: How knowest thou these things?

Amulek: An angel hath made them known unto me.—Alma 11:28-31.

There is none other God but one.—Paul.

Wherefore it is written, they are Gods, even the sons of God.—D. & C., 76:58.

And then the Lord said: "Let us go down." And they went down at the beginning, and they, THAT IS THE GODS, organized and formed the heavens and the earth.—Book of Abraham, 67, et seq.

These passages would imply on the one hand that there is but one God, and on the other hand, that there are many Gods. Both implications may be correct, as while there are many Gods, there is only on head God, to whom all other Gods are subject.

(d) We are told that the Father has a body of flesh and bones and can be in ONLY one place at a time; and we are also told that He is omnipresent, a contradiction, as an organized substance can be in only one place at a time.

(e) No man hath seen God at any time.—I John 4:12.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.—Genesis 32:30.

Jesus prayed to his Father—a separate person—and yet he tells Philip: "He who hath seen me, hath seen the Father."

And thus we might go on indefinitely presenting apparent inconsistencies and contradictions in scriptural references to God the Father and His Son, Jesus Christ. But by the aid of the Spirit of God all confusion may be avoided.

Titles and Offices

The difference between the individual and the office held by the individual, when properly understood, provides a true key to the situation.

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

With the office of "God" and "Christ" is associated the office of "Holy Ghost". This trinity, properly

organized, presides over the earth. Each inhabited planet or group of planets has such a Presidency.

"Pharaoh", a ruling office in Egypt since shortly after the flood, still exists as an office. The meaning of Pharaoh is "Great House", and is in reality a king. We speak of Pharaoh, in the day of Joseph, as an individual, but the Pharaoh of Joseph's day who made Joseph Governor of Egypt, was removed by several generations from the Pharaoh of Moses' time. The first wrought righteousness, while the latter was destroyed through his wickedness. Viewed in any other light than that of a title, or office, the term "Pharaoh" furnishes an inconsistency similar to that which the scriptures disclose regarding "God". "Now there arose up a new king (new Pharaoh) over Egypt, which knew not Joseph." —Ex. 1:8. And so it is with the titles "Caesar", "Emperor", "King", "President", "Czar", etc. It was the "President" (of the United States) who sent an army against the Saints in Utah and it was also the "President" who befriended the Mormons, granting them amnesty, returning their escheated property, and another using his influence against the unseating of a Mormon Senator in U. S. Congress. It was the "President" of United States who did this, and yet the acts mentioned involved the acts of three separate individuals, each occupying the office of "President", but at different times.

So also exist different offices in the creation and government of worlds. God is known by various titles, such as "Michael", "Jehovah, "Elohim", "Father", "I Am", "Man of Holiness", "Ahman", etc. In the term "Elohim" we speak of the head God, "God Almighty", the "Council of Gods", either as pertaining to earth or to other planets. "Elohim" may also mean the "Father", "Grandfather". It is the first name in the celestial trinity. "Jehovah" signifies "Son", and is also referred to as "Jehovah God", "Jehovah Christ", "Father", etc. Jehovah occupies the second place in the trinity. "Michael" means "One like God", also "Prince", "Archangel", "Ancient of Days", "Adam", etc. "Adam" is first man, as "Eve" is first woman or the mother of all living. These are titles or offices, as are "Elias", "Elijah", and "Messiah". Each earth is populated by an Adam and an Eve, with the aid of their descendants. True these offices as pertaining to Godhood are frequently used interchangeably, much in the same light as we refer to the Church and Kingdom of God. Specifically there is a Church of God and there is also a Kingdom of God, each having a separate organized identity. Then there is "Lucifer", another title or office, also called "Devil", "Adversary", "Satan", etc.

These and numerous other offices and positions are eternal in their nature and necessary to the creation, population and government of planets. On this subject of titles and names, the late Dr. James E. Talmage, in his book, "Jesus the Christ", pp. 35-6, explains:

"Christ is a sacred title, and not an ordinary appellation or common name; it is of Greek derivation, and in meaning is identical with its Hebrew equivalent Messiah, or Messias, signifying the ANOINTED ONE. Other titles, each possessing a definite meaning, such as Emmanuel, Savior, Redeemer, Only Begotten Son, Lord, Son of God, Son of Man and many more, are of scriptural occurrence; the fact of main present importance to us is that these several titles are expressive of our Lord's divine origin and Godship. As seen, the essential names or titles of Jesus the Christ were made known before His birth, and were revealed to Prophets who preceded Him in the mortal state.

Jehovah is the Anglicized rendering of the Hebrew, Yahveh or Jahveh, signifying the Self-existent One, or The Eternal. This name is generally rendered in our English version of the

Old Testament as Lord, printed in capitals.

We think enough is given to show that our references to God, Christ, Savior, etc., are used more frequently in referring to the office or title than to the individual. Here are some examples:

"I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years." This can refer only to the office, for the individual occupying that position is not without "beginning of days or end of years." He was born-begotten, as all human beings have been. But he came to occupy an office that has always existed and always will exist. He, while an occupant of that office, is said to be "without beginning of days or end of years"; and His name is "Endless", because that office never ends, though He Himself may not always occupy it.

"Ye are my witnesses, saith the Lord, and my servants whom I have chosen: that ye may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and besides me there is no savior."—Is. 43:10, 11.

This is supposd to be the Savior talking to Israel in prophecy. He says: "I am the Lord thy God, the Holy One of Israel." If this scripture is given a literal interpretation it could not refer to Jesus who was to become the son of Mary, for the spokesman said, "Before me there was no God formed, neither shall there be after me." Reference is to the title or office. There is only one true and living (office of) God. "Thou shalt have no other Gods before me"; why? Because there is only one true God, others being made by man or are man-conceived idols. But while there is only one true office of God, there are many individuals permitted to occupy that office or to receive the titles pertaining thereto in the respective stations to which they have been or may be assigned. There is only one Colonel to a Regiment, but there may be different Regiments, each headed by a Colonel. This is equally true of the latter part of the passage: "Besides me there is no savior". There is only one Savior to this earth, speaking specifically, although broadly speaking, every man may be a savior to his father's house. The title is referred to. Jesus Christ will become the Savior to this world, when his work is completed, and there will be no other Savior (of the world) besides him. There are other Saviors of other worlds or planets, but only one for each planet. The title has always existed, and men are accorded the position as they receive their appointments and qualify.

When the Savior appeared to the Nephites after his resurrection he was introduced by the Father as His **"beloved Son, in whom I am well pleased."** Then Jesus calls himself the "God of Israel, the God of the whole earth", (3 Nep. 11:14), and the repentant Nephites called him the "Most High God". And yet Jesus told them to pray to the Father in His (Jesus') name. It is evident from this that while this Jesus was designated the God of the whole earth, and the Most High God", there were other Gods higher than he, His Father being one of them; and indicating further that such expressions are open to interpretation.

In Doctrine and Covenants, Sec. 95, Jesus Christ calls himself "Son Ahman; or, in other words, Alphus; or, Omegus; even Jesus Christ your Lord". And in verse 7 he calls himself the "Lord of Sabaoth", meaning the "creator of the first day, the beginning and the end".

By no rule of logic can these several terms be other than titles. Jesus Christ, son of Mary, was not the creator of the first day, the beginning and the end; that day was doubtless created long before this Jesus became an embodied spirit.

"Behold, I am Jesus Christ, the son of the living God, who created the heavens and the earth."—D. & C., 14:9.

"By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them."—Ib 20:17.

By these sayings we learn that God, the father of Jesus Christ, and not Jesus himself, is credited with being the creator. And yet, speaking of the "Only Begotten of the Father" generally supposed to be Jesus, son of Mary, the Lord says:

"That by him and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." —Ib. 76:24.

Again, the Lord told Moses:

"And worlds without end have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten."—Book of Moses 1:33.

It is inconceivable that Jesus Christ, the son of Mary, in his pre-mortal state, created "worlds without end." The text clearly teaches that one of the chief functions of the "Son" is to create worlds, under the direction of the "Father". It will be noted that the term "Only Begotten", is capitalized, clearly referring to an office and not a specific individual, only as the individual occupies such office.

The Prophet Mosiah, referring to Jesus who was to be born of Mary, said:

"And he shall be called Jesus Christ the son of God, the Father of heaven and earth, the creator of all things, from the beginning; and his mother shall be called Mary."—Mosiah 3:8.

Here the coming son of Mary is "to be called" Jesus Christ, etc., or in other words, he is to receive the title or office, whose function is to create. Jesus Christ, son of Mary, did not personally create the heavens and earth and numerus worlds, any more than Franklin D. Roosevelt, President of the United States, freed the negro slaves. The office did it. The glorified being functioning in the office at the time did the creating or organizing by virtue of the office held.

In Ether 3:15, Jesus Christ is credited with creating man: **"and never have I shown myself unto man whom I have created"**. And in Mosiah, 3:8, he was mentioned as **"Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things."** Here he is designated as the son of the creator.

"Is there no more than one God?" asked Zeezrom. There can be no more than on head God presiding over a planet. There must be a head in every presidency. It is quite clear that Jesus Christ will occupy that position when the time comes; he will be the "Very Eternal Father of heaven and earth", heaven being an integral part of this earth. True, there will be other Gods assisting Him. We are informed in Scripture there will be 144,000 who will attain to Godhood.

"And I looked, and lo, a lamb (Christ) stood on the mount Sinai, and with him a hundred and forty and four thousand, having His Father's name written in their foreheads.'—Rev. 14:1.

These men were the **"first fruits unto God and to the Lamb'**, and they were men without guile, **"for they are without fault before the throne of God."** There are "Lords many and Gods many"—these 144,000 are to be Gods operating throughout the earth and under the jurisdiction of Jesus Christ, the "Very eternal Father (God) of heaven and earth", who, in turn, operates under His Father, who obviously, is the "Very Eternal Father" of other heavens and earths, of which planetary system this earth is a part. And so on back through the eternities of Gods, each of whom was once "as man now is", but who, through faithfully living all the laws pertaining to his eternity finally at-

tained Godhood, filling an office that has "no beginning of days nor end of years"; and by reason of such office he is said to be "without beginning of days or end of years".

"I am the Father and the Son."

"I am both God and Savior and Redeemer."

In the sense in which these terms "Father", "Son", "Savior", and "Redeemer", are used they, as stated, represent titles or offices. Jesus Christ was one individual, not two. He could not be more than one, but he could hold two offices and have two or more titles. Joseph Smith was President of Priesthood, President of the Church and President of the High Council at Kirtland, at one and the same time—the two latter offices being subordinate to that of President of the Priesthood. Jesus Christ was ordained not only to the office of the "Only Begotten Son", but also to the office of the "Savior", the "Redeemer", the "Father", etc. By reason of his faithfulness he will be capable of filling all offices pertaining to the Godhead of this earth, but in his presidency he will also be presided over by other "Gods", "Fathers", "Only Begotten Sons", "Saviors', "Redeemers", etc.

In conclusion, let us say that, although our critics claim we are trying to dethrone God, and rob Jesus Christ of his glory and rights, the direct opposite pertains. We are trying to enthrone Father Adam to his rightful place as God of this earth, and the Father of our spirits, as well as the literal Father of Jesus Christ, both spirit and body. Also, we are trying to give Jesus Christ, the Son of Mary, all the glory, power and Godhood that is rightfully his.

Mormonism teaches that "as man is God once was, and as God is man may become." Under this economy, a man cannot become a God, and create earths and people them, without first being a man upon an earth; after first having worked out his earthly salvation; after first having died and received his immortal body through the power of the resurrection. Thus to say that Jesus Christ, the Son of Mary, possessed the power of endless lives without first having been born into mortality, after the natural order of creation, is to completely do away with the glorious principle involving the Fatherhood of God and the brotherhood of man. With these principles destroyed, the Saints can no longer hope to be crowned with the power of "endless lives", and the truisms revealed through Joseph Smith that as man is God once was, and as God is, man may become", is false. Thus the purposes of creation would be voided, and the false principles so manifest in Christendom in the days of the Prophet Joseph would take ascension over the Truth, and the reasons for establishing the Church and Kingdom of God in this the last dispension would be forever lost in the mist of eternal darkness.

HERE IS A RECORD

From the breaking up of the Roman Empire in 476 A. D. the "toes" portion of that empire resolved themselves into various peoples whom history designates in the eighth century A. D. as Ostrogoths, Lombards, Franks, Allemanni, Vandals, Heruli, Burgundians, Visigoths, Suevi and Anglo-Saxons.

In a recently pubished book, "Why I Am and Why I Am Not a Catholic", Catholic Archbishop Goodier (P. 122) says: "The Roman church rose out of the ashes of the Roman empire."

In 467 A. D. Simplicius was recognized as Bishop of Rome, and thence comes the line of Roman Catholic bishops.

In 533 A. D. the decree of Justinian constituted the Roman bishop John II "head of all the churches".

In 607 A. D. Boniface III, by decree of Phocas, became the first Pope.

In 752 A. D., Pepin, son of Charles Martel and father of the famous Charlemagne, uprooted the Lombards

from Italy and presented their dominion as "a free gift to the Pope". This was the origin of temporal sovereignty of the Pope.

From the "donation of Pepin" of the Lombards' division arose the claim that the Roman Catholic church was the "stone" kingdom mentioned in Daniel, second chapter. Following this came the further claim that the church had taken the place of Israel in the latter's mission of "blessing all the families of the earth."

In the closing third of the eighth century A. D., Charlemagne had conquered seven or eight of the ten "toes" of Rome (England and some other smaller parts of the old Roman empire not having been conquered); his plan was to unite into one the fragments of the old Roman empire. His sceptre was acknowledged from the German ocean to the Adriatic, and from the English channel to the Lower Danube. The Roman Catholic church, in its exercise of temporal power as the claimed "stone" kingdom, assumed sovereignty on Christmas Day 800 A. D., when Pope Leo placed the crown of the Caesars on the head of Charlemagne while the latter was bending in prayer before the high altar of St. Peter's in Rome. With the death of Charlemagne, his work perished. The "toes" did not "cleave one to another". (Dan. 2:43). Nor was the claim of the "stone" kingdom then made good.

In turn, after the mighty Charlemagne, came the fanatical Saracens; the swift Charles XII of Sweden; the ambitious Charles V of Spain; the proud Louis XIV; the imperious Napoleon; vainly grasping at the mantle of Caesar. Then Wilhelm II; the failure in national unity after "the war to end war"; and Briand's United States of Europe. The iron empire's "toes" do "not cleave one to another".

With this showing of history, is there something to the thought, given expression to by the author Haynes, who says, "I have interviewed confidentially more than two hundred serious-minded, thinking men, all of them in the class of national leaders among enlightened civilized people, and find this carefully considered verdict, almost unanimously voiced: **Under our present process of human manipulation, civilization is doomed, and that within this generation!**"

Another point is interesting—family relationships among the rulers of Europe for a considerable time previous to the war of 1914, these national family rulers being relatives of the reigning dynasty of Great Britain. In the closing years of Queen Victoria's reign, fourteen ruling heads in Europe were her relatives.

For a detail in application, commence with the late Christian IX of Denmark, himself a relative of the British dynasty. He had six children, three sons and three daughters. His eldest son became Frederick VII of Denmark, his eldest daughter married Edward, Prince of Wales, and was Queen Mother Alexandra of Great Britain. His second son, William, was elected king of Greece, designated George V, and assassinated. The second daughter married Czar Alexander of Russia, and became the Empress Dowager Dagmar of Russia. The eldest son of Frederick VIII became Christian X of Denmark, and his second son, Charles, was elected king of Norway, where he reigned as Haakon VII. The son of the Empress Dowager was the Czar Nicholas of Russia; a son of George V of Greece was Constantine X of Greece. A son of Queen Mother Alexandra of Britain is King George V of Britain.

Before being involved too far, let us recapitulate:

The Empress Dowager Dagmar of Russia and Queen Mother Alexandra of Britain were sisters.

Christian X of Denmark was brother of Haakon VII of Norway.

George V of Great Britain, Constantine X of Greece, Nicholas II of Russia, Christian X of Denmark, and Haakon VII of Norway, were all five grandsons of Christian IX of Denmark.

The eldest son of Queen Victoria became Edward VII of England, father of George V. The eldest Daughter of Queen Victoria married Emperor Frederick of Germany, and her son was Emperor Wilhelm of Germany.

King George V of Britain and Emperor Wilhelm of Germany were grandchildren of Queen Victoria.

Princess Sophia, a sister of Emperor Wilhelm of Germany, married Constantine X of Greece; thus the queen of Greece and the emperor of Germany were cousins to the king of Great Britain, while Constantine X also was a cousin of the British king.

Czar Nicholas II married Princess Queen Victoria; and Haakon VII of Alix of Germany, granddaughter of Norway married Maude of England. The Czarina of Russia and the queens of Greece and of Norway all were granddaughters of Queen Victoria.

The queen mother of Spain was an archduchess of Austria. Her son Alfonso XIII married Princess Ena, granddaughter of Queen Victoria.

Then there are Queen Marie of Roumania and other more distant relatives, showing a blood relationship between all the rulers of Europe except two, and these from related families in the more distant past.

If the genealogy were continued to the thirteenth century it would show a blood relationship between all the crowned heads of Europe.

The eminent Jewish commentator and historian, Moses Maimonidas, who lived in the thirteenth century A. D., cites the fact that the reigning families of Europe at that time "were in great part descendants of the house of David, king of Israel", and gives a list of such princely houses. (See the Pedigree of the Duchess of Mantua and Montferrat, in the library of the Genealogical Society of Utah.)

THE STORM

By Lord Dunsany

They saw a little ship that was far at sea and that went by the name of the **Petite Esperance** (or Little Hope). And because of its uncouth rig and its lonely air and the look that it had of coming from strangers' lands they said: "It is neither a ship to greet nor desire, nor yet to succor when in the hands of the sea."

And the sea rose up as is the wont of the sea and the little ship from afar was in his hands, and frailer than ever seemed its feeble masts with their sails of fantastic cut and their alien flags. And the sea made a great and very triumphing voice, as the sea doth. And then there arose a wave that was very strong, even the ninth-born son of the hurricane and the tide, and hid the little ship and hid the whole of the far parts of the sea. Thereat said those who stood on the good dry land:

" 'Twas but a little worthless, alien ship and it is sunk at sea, and it is good and right that the storm have spoil." And they turned and watched the course of the merchantmen, laden with silver and appeasing spice; year after year they cheered them into port and praised their goods and their familiar sails. And many years went by.

And at last with decks and bulwarks covered with cloth of gold; with age-old parrots that had known the troubadours, singing illustrious songs and preening their feathers of gold; with a hold full of emeralds and rubies; all silken with Indian loot; furling as it came in its way-worn alien sails, a galleon glided into port, shutting the sunlight from the merchantmen: and lo; it loomed the equal of the cliffs.

"Who are you", they asked, "far-traveled, wonderful ship?"

And they said: "The **Petite Esperance.**"

"O", said the people on shore. "We thought you were sunk at sea."

"Sunk at sea?" sang the sailors. "We could not be sunk at sea—we had the gods on board."

THE PRESIDENT'S TRAIN

The train in which the President of the United States rides is the finest that can be assembled, usually of the type used by the railroad officials in traveling. It has a kitchen in the forward end, then a vestibule used for a dining room, several sleeping rooms and lavatories, and an observation car in the rear.

It is the duty of Secret Service men to see that the road over which the President is to travel is adequately protected. The train is staffed throughout with veteran employes of the railroad; switches are spiked down. An engine runs ahead of the President's car. All other passengers and freight trains in the vicinity of the President's train, are side-tracked. If the train stops and the President appears on the rear platform to address those who have gathered to greet him, additional precautions must be taken.

If he leaves the train to visit a city every detail of the march trip is thoroughly checked before hand. If the President's train is to stand in the train yard while the chief executive sleeps, the yard must be cleared of all other trains.

And then should the President decide to deliver an address in a large auditorium, Secret Service agents would inspect the building from top to bottom beforehand. During the address they would be posted at strategic points.

Besides its major function of acting as the President's body guard, the Secret Service also is on the lookout for counterfeiting. During the last year over 3000 pearsons were arrested by agents of the service, or under their direction, on charges involving counterfeiting of the coins of the United States.

The Secret Service is constantly on the job. Its motto is "Protection always". This is foremost in the minds of these important public servants at all times.

There are 132,000 policemen in the United States to safeguard life and property.—Uncle Sam's Diary, September 30, 1935.

PATIENCE

Patience is a gift divine—
And many never find it.
It takes a nobler soul than mine
To really own and claim it.

As God our characters mould
And takes the dross from us—
We slowly learn what patience is,
And wish to own more of it.

Trials and testings are for all Saints,
And be they young or old—
God's love is shown in them all
By the patience they acquire.

Oh! Saints of God, arise and shine,
Be ever humble and pure.
Obtain that patience, all must have
To win a Celestial Crown.
—By Emma F. S. N. Woodruff, Feb. 18, 1948.

OUR THEME

With thanks we will take
From out the bounties
Of God's eternal goodness
What is meted unto us each day,
And with gratitude
Mould life's yielding clay
From attributes acquired
Through His Spirit.

With trembling, prayerful hands
We'll carve each curve
That features perfect grace
And forms the Christ-like mein,
Until the day Celestial dawns
When in God's perfect form we're seen—
To rise midst flames of love
And endless sacrifice.

For if God can give His Son
That we might live,
How gladly we should give
Our hearts and hands to Him.

TRUTH

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

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IN RETROSPECT

An Editorial

For some time now the Saints have requested us to print the following sermon delivered by President Heber J. Grant, during the April, 1921, conference, and to offer some explanatory comments on the same. As will be noted, President Grant here sets forth his real standing in regard to the Priesthood and the principle of Celestial and Plural marriage. Not only did he tell the people where he stood, but he also informed them as to what position the Church was taking and would take in the future in regard to the fulness of the gospel.

We are not looking backward with the thought of bringing any reflection upon the life and labors of President Grant. These we can neither add to nor detract from. However, in as much as he was so outstanding in his policy with relation to certain principles, and in as much as the present leaders are carrying out these same policies, we feel it important to inform the Saints as to the true position of the Church in regard to these matters. When President George Albert Smith was elected to be president of the Church, he as well as some of the other leaders were asked if they would not set aside the Grant policy and try to refrain from persecuting those of the Saints who were trying to keep the commandments of the Lord. At that time we were reliably informed, the answer was: "We intend to continue to carry out President Grant's wishes in regard to these matters." Thus we feel justified in bringing these things to the attention of the Saints. With this in mind we continue with the above mentioned sermon in full, together with our comments.—Editor.

PRESIDENT HEBER J. GRANT:

A revelation was given to the Church ninety years ago last February from which I have read during this conference, and I will read from it again. This revelation is to the Church of Jesus Christ of Latter-day Saints, or the elders in it.

"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."

"Oh, hearken, ye elders of my church, and give an ear to the words which I shall speak unto you.

"For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hands."

I want to emphasize once more, "A law unto my church."

"And this ye shall know assuredly that there is none other appointed unto you", (Who? "my church") "to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead;

"And this shall be a law unto you", (and who is this law unto? "Unto my church"), "that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—D. & C. 43:1-7.

And I said that anybody who taught contrary to that was a plain, simple, every-day liar. That is what I said; that is what I mean. The idea that any man claiming to believe the teachings of this revelation saying that he has today the right to perform plural marriages, is utterly absurd. **We have cut such men off from the Church.**

Perhaps I owe an apology—in fact I will make one—for speaking with anger in this building last Sunday night. As I came to the meeting Sunday night, I was told that a person had said that neither Heber J. Grant nor any other man had any right to say that an individual could not perform a plural marriage; that God had revealed plural marriages, and therefore that I had no right to say that they could not be performed, and that one party had remarked that it would take an angel from heaven to convince him, even if I did say it. In my remarks on Sunday evening I had no thought of referring to anybody outside of this Church, or that I ever had any right to undertake to say that I had anything to do with directing any other people than the Latter-day Saints. But I branded as plain, simple liars those who undertake to say that anybody, aside from the President of the Church, had any right to give revelations to this people. I had just heard that one more pretended plural marriage had been performed, and after all the teachings from this stand, and all the declarations, and after excommunicating, as we have done, within the last year, one man for marrying —or pretending to marry—a plural wife, I confess I was angry and "rebuked with sharpness".

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 the right to perform them. Therefore, any person pretending to have that right is attempting to exercise an authority that he does not have, and therefore he does not perform a marriage and there is no marriage covenant when such ceremonies are performed.

We have excommunicated several patriarchs because they arrogated unto

themselves, the right, or pretended right, to perform these ceremonies, and after having excommunicated several patriarchs, another one, so I am informed, has commited the same offense. I announce to all Israel that no living man has the right to perform plural marriages. I announce that no patriarch has the right to perform any marriages at all in the Church. We have delegated, at the present time, to the presidents of stakes and to the bishops of wards, the right to perform lawful marriages, and there has been delegated to some elders who held positions as county clerks, the right to exercise the authority of the Priesthood to perform legal marriages for time. And it was in view of the lie that was going out, and a desire to protect virtuous, noble, good girls who were being deceived and entrapped into doing what, under the law of God today, and under the law of the land, is adultery, that I was branding the liar.

I want my friends to know that the doctrines of the Church of Jesus Christ of Latter-day Saints declare that God inspires men. We heard Elder Whitney read to us the twenty-ninth chapter of Alma. When I was the junior member of the council of the twelve apostles, I knew that chapter off by heart, and I used to repeat it, time and time again, in my public addresses.

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!"

This same chapter further states that men are inspired, and are given all that is wisdom in God that they should have, and Alma says that he ought to be content with the things that were allotted unto him. And the thing allotted unto him was to declare repentance to the people, and he had had great joy in that many men, because of the word he had declared, had come unto God. Perhaps there is no other passage, no single chapter, in all the Book of Mormon, that I have preached from as often as I have from that twenty-ninth chapter of Alma. We believe absolutely, as has been said here, that God inspired Columbus. I commend to all Latter-day Saints when the conference pamphlet is published, to read what Elder Orson F. Whitney said about the inspiration of God being given to men in all parts of the world. We endorse his remarks.

One of the fundamental articles of faith promulgated by the Prophet Joseph Smith was:

"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."

But we claim absolutely no right, no prerogative whatever, to interfere with any other people. We desire the good will of all mankind, and we desire the advancement of all mankind, and we pray God to bless every man that is striving for the betterment of humanity in any of the walks of life; and we say to every man who believes that Jesus is the Christ and who proclaims it: O God bless that man. But we cannot pray for those who pretend to preach the gospel of the Lord Jesus Christ and deny the atoning blood of Jesus Christ, and who proclaim that he was only a man. Jesus is the Redeemer of the world, the Savior of mankind, who came to the earth with a divinely appointed mission to die for the redemption of mankind. Jesus Christ is literally the Son of God, the Only Begotten in the flesh. He is our Redeemer, and we worship him, and we praise God for every individual upon the face of the earth who worships our Lord and Master as the Redeemer of the world.

I rejoice in the blessings of the Lord that have come to us during this conference. God bless the Latter-day Saints. God bless every honest-hearted soul all over the world, all who are striving to do good, striving to benefit mankind. I thank the Lord for the rich outpouring of his holy Spirit during our conference. May we all go home and take the Conference spirit of love and of fellowship and good will to all the congregations of the Saints, and thus inspire them to serve God and to keep his commandments is my prayer, and I ask it in the name of Jesus Christ. Amen.

I want to read just one more thing:

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

The law provides that any person performing a marriage shall record the marriage, and I haven't heard of this last marriage I referred to being recorded; and there should be a license issued also; I haven't heard of any license.

—Conference Reports—April 6, 1921, pp. 201-204.

In commenting on the above sermon we will divide it into the following parts:

1. A consideration of section 43 of the Doctrine and Covenants; and also we quote: "But I branded as plain, simple liars those who undertake to say that anybody, aside from the President of the Church, had any right to give revelations to this people."

2. There are no plural marriages in the Church of Christ today, because no human being has the right to perform them.

The Church has excommunicated several Patriarchs for performing such marriages and will continue to excommunicate them until the practice ceased.

3. The 29th Chapter of Alma explained, together with the 11th article of faith.

4. The 12th article of faith and marriage licenses.

Space will not permit us to treat these points at great length. If further information and documentary evidence is desired, the reader can obtain such through this office. As to point number one.

Quoting from the revelation, we read: "**Oh, hearken, ye Elders of my Church, and give an ear to the words which I shall speak unto you.**

"**For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you, to receive commandments and revelations from my hands.**

"**And this ye shall know assuredly that there is none other appointed unto you, to receive commandments and revelations until he be taken, if he abide in me.**

"**But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead.**

"**And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;**

"**And this I give unto you that you may not be deceived, that you may know they are not of me.**

"**For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and**

shall receive through him whom I have appointed."

We accept this revelation as true, and know that it is binding upon the Church. We differ only in the proposition that it is possible for a man to be elected president of the Church, and still not be a prophet called of God. Or, we might ask the question: What proof can be offered that President Grant stood in the same office and calling as Joseph Smith? Surely all Saints should understand that there is but one Prophet living at a time upon the earth who holds the right to Presidency. **Our only concern is as to the correct identity of that person.**

According to the above revelation there are two specific qualifications necessary in the performance of this calling as the mouthpiece of God. They are: (a) He must be appointed of God, and "he that is ordained of me shall come in at the gate and be ordained as I have told you before (b) "To teach those revelations which you have received."

Thus it will be easy to determine whether President Grant qualified as to these points. In 1882 President John Taylor received a revelation calling Heber J. Grant to the Apostleship of the Twelve. This was fully explained by President Taylor in a letter to Albert Carrington, October 18, 1882. He stated: **"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 first two to the APOSTLESHIP OF THE TWELVE, and the last named to the presiding quorum of Seventies."—Mill. Star, 44:732.**

The question arises, is there a difference in the Apostleship? Evidently the early leaders made an important distinction in the same, for President Young stated: **"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."—J. of D., 9:87.**

It is evident in his letter to Albert Carrington that President Taylor had in mind this distinction in the Apostolic calling. Heber J. Grant and George Teasdale, the two Apostles to be, according to President Taylor, were ordained to the order of the Twelve consistent with the revelation of 1882, and not as APOSTLES OF JESUS CHRIST. (For further light on this Priesthood subject see "The Priesthood Issue".)

President Grant well understood his limited Apostleship, for in the conference sermon we have referred to he specifically stated: **"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. * * * I announce to all Israel that no living man has the right to perform plural marriages."**

As the senior member of the Twelve he naturally, under the assumed Church government, became the President of the Church. But did this invest him with added PRIESTHOOD KEYS? **He knew it didn't, for the same Apostleship of the Twelve which he himself held ordained him to the office of President, Anthon H. Lund being mouth.** And although the quorum and the Saints (under the law of common consent) invested in him the power and the authority to act in the office of the President of the Church, **he**

received no additional Priesthood keys with his ordination. For the same Apostlship he himself held in connection with his brethren ordained him to the higher position.

Thus in his case we have authority being derived from beneath rather than from above. He made his position quite clear to the Saints, when he told them that he did not possess all the keys spoken of by President Young, for he told them that he COULD NOT PERFORM AN ETERNAL SEALING.

Although the Apostles tried to arrogate this authority unto him in their Official Statement of June 17, 1933, he consistently denied the same, for until his death he claimed that no living man had the authority to perform a plural marriage. The Official Statement reads in part:

"* * * The keys of the sealing ordinances rest today solely in President Heber J. Grant, having so passed to him by the ordination prescribed by the Lord, at the hands of those having the authority to pass them, and whose authority has never been taken away by the Lord, nor suspended, nor interfered with by the Church. President Grant is the only man on the earth at this time who possesses these keys."

Even in the face of this grand bestowal of authority by the Quorum of the Twelve, yet President Grant testified that he did not have the keys to perform an eternal sealing. If we say that President Grant received these higher keys from the Apostles who set him apart to be the President of the Church, then we must conclude that they held the same authority as he did, for they could not bestow what they did not possess; nor, under the economy of heaven, could a lesser office ordain to a higher. Thus under the corrupted and out of order methods applied at that time, President Grant was put on the spot. If he had accepted the blanket authority of additional keys granted him by the Twelve in their Official Statement, he would have had to share those keys with the APOSTLESHIP OF THE TWELVE, for they supposedly gave them to him, and thus the One Man theory spoken of in the revelation could not have pertained in his case. Thus knowing that he held no more authority than the rest of the Twelve, he loudly proclaimed that he could not perform an eternal sealing. So in order to make the people believe that he was the one man spoken of, he had to set aside the SUPPOSED keys given him by the Twelve, and in doing this he proved that he, not holding all the Priesthood keys, could not be that one man spoken of in the revelation. (Sec. 43). Thus, according to the revelation, He was not appointed to be an **Apostle of Jesus Christ,** and according to Church records he was not ordained to the Presidency by one who held that particular and specified APOSTLESHIP.

Qualification B. "To teach those revelations which you have received." Did President Grant do this? On the contrary, he consented to have many of the revelations removed from the Doctrine and Covenants. However, this was not a successful move, and at that time was dropped. In regard to the revelation now numbered as section 132, he, without consent of God, supplemented it with the following:

"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."

It is said by our leaders that a revelation has been received permitting this change. **We plead, in behalf of all true Saints, that this new revelation be made public!** That President Woodruff did not change the meaning of

the revelation with his manifesto is amply verified by the contents of the same.

President Grant made his policy clear in a special Priesthood meeting held in the large tabernacle in 1921. To this meeting only the officers of the Church were invited. Said he in substance in regard to the changes he intended making: In the past there has been much conflict with the people of the world, the nation and sects. He said he intended to carry out a proselyting program different from that of his predecessors. **He intended preaching the gospel without disturbing or creating any feeling of animosity. His administration was to be one of reconciliation and not agitation.**

He next reverted to the subject of Plural marriage and in definite words said, he intended to pursue a course supporting the majority attitude of the members of the Church in opposing any living of this principle. * * * He said he was asking every man who was holding a high position in the Church and throughout the stakes of Zion who still were taking a stand to support the living of this principle, to step out of their offices, so that others, who would and did support his policy could fill those positions. And in conclusion he said, that where any such were found in the future who would not voluntarily resign such offices, they would be asked to do so. **At this juncture of his remarks nearly every man present clapped their hands and some stomped their feet in hearty affirmation and support of what he had declared.**

For further light on President Grant's policy of seeking favor of the world, see his speech, "Strength of the Mormon Church", delivered before the Knife and Fork Club, Kansas City, as recorded in April, 1921, Conference Report, pp. 205-223.

Many other changes could be noted here if space permitted. Suffice it to say that not only was an attempt made to change the revelations, but President Grant confessed many times that he was not able to get a direct revelation from God.

In view of these things we agree with him when he said: **"And I said that anybody who taught contrary to that (section 43) was a plain, simple, every day liar."**

Point No. 2: "There are no plural marriages in the Church of Christ today, because no human being has the right to perform them. The Church has excommunicated several Patriarchs for performing such marriages, and would continue to excommunicate them until the practice ceased."

This broad and bold declaration by the President of the Church, must have brought sadness to the hearts of the Saints. In declaring that neither he nor any of the general authorities had the right to perform a plural marriage, he confessed that there could be no more eternal sealings solemnized. Note his exact language. **"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 in the Church of Christ today, (why? not because God had revoked them; not because the Saints were not willing to embrace them; not because President Woodruff had revoked the law with the Manifesto) (brackets ours), but BECAUSE NO HUMAN BEING HAS THE RIGHT TO PERFORM THEM."**

With this astonishing and blanket confession came the need to change the meaning of the law of Celestial Marriage. Thus section 132 was quickly supplemented with the following interpretation:

"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."

Let us contrast this interpretation of Celestial marriage with the Word and Will of God as given through the six Presidents and other leading men of Israel who preceded President Grant.

Joseph Smith:

> 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 imposter; 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. O, 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.** It is an eternal principle. It is an eternal principle and was given by way of commandment and not by way of instruction.—Contributor, Vol. 5:259.

President Brigham Young:

> Joseph received a revelation on Celestial Marriage. This doctrine was explained and many received it. **THE PEOPLE OF GOD THEREFORE, HAVE BEEN COMMANDED TO TAKE MORE WIVES** (in order to live the law of Celestial marriage).

President John Taylor:

> 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 (Celestial plural marriage), we **CANNOT GO WITH HIM. A** man obeying a lower law is not qualified to preside over those who keep a higher law.—Life of Wilford Woodruff, p. 542.
>
> If it had been obeying the law, for us to have taken our wives that we then had (in Nauvoo) and been sealed to them, for time and eternity, we would gladly have done that; but when we were told to take other wives **IN ORDER TO OBEY THE LAW**, it was a hard task, but the Prophet Joseph Smith said the Lord required it of us.—New and Everlasting Covenant of Marriage, p. 18.

President Wilford Woodruff:

> Father Abraham obeyed the law of the Patriarchal order of marriage. His **WIVES** were sealed to him for time and all eternity, and so were the **WIVES** of **ALL** the Patriarchs and Prophets that obeyed that law. —J. of D., 24:244.

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.**—Mill. Star, 48:110-111.

President Joseph F. Smith:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation 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 WISH HERE TO**

ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE. * * * 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** * * * 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 BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT.** * * *

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 that it does mean that. * * *—J. of D., 20:28.

President Heber C. Kimball:

Do you suppose that Joseph and Hyrum and all those good men would associate with those ancient worthies if they had not been engaged in the same practice? They had to do the works of Abraham, Isaac and Jacob, in order to be admitted where they are—**THEY HAD TO BE POLYGAMISTS** in order to be received into their society.—J. of D., 4:224.

Charles W. Penrose:

Speaking to the Saints in Centerville, he showed that the revelation that had been the subject of attention, (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.

Bishop Samuel Woolley:

It was there (at my house in Nauvoo), one afternoon when the Prophet and Patriarch Hyrum Smith called in, and the latter read a revelation on eternal marriage and plurality of wives, told me * * * that that revelation was of God and that no man could or would receive a fulness of the Celestial Glory and eternal life **EXCEPT HE OBEYED THAT LAW AND HAD MORE THAN ONE LIVING WIFE AT THE SAME TIME.**—Historical Record, 6:231.

Apostle George Teasdale:

I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a **NECESSITY**, and that the Church of Christ in its **FULNESS**, never existed without it. Where you have the eternity of marriage you are **BOUND TO HAVE PLURAL MARRIAGE**; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances.—Ib. 25:21.

The First Presidency of the Church rendered the proper meaning to section 132 in their Petition for amnesty. Said they:

We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg re-

spectfully to represent to your Excellency, the following facts:

We formerly taught to our people that **POLYGAMY, OR CELESTIAL MARRIAGE**, as commanded by God through Joseph Smith, was right; that it was a **NECESSITY** to man's highest exaltation in the life to come. That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was **STEADILY** taught and impressed upon the Latter-day Saints up to a short time before September, 1890, (the date of the signing of the Woodruff Manifesto). * * *—Contributor, 13:196.

During March, 1870, a protest from the leading men of Israel was submitted to the Government. We quote:

Second, **WHEREAS**, according to the **POSITIVE KNOWLEDGE** of a large number of persons now assembled, the doctrine of celestial marriage, or **PLURALITY OF WIVES** (synonymous terms), was revealed to the Prophet Joseph Smith, and by him established in the Church of Jesus Christ of Latter-day Saints as a **REVEALED LAW OF GOD**; therefore be it

Resolved, that we, the members of said Church, in general mass meeting assembled, do now most earnestly and solemnly declare before **ALMIGHTY GOD** that we hold that said order of marriage (plural marriage) is **A CARDINAL PRINCIPLE OF OUR RELIGIOUS FAITH**, affecting us not only for time, but for all eternity, and as sacred and binding as **ANY OTHER PRINCIPLE** of the holy gospel of the Son of God.

Third, **RESOLVED**, that celestial marriage, **OR PLURALITY OF WIVES**, is that principle of our holy religion which confers on man the power of **ENDLESS LIVES**, or eternal increase, and is therefore beyond the perview of legislative enactment; the woman being married to the man for all eternity, by authority of the Holy Priesthood, delegated from God to Him.

We now give an excerpt from the "Remonstrance", following the resolutions:

Gentlemen of the Senate and House of Representatives: We * * * are believers in the principle of **PLURAL MARRIAGE** or **POLYGAMY**, not simply as an elevating social relationship and a preventative of many terrible evils which afflict our race; but as a principle revealed by God, underlying our very **HOPE OF ETERNAL SALVATION** and happiness in heaven. * * *—Deseret News, March 31, 1870. Ballard-Jenson Correspondence, 54-56.

With this evidence on record we can safely say that in President Grant's confession was revealed this truth: **That he nor his associates as far as he knew had the authority to perform a Celestial Marriage.** In the economy of God it does not require a different or added authority to perform a plural marriage than a Celestial marriage. There is but one marriage ceremony revealed, and that pertains to celestial marriage. It naturally follows that only one woman at a time can be sealed to a man. However, if a man does not have the authority to seal the second wife to a man, he does not have the authority to seal the first wife to a man. Some may protest this statement by saying that right and authority are two different things. Even if this were true, President Grant covered all avenues of escape, for he said: **"that no man upon the face of the earth has any RIGHT or any AUTHORITY to perform a plural marriage."**

If this covered the general authorities at that time, and President George Albert Smith was one of them, what authority does he hold in relation to these eternal sealings today? His right to act as President of the Church was conferred on him by the Quorum of the Twelve with President George F. Richards being mouth. Could they confer that which they did not possess? If not our leaders fall under the indictment of President Grant when he said:

"Therefore, any person pretending to have that right is attempting to exercise an authority that he does not have, AND THEREFORE HE DOES NOT PERFORM A MARRIAGE AND THERE IS NO MARRIAGE COVENANT WHEN SUCH CEREMONIES ARE PERFORMED."

With this startling truth coming to light, the brethren have been twisting and turning since that time in an effort to reconcile the Saints and convert them that the present Temple marriage is Celestial marriage.

In keeping with his policy and the revelation he read from, President Grant found it necessary to excommunicate all the Patriarchs who had been given the proper authority to perform eternal sealings by former Church Presidents, in order to prove to the Saints that the President of the Church held the highest keys of all. No doubt it was humiliating to think that other men lower in office in the Church than he himself held had the authority to administer eternal sealings when he himself couldn't. Thus he took the stand: **that if I can't perform an eternal sealing, no one else in this Church can; and those who say they can I have cut off, and I will continue to cut others off until I make certain that I do hold the highest honors in the Church.** Forsooth! What an ungodly and foolish attitude to reveal! The mortal man completely controlling the spiritual man! How foolish was it of him to suppose that he, who by his own confession, did not hold the Keys of Elijah, could rob the Patriarchs of their keys and blessings. The Revelation under which he was called forbids such proceedure. **Thus this policy has persisted to the present hour.** In all solemnity we plead with the Saints to examine their blessings, and see if they have been administered after the order of endless lives. If not, you have no claim upon the powers of eternal increase!

Or as Apostle Franklin D. Richards said: **"The Priesthood in the last days has to be manifested in sufficient power to bear off the Kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, THEY WILL PERADVENTURE RECEIVE A LAW OF ORDINANCES ADMINISTERED TO THEM, NOT ACCORDING TO THE POWER OF ENDLESS LIFE. Men will be saved in the last days, as in former days, according to their faith and willingness, to receive the Word of God, and walk in it."**—Mill. Star, 10:36.

Point number 3.

We heartily agree with President Grant in his love for the words of Alma. And we say that we ARE contented with the things allotted to us, and we recommend that the leaders be content with the things allotted unto them, or as President Grant and Alma declared: "he ought to be content with the things that were allotted unto him. **And the things allotted unto him was to declare repentance to the people."**

As to the 11th article of faith, we, without any reservation, accept it, and are prepared to allow all men the sacred privilege God has given them. But was President Grant? Are the present leaders? Quoting again from the

the sermon: "**We pray God to bless every man that is striving for the betterment of humanity in any of the walks of life and we say of every man who believes that Jesus is the Christ and who proclaims it: O GOD, BLESS THAT MAN.**"

In view of this benevolent blessing how could the same man exclaim: "**I shall rejoice when the government officials put a few of these polygamists in the county jail or the State Penitentiary.**" Suiting his words to action, he, with the present leaders, saw to it that he had cause to rejoice. His rejoicing was short lived, nevertheless he accomplished his objectives. Thus the 11th article of faith is still placed in blazen lights before the world; while on the other hand the Saints continue to suffer persecution far beyond the legitimate bounds of ecclesiastical authority, **because they dare to hold that God has not revoked the laws of Celestial Marriage. O, CONSISTENCY, THOU ART A JEWEL!**

As to the final point in our discussion. We feel that it was a sad commentary on President Grant's intelligence for him to arise and make such a foolish statement. Nevertheless he did, and after reading the 12th article of faith, said: "**The law provides that any person performing a marriage shall record the marriage, and I haven't heard of this last marriage I referred to being recorded; and there should be a license issued also; I haven't heard of any license.**"

What an extraordinary report for a man of God to make! Surely the confirmation of a sealing in heaven does not depend upon a civil license; or the marriage being recorded in the records of the court house! **What a far-reaching cloak of illegitimacy was thrown around the sealings of most of the leading men of Israel,** in making that statement. What of his own marriages? Would we be acting in propriety to ask the leading men of Israel today, if their fathers had a civil marriage license for all the wives sealed to them? Although he is dead, wouldn't it be fair to ask the remaining wives and children of Heber J. Grant if the two wives sealed to him in Salt Lake City on May 26, 1884, and May 27, 1884, together with the one sealed to him in California in 1914, had any marriage licenses, or were their marriages recorded ACCORDING TO THE LAW OF THE LAND?

No doubt President Young had these **unholy subterfuges** in mind when he said: "**How easy it would be for your leaders to lead you to destruction unless you actually know the mind and will of the spirit yourselves. That is your privilege.**"—**J. of D., 4:368.**

ONENESS NECESSARY

In regard to being one I will say that if ever there was a day when it was necessary for us to be one, now is the time, now is the day and hour that we are called upon to be one, as Jesus and His Father are one; it is for us to be one together, as Brother Brigham and Brother Kimball are one, that we may be one indeed.—Lorenzo Snow.

REPUTATION

A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character, any more than the sleeve is the arm it envelopes. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by any wretch unmanly enough to want to injure the standing of another. We are to see that our motives are pure, our principles honorable, and and then go about our duty calmly, our outward life governed by them, confident that in the end they who unjustly seek to injure us will do us no harm.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

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

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EDITORIAL THOUGHT

The Truth needs no crutches. If it limps it's a lie.

THE BOOK OF MORMON AND POLYGAMY

Note: Due to the many solicitations we have received to reprint this very timely and inspired Editorial on "The Book of Mormon and Polygamy", we now feel impelled to do so. Although its need was acute at the time of its first publication, the need has now been magnified many times. The Church leaders and the Saints still cling to their erring interpretation of Jacob's counsel, and have added insult to injury by extending themselves to nearly unlimited powers in their effort to quiet the servants of the Lord, whose duty it is to correct the wrong and erring doctrines being disseminated by those who appear bent on misleading the Saints.—Editor.

Many members of the Mormon Church—and this applies with equal force to the "Reorganized" off-shoot—who do not believe in the principle of Celestial or plural marriage as introduced by Joseph Smith, rely upon the Book of Mormon for support of their position. Ignoring the many evidences presented in the Bible and in modern revelation, these protestants take a single chapter in the Book of Mormon to disprove all evidence of the divinity of the law. In this instance they ignore the Article of Faith, "We believe the Bible to be the word of God as far as it is translated correctly; * * *

This article infers there are parts of the Bible that have not been translated correctly, which is true if one accepts the Book of Mormon as authority.

"* * * For behold, they (the Gentiles) have taken away from the Gospel of the Lamb (the Bible) many parts of which are plain and most precious; and also many covenants of the Lord have they taken away.

"And all this they have done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men."—I Nephi 13:26-27.

Among Latter-day Saints the Bible —the "Stick of Judah"—occupies the same sacred place in Scripture as the Book of Mormon—the "Stick of Joseph, or Ephraim"—in so far as the former is "translated correctly". (See Ezek. 37:16). That mis-translations occur in the "Stick of Judah" must be assumed by Latter-day Saints. Joseph Smith, early in the history of the

Church, was instructed of the Lord to "translate" the scripture (D. & C., 93: 53).

However, since these "plain and most precious parts" were taken from the record, or omitted therefrom, by translators and commentators whose religious traditions and prejudices registered against the system of marriage we are treating, we may safely rely on the part yet contained in the King James version, sustaining the principle of plural marriage, as substantially correct; and entirely so when supported by the revelations of the Lord through His Prophets in this dispensation.

And what does the Bible teach regarding the law of marriage?

In brief, it teaches the sanctity of plural marriage, when lived in accordance with God's laws. We learn that the Lord blessed Abraham through this principle; that the privilege of motherhood was denied Sarah until she had sanctified herself by giving her husband a plural wife; that in the plural relationship Isaac was born, through whose lineage Jesus Christ came, and through whom all nations of the earth are to be blessed. We learn that Jacob brought forth promised seed through his four polygamous wives, Joseph, the first polygamous son of Rachael, being given the greater blessing, that of the patriarchal head of the family of Israel. So honored is this royal family that each of the gates marking entrance into the City of the New Jerusalem, is to bear the name of one of Jacob's polygamous sons. We find that Samuel, a great Prophet in Israel, and whom as a lad, the Lord sent to His High Priest Eli to reprove him for his sins, was a polygamous son, born in answer to the prayer of Hannah, a plural wife. We learn that David and Solomon were given wives of the Lord, the former being given the "House of Saul". Said the Prophet Nathan in reproving David for unlawfully taking the wife of Uriah and having Uriah killed:

"* * * Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given thee such and such things."—2 Samuel, 12:7, 8.

It is a matter of history that the Jewish nation was characteristically polygamous and that the Lord not only sustained them in their adherence to that principle but, in certain cases, commanded them to live it.

Shortly after the restoration of the Priesthood in this dispensation and in answer to an inquiry made by Joseph Smith, the Lord gave a revelation (D. & C., 132), which was reduced to writing and discreetly promulgated in 1843. In this revelation the Lord again announced the principle of plural marriage as an eternal law; one which the Prophet was commanded to enter, teach and establish as the marriage law of heaven. In this revelation the Lord justified "Abraham, Isaac and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines"; He commanded Joseph Smith to "prepare his heart to receive and obey" the law and gave detailed instructions with reference to it. (See verses 1-7).

That there might be no mistake regarding the status of Abraham, Isaac and Jacob before the Lord, the revelation states:

"Was Abraham, therefore, under condemnation (for taking Hagar as a wife?) Verily I say unto you, Nay; for I, the Lord, COMMANDED it.

"Abraham received concubines, and they bear him children; and it was accounted unto him for righteousness, because they were GIVEN unto him, and he abode in MY LAW; as Isaac also and Jacob did none other things

than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels **BUT ARE GODS**."—Ib. 35, 37.

Notwithstanding these positive statements and definite injunctions many of the Saints, from the time of the introduction of the law in this dispensation, have studiously sought for an alibi, justifying their disbelief in the principle. In the extremity of their unbelief they have turned to the Book of Jacob in the Book of Mormon and upon a single statement made by the Prophet Jacob, under unusual conditions, they have justified their rejection and condemnation of the holy principle of marriage as God commanded it. Here Jacob, the son of Lehi, and successor to Nephi, was preaching faith and repentance to his brethren who, as the text shows, were entering into all kinds of evil excesses. While engaged in this labor, the word of the Lord came to him, saying:

"Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people."—Jacob 2:11.

Jacob did as commanded and one thing he declared unto the apostate Nephites was the Lord's disfavor toward them for seeking after gold and other riches, causing them to forget the Gospel. "Ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your apparel and persecute your brethren because ye suppose that ye are better than they." (Ib. 13).

Jacob was then led to speak of "a grosser crime" then prevalent among the people, that of sexual impurity. Said he:

"* * * For, behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in COMMITTING WHOREDOMS because of the things which were written concerning David and Solomon, his son." (Not, mind you, things which were written concerning Abraham, Isaac and Jacob, who, notwithstanding their polygamous lives, were blameless before the Lord).

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

"Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

"Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not be any man among you have save it be one wife; and concubines, he shall have none."—Ib. 23-27.

It is this scripture on which many of the Saints, and not a few non-Mormons, cling as justification for condemning the domestic lives of Abraham and his immediate compeers, also Joseph Smith with his followers. It will be noted that the people had become apostate, indulging in many wicked excesses, among them being whoredoms, and "They UNDERSTANDING NOT the scriptures", were trying to justify their actions in committing sexual sins by the lives of David and Solomon. Conversely, had they understood the scriptures they would have known that the sins of David and Solomon did not lie in their adopting plural marriage under the law of the Holy Priesthood, as Abraham and others had done before them, but in taking women as wives and concubines from among the forbidden races and against the counsel of heaven. David's living with the former wives of Saul in the

plural relation, who were given him of the Lord by the hand of the Prophet Nathan, could be no more a crime than was Abraham's living with his three wives—Sarah, Hagar and Keturah—also given him of the Lord. Those fortunate enough to gain admission into Abraham's presence in the next life will doubtless find these very admirable women forming part of his celestial household. The Lord did not condemn Abraham, but told Joseph Smith that Abraham acted in harmony with His commands. (See D. & C., 132-24-37). Then touching the cases of David and Solomon, now under discussion, he said:

"David also received many wives and concubines, as also Solomon and Moses, my servants; as also many others of my servants, from the **BEGINNING OF CREATION UNTIL THIS TIME**; and in **NOTHING DID THEY SIN, SAVE IN THOSE THINGS WHICH THEY RECEIVED NOT OF ME.**"—Ib. 38.

David's sin (see verse 39) lies in taking Uriah's wife and having Uriah murdered. Solomon's sin was in taking numerous wives from idolatrous nations. This is made clear by the following:

"But King Solomon loved strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

"Of the nations concerning which the Lord said unto the children of Israel, ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods; Solomon clave unto these in love; * * *

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord His God, as was the heart of David, his Father."—I Kings 11:1, 2, 4.

That is the situation in a nut-shell: Solomon's heart was not perfect with the Lord, as it had been turned after "other gods". 'Thou shalt have no other gods before me." Solomon's practices led him to sin. His "strange" wives caused him to seek after other gods. The scheming woman Delilah worked similar havoc with Samson. She was not a worshiper of Samson's God. The Lord told Joseph Smith that wives were given:

"**To multiply and replenish the earth, according to my commandments (see Gen. 1:30) 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.

It is obvious that David was not moved by these high motives in forcibly taking Bathsheba, Uriah's wife; nor was Solomon thus prompted in taking the numerous wives and concubines (700 wives and 300 concubines) attributed to him, without the Lord's consent. Both of these men were doubtless moved, in their unlawful actions, by the "lusts of the flesh", and not by a desire to "glorify the Father" or for the specific purpose of "multiplying and replenishing the earth."

The Nephites were doubtless actuated by like spirit and were corrupting themselves by sexual indulgences born of evil desires. Instead of "multiplying and replenishing the earth", as commanded, they were committing whoredoms, "breaking the hearts of their tender wives, losing the confidence of their children, etc." (Jacob 2:35), and in fact taking a course to prevent children and bringing social diseases upon the nation. Had they lived the principle of plural marriage as Abraham, Isaac and Jacob had done, it would have been "counted unto them for righteousness", instead of bringing cursings upon them.

Those using the words of Jacob as quoted, to justify their rejection of plural marriage under the Celestial law, overlook this statement of the Lord, also uttered by Jacob:

"For 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 2:30.

What can such a statement, considered with the context, mean other than that polygamy divinely sanctioned is righteous and beneficial to the race? How may one raise up seed unto the Lord? Why, by living his law of procreation—by living the same law that the Lord lives. Certainly Jacob's instructions to the RECREANT Nephites concerning the laws of marriage, can offer no comfort to those opposing the social order of heaven, when the above qualification faces them. In effect the Lord's instructions through Jacob were: Because of your bestiality you shall not be privileged to enter into the principle of plural marriage hereafter, at least until such time as you cleanse yourselves through repentance, when I may again command you to enter the principle in order that you may raise up a righteous seed unto me.

Jacob made it clear to the Nephites that they were at fault, not only in living in polygamy, but also in seeking after gold which resulted in their becoming proud and wicked. To seek for gold under proper conditions is not a sin; neither is marrying plurally a sin when done under sanction of heaven. Either may be a sin if made such. During a certain part of the travels of Lehi and his colony, in the wilderness, the Lord forbade the making of fires and cooking food—their food was to be eaten raw. There was a good reason for this order, as there was later in prohibiting the further practice of polygamy among the wicked descendants of Lehi in Jacob's day. But to cook one's food is not intrinsically wrong, and the prohibition of the Lord was not meant to be permanent; neither was the raising of children by plural families intrinsically wrong, nor was the prohibition voiced by Jacob intended to be permanent. The law of Celestial or plural marriage is eternal, and whenever a people is prepared to live it, the authority to do so comes from heaven, as in the case of latter-day Israel, when Joseph Smith was commanded to introduce it and live it.

In considering the question of the necessity of living the Patriarchal order, one point must be kept in mind: That this form of marriage is the only form recognized among the Gods. Brigham Young said:

"Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have ALWAYS practiced it. And is that religion popular in heaven? It is the ONLY POPULAR RELIGION THERE, for this is the religion of Abraham, and unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise." —J of D., 9:322. (Also see John 8:39).

In "Spencer's Letters" (p. 193), we read, and this was long the doctrine taught by the Church authorities, originating in the present gospel dispensation with the Prophet Joseph Smith:

"When God sets up any portion of His kingdom upon the earth, it is patterned after His own order in the heavens. When He gives to men a pattern of family organization on the earth, that pattern will be just like His own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. * * * This family order of Abraham was spread out before God, and met with his entire and full approbation. And why did God approve it? Because it is the ONLY order practiced in the celestial heavens, and the ONLY PEACEFUL,

UNITED and PROSPEROUS ORDER THAT WILL ENDURE, while man invented orders and devices will utterly deceive and perish with the using.''

Our treatment of this subject at the present time is inspired, in part, by a Sunday School lesson recently discussed by the Melchisedek Priesthood Quorums, as outlined on pages 21-2 of the S. S. Quarterly for January, February and March. This lesson was presumably prepared by the ''General Board Committee'' consisting of Dr. Frederick J. Pack, Chairman, Dr. Herbert B. Maw, of the University of Utah, and Dr. Garrit de Jong, of the Brigham Young University at Provo. It treats on the message of Jacob as given herein, and in a subtle manner defends the position of many of the unbelieving ''Mormons'' who have repudiated God's system of marriage. Since years before the signing of the Woodruff Manifesto there has been an undercurrent of opposition directed against the Patriarchal order of marriage by those of the Mormon people whose hearts are opposed to the system. This opposition at first meekly urged and quietly advanced gradually grew bolder until after the signing of the Manifesto and particularly after the seating of Reed Smoot in the United States Senate when it became open and vicious. The movement first finding light with lay members of the Church, has grown until the Church leaders themselves have been drawn into the vortex of opposing opinions and have promulgated an ''Official Statement'' (June 17, 1933) declaring in effect that plural marriage is not an essential part of Celestial marriage, and therefore was only a permissive principle—never a necessary one. (See page 19 of said statement.) So determined is the opposition that they are insinuating their opinions into the study classes of the Saints, through instructions to departing Missionaries, in data given out by the Bureau of Information, and in the Church mission fields. Many ward teachers are impressing this negative thought upon those whom they visit. Under these conditions we are not surprised that the real meaning of Jacob's message to the apostate Nephite should be wrested to suit the wicked ends of present day teachers.

In the lesson referred to the learned doctor, speaking of ''The Nephites' Sin'', says:

''Because of their wealth, they lifted themselves up in pride. Furthermore they followed the example of Solomon of old by having many wives and concubines. It was against THESE VICES that Jacob preached.''

Here the learned doctors cunningly combine the ''example of Solomon'' in having plural families, with the sin of pride and haughtiness, characterizing them both as vices. Had they adhered closely to facts and the Spirit of the Lord, they would have made clear the difference in Solomon's polygamous practices with ''strange women'' of idolatrous nations, and that of Abraham's domestic life carried on under divine sanction and command. We have already treated this phase of the subject. The learned doctors continue:

''The other sin which brought forth the denouncement of the Lord through Jacob was a practice which permitted men to have many wives and concubines. Those who approved of such conduct justified their acts on the ground that they were merely following in the footsteps of David and Solomon of old in this matter. The Lord in no uncertain terms denounced the practice, declaring that though David and Solomon had many wives and concubines, their act was 'abominable before me.' ''

Here again the learned doctors are misleading. We have shown by the word of the Lord with which the authors must be familiar, that it was

NOT the act of "having many wives and concubines" that was condemned of the Lord, for the Lord specifically states he gave wives and concubines to His servants; it was the taking of wives and concubines against the Lord's counsel, for immoral purposes. And here let us state that there can be as great virtue exercised in the living with two women as wives, when the purpose is to fulfill the procreative laws of heaven—and that purpose is adhered to—as can be with a single wife. The present day monogamic practice of making frequent changes in husbands and wives, via Mexican or Reno courts (with which other States are beginning to compete) surely cannot be said to bring about higher virtues than the lives of Abraham, Isaac, Jacob—yes, and David and Solomon, when they were actuated by the Spirit of the Lord—have taught the world. With modern society, including many members of the Church today who are tinctured with sexual sin, OPEN, HONEST, VIRTUOUS POLYGAMY is decried and disclaimed as a monstrous vice, while SECRET, VILE, CORRUPTING, DISEASE-BREEDING POLYGAMY is practiced with impunity, and often openly advocated.

It was not, therefore, as pointed out, the "having many wives and concubines" that brought condemnation upon David and Solomon together with the corrupt Nephites, but it was the living in a state of whoredom with women not their wives under the law of the Priesthood. The learned doctors did a grave injustice to the young people of the church by not pointing out these differences, leaving the inference that plural marriage is intrinsically unsound and immoral.

The authors further say in this lesson structure:

"It sometimes happens that the Lord will occasionally instruct His children to do things not ordinarily approved in order to carry out His purposes on the earth. He, for instance, instructed Nephi to slay a man to get the brass plates of Laban in order to save His people from ignorance and unbelief. The early pioneers of the Church practiced polygamy IN AN ATTEMPT to carry out the purposes of the Lord."

Here the learned trio condones the act of Nephi in taking Laban's life by reason of his having received special instruction from the Lord, at the same time leaving the strong inference that "The early pioneers of the Church", without such divine instruction but wholly on their own initiative, "PRACTICED POLYGAMY IN AN ATTEMPT TO CARRY OUT THE PURPOSES OF THE LORD." The purpose of the simile is obvious. The profound reasoners at best, place special permission to live in the plural relationship in like category with that of taking human life. Such logic—or rather the complete absence of it—coming from so learned a source is amazing; **it is astounding! Whence the source of such faultless reasoning, such infinite wisdom!**

Laban was a thief and murderer. He stole the property of Lehi and sought the lives of his sons. He did more: he refused the command of God to deliver the records into Lehi's hands. He deserved death and Nephi was accordingly commanded to take his life. The act of Nephi was in every sense justified. On the other hand our learned doctors class polygamy as an essentially immoral practice, and yet accuse the "early pioneers of the Church" of introducing it, without divine sanction in an "ATTEMPT to carry out the purposes of the Lord!" **Such sophistry is as inexcusable as it is untenable!**

While this Committee of noted educators are attempting to impress the Saints with the idea that plural marriage is a sociologically unsound principle and but rarely, if ever permitted

by divine acquiescence, we have the word of the Lord to Joseph Smith that the law has been observed by divine decree "FROM THE BEGINNING OF CREATION UNTIL THIS TIME", and in NOTHING did those adhering to the practice—of receiving wives and concubines as did Abraham, Isaac, Jacob, David, Solomon, Moses and others, "SIN, SAVE IN THOSE THINGS WHICH THEY RECEIVED NOT OF ME." (D. & C., 132:38).

Could a statement be plainer or clearer? Whom are the Saints to believe—the Lord who announced the law as having universal and eternal application, or the learned authors of this Sunday School outline who hold to the opinion that the principle is intrinsically wrong, and only to be tolerated, if at all, under special conditions commensurable with the shedding of human blood as in the case of Nephi and Laban? It is due to such false and vicious teachings that many of the Saints have succumbed to the fallacy that plural marriage was introduced by their leaders, for the special and specific purpose of more speedily populating the territory then being colonized. This purpose having been accomplished and the Saints having become more civilized and refined, the principle was withdrawn and its mission declared finished. And now, according to recent statements by Elder Ballard of the Quorum of Twelve, one may expect to get as high exaltation in the Celestial heavens as a monogamist, as Abraham will receive through compliance with the law of Patriarchal marriage, only the rate of progress may be slowed down somewhat! Such childish reasoning and shallow logic can have no place in God's eternal plan. (See Three Degrees of Glory.)

How weak and puerile such statements are! How flabby and soft the Saints are becoming in their faith! How low the mighty ones have fallen! To think as it has been frequently taught on the temple grounds, in the mission fields, Sabbath Schools and other places, that the Lord would resort to an "unclean" practice in order to more quickly populate a territory. What a mean and scanty intellect that would teach or believe such tommyrot! And yet such is being advanced by supposedly intelligent beings; and the learned doctors evidently have as their purpose the misleading of the Saints into the notion that the introduction of plural marriage in this dispensation, assuming the Lord sanctioned the move, was a mistake on his part, as its practice inevitably results in immorality.

In the presentation of the lesson from the Book of Jacob, here discussed, the natural conclusion intended by the learned doctors is that plural marriage, as a principle, was unqualifiedly condemned by the Lord through Jacob; that notwithstanding the early Saints made "AN ATTEMPT" to live the principle they failed; and that the practice is wrong in principle. Such an attitude, of course, repudiates Joseph Smith as the leader of this dispensation, and seeks to put to open shame the great Patriarchs of ancient days along with our modern Prophets.

As regrettable as is the position these Mormon educators have assumed, it must be borne in mind they are not alone in their unwholesome opinions and their nefarious work, which is insinuating its poison in the minds of the youth of Zion. Dr. Frank L. West, Church Commissioner of Education and Asst. Supt. of Y. M. M. I. A., at a session of the "Leadership week", held Jan. 27, 1937, is quoted by the Deseret News as saying:

"The modern Christian home with MONOGAMOUS IDEALS based on confidence, loyalty and love, represents not only the BEST in the experience of the race, it is sustained by religious sanction and founded upon inherent

nature and the needs of the parents, the children and state.''

This suggestion of the monogamic ideal embodying the ultimate in social and spiritual attainment is so subtly and artfully worded as to render the poison it contains the more deadly. It is these cunningly phrased human idealisms that catch the ears of the unthinking and destroy their faith in the fundamentals of their religion. A statement of similar import was reported by the Canadian press, Sept. 9, 1937, as emanating from the President of the Church. He is quoted as saying:

''The old belief that Mormonism involved polygamy is DYING OUT, and a 'PROPER ADMIRATION for the CLEAN LIVING people' of his Church is taking its place, he said.''

The President had, a few weeks previously while in Europe, given out facts pertaining to his having married three wives polygamously; one when at the age of twenty-one, and two—''one one day and the other the next'' —when he was twenty-eight; but, according to the Quebec interview, since polygamy is now dying out the Saints are a ''cleaner living people'. One is left to wonder if the President made personal application of this logic. Where is such amazing reasoning leading to? It can have no other effect than the destruction of the faith of unthinking Latter-day Saints.

Those who think the Book of Mormon is silent on the virtues of God's holy law of Marriage, must have their opinions corrected by a closer familiarity with the sacred record. First, let it be remembered that the Israelites, who include the Jews, were a polygamous people. That practice was peculiar to them as a race, monogamy being a product of gentilism. Jesus Christ came to redeem the world and set up his kingdom. He taught repentance both to the Jews in the East and to the Nephites on this continent. He mercilessly condemned all kinds of vice, but never once did he condemn the principle of plural marriage; on the contrary, he enjoined it. **Among his auditors there must have been many thousands of polygamists, but no condemning word fell from the Master's lips against the practice. Fornication, adultery, bastardism, divorce, lying, stealing and all kinds of sins received his bold disapprobation, but not a sound against plural marriage.**

We read in Alma, 10:11, that righteous Amulek, while praising the Lord for His abundant blessings, said:

''For behold, he hath blessed mine house, he hath blessed me, and MY WOMEN, and my children, and my father and my kinsfolks etc.''

''He has blessed MY WOMEN''. Certainly that is a strong inference that Amulek had a plurality of wives. What right would he have to ''Women'' who were not his wives—much less to expect the Lord to bless them?

There is little question but that the Jaredites brought the practice of plural marriage with them to this continent. In commanding them to leave their native land to go ''Into a land which is choice above all the lands of the earth'', the Lord said, speaking to the brother of Jared:

''Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy FAMILIES; and also Jared thy brother and his FAMILY; and also thy friends, and the families and the friends of Jared and their families.''—Ether 1:41.

From this we must assume the brother of Jared had more than one family. He was to take his FAMILIES, while Jared, a monogamist, was directed to take his FAMILY. This fact is borne out, too, when the census was taken, after arriving in the ''promised land.''

"Now the number of the sons and daughters of the brother of Jared were twenty and two souls, and the number of sons and daughters of Jared were twelve."—Ib. 6:20.

It is but to be expected that the wives of the brother of Jared would bless him with more children than the one wife of Jared would bear him. Then there is another point germane to the subject under discussion.

The question is asked why Jared did not himself talk with the Lord, instead of asking his brother to act as a medium between heaven and their group. The answer to the **INFORMED** is obvious: Because the brother of Jared was living a law that entitled him to a direct communication with the Lord—the law of Celestial marriage, and Jared was not living that law. The former held the fulness of Priesthood—that authority which qualifies one to see and talk with God. Moses held this Priesthood and exercised the rights thereof, but he tried in vain to bring his followers to the same standard. (See D. & C., 84:19-25.)

Priesthood cannot fully function except in the observance of all its laws. As Patriarchal marriage is a major law of the Priesthood (D. & C., 132: 61) only those who live that law in righteousness may qualify to see the face of God. The brother of Jared did thus qualify, hence Jared, understanding the law, established communication with the heavens through his brother.

Another circumstance we must notice in showing that the principle of plural marriage was not only sanctioned but actually taught in the Book of Mormon: In making up his record, Nephi was led to quote whole chapters from Isaiah, to be preserved for the benefit of his people at a later day. The fourth chapter of Isaiah was thus included as Chap. 14 of 2 Nephi. From this chapter we read:

"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."

What will be the result of this remarkable occurrence?

"In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.

"And it shall come to pass, them that are left in Zion, and remain in Jerusalem, shall be called holy, 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."—2 Nephi 14:1-4.

That the full import of Isaiah's great message was intended to be impressed on the Nephites is seen from the message of Jesus Christ to the Nephite Saints after the crucifixion:

"And now, behold I say unto you, that ye had ought to search these things (the sayings of Isaiah.) Yea, a commandment I give unto you, that ye search these things diligently; **FOR GREAT ARE THE WORDS OF ISAIAH.**"—3 Nephi 23:1.

Then Nephi clearly taught his people to look forward to the day when seven women would claim salvation at the hands of one man, at which time "shall the branch of the Lord be beautiful and glorious", for then the false notions of a fast decaying society whose sexual sins have polluted the earth, will be overthrown; virtue will garnish the thoughts of men unceasingly", and peace will spread its restful mantle over the earth.

Here, then, is briefly outlined the divine principle of marriage as prac-

ticed by Abraham, Isaac, Jacob, David, Solomon, Moses and others as it is taught in the Bible the Book of Mormon and Doctrine and Covenants. And here, too, we have made mention of Lucifer's order of marriage, as reflected in the lives of David and Solomon (when not directed by the Lord) and the wicked Nephites, and which leads to sorrow, disease and death. The Book of Mormon condemns the latter and upholds the former, and so does the Bible together with modern revelation. Any apology for God's marriage laws, coming from those calling themselves Saints, must place the apologists in the category of the "semi-apostates" mentioned in an editorial of the Deseret News (April 23, 1885), from which, in conclusion, we quote:

"What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism", more properly termed the Gospel of the Son of God? Simply to renounce, abrogate or apostatize from the new and everlasting covenant of marriage in its fulness, (Plural marriage). * * * The Saints have no alternative but to stand by the truth and sustain what the heavens have established and purpose to perpetuate. This they (some of them) will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact.

"As already stated, were the step so much desired on the outside, to be taken (to give up polygamy), there would probably be but little need of any further opposition, because the Church would be shorn of its strength, HAVING SURRENDERED ITS INTEGRITY because of earthly opposition. * * * The Saints might have the meager satisfaction of having ALL MEN SPEAK WELL OF THEM, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation."

Since going to press with this article we are happy to learn that in one of the wards of the Church, Sunday, March 20th last, when the lesson herein treated was being discussed generally throughout the Church, a member of the Quorum of Twelve delivered a strong discourse in defense of the principle of plural marriage, and the revelation thereon (D. & C. 132). The speaker made it clear that the Church could make no substantial progress without the active operation of this principle of marriage, as it is a necessary part of the Gospel. This is a healthy situation and greatly heartens us in our defense of the divine principle.

And, too, we are pleased with the statement published in the Church department of the Deseret News of Mar. 19,1938, by Elmer Peterson, clearly showing that the revelation on plural marriage was introduced by Joseph Smith and that he entered into the principle and gave it standing in the present dispensation. The action of Joseph Smith must either be accepted as being of divine origin or he must be branded as a false teacher and a fake. If the latter be assumed it means the renouncing of Mormonism. One cannot accept the mission of Joseph Smith without accepting his teachings. He was either right or wrong. Each must choose for himself.

Thousands of people, both in and out of the Church, are beginning to champion the cause of this great saving principle of marriage. We rejoice in the fact; also in the part we have been permitted to take in vindicating it. We are encouraged to continue our work with the firm conviction, as expressed by the noted French novelist, Emile Zola, in his renowned defense of the persecuted Dreyfus, that "TRUTH IS ON THE MARCH!"

TWO POEMS

We humbly submit the following two poems, composed by the late Eliza R. Snow Smith (wife of Joseph Smith), to our readers. The first poem is dedicated to the divinity of the prophethood of Brigham Young, who was the mouthpiece of God during most of the earthly life of Sister Smith. The second poem is dedicated to Adam, our Father and our God.

DEDICATION

To Brigham Young

President of the Church of Jesus Christ of Latter-day Saints

Servant of God, most honor'd—most loved
By Him appointed and of Him approved.
Prophet and Seer—You stand as Moses stood
Between the people and the living God.

All human wisdom and all human skill
Could never qualify you, thus to fill
The place you occupy: nor could you bear
Thru' human aid, the weight of duties there.

The world was cloth'd in deep impervious gloom,
Like death's dark shadows mantling o'er the tomb,
A cleric influence truth and falsehood blended
And over Christendom its cords extended.

The heav'ns were closed—no angel form appear'd,
No heavenly visions human optics cheer'd:
From God his children so estranged had grown,
His voice for centuries they had not known.

At length He spoke. Who? Father? Yes, He spoke
To Joseph Smith, and long, long silence broke—
Announced to him the work that must be done,
And thus the Dispensation was begun.

Called singly to confront the world in youth,
Joseph was firm and valiant in the truth—
The tide of sin and unbelief withstood,
And sealed his testimony with his blood.

With God's own Spirit—With His Wisdom rife,
He changed the current of the stream of life—
Placed a bold veil on its ebbing tide
And caused the ship of life to upward ride.

Joseph was slain: His mantle fell on you—
The Eternal Spirit rested on you, too,
Diffusing light and knowledge round about—
'Tis in you like a fountain flowing out.

Above all powers upon the earth, you have
The keys to govern and the keys to save—
To save from ignorance folly and distress,
And lead mankind to God and happiness.

Happy that I'm permitted so to do,
I dedicate this volume unto you;
With one desire prevailing in my breast,
That unto others' good it may be blest.

I fondly hope and trust it may impart
Light to the mind or solace to the heart,
And like "the widow's mite" and off'ring prove,
Welcomed by saints—approved by God above.

* * * * * *

THE ULTIMATUM OF HUMAN LIFE

Poem No. 3, Volume 2, of "Poems by Eliza R. Snow"

The sun had set, and twilight's shady mood
Spread a brown halo—ting'd the solitude.
As days' last glimmer flitted down the west;
Life's stirring scenes demurely sank to rest—
Soft silence lent its contemplative charm,
And all conspired the mental pulse to warm—
From world to world imagination wandered,
While thought, the present, past and future ponder'd.

As I was musing with desire intense
That some kind guardian angel might dispense
Instruction; lo! a seraph-form appeared—
His look—his voice my anxious spirit cheer'd.
It was the PRIESTHOOD—he who holds the key
T' unlock the portals of Eternity;
And with o'erflowing heart, I took my seat,
And enter'd student at th' instructor's feet.

"What would'st thou Me?" The seraph gently said:
"Tell me and wherefore hast thou sought my aid?"

I then replied: "Long, long I've wish'd to know
What is the cause of suff'ring here below—
What the result of human life will be—
Its ultimatum in Eternity.

With deep, attentive mind—with list'ning ear,
I watch'd and waited ev'ry word to hear;
As thus he said: " 'Tis not for you to pry
Into the secrets of the worlds on high—
To seek to know the first, the moving Cause,
Councils, decrees, organizations, laws—
Form'd by the Gods pertaining to this earth,
Ere your great Father from their courts came forth,
The routine of His ancestors to tread—
Of this new world to stand the royal head.

The more immediate cause of all the woe
And degradation in your world below,
Is disobedience: Sorrow, toil and pain,
With their associates, follow in its train.

This life's an ordeal, and design'd to prove
Fraternal kindness and Parental love.
Earth is your Father's workshop: What is done—
All that's attained, and what achievement won,
Is for the parents: All things are their own—
The children now hold nothing but by loan.
Whatever some may claim in proud pretense;
No one has yet obtain'd inheritance;
E'en Abraham has no possession gain'd
Of what by promise he through faith obtained:
And all that greedy hands accumulate,
Is yet the Father's not the child's estate.
Then shame, O shame, on all the pride you see
Here in the cradle of life's nursery—
The green-eyed jealousies—the frosty hate
Which carnal, avaricious thoughts create!
How vain that phantom of mortality,
The mimic-form of human dignity!
'Tis soon enough for infant lips to talk
Of power and greatness, when they've strength to walk—
'Tis soon enough for children to be great,
When they can boast a self-possess'd estate.

It will not matter whatsoe'er is gained,
Or what on earth may seem to be obtained;
But 'tis important that each one prepare
To be, with Christ, a joint, an equal heir:
Faith and obedience and integrity,
Will the grand test of future heirship be.
If true and faithful to the Father's will,
It matters not what station here you fill;
As you prepare yourself on earth, will be
Your place, your portion in eternity.

As disobedience fill'd the world with pain,
Obedience will restore it back again.
The base perversions of my power produce
All the strong engines satan has in use;
And qualify the sons of men to dwell
With his dark majesty, the prince of hell.
All that obey the powers of darkness go
With those they follow—to the world below.
Then list to me—my precepts all obey—
The Gods have sent me in this latter-day,
Fully commission'd upward all to lead,
Who will my counsels and instructions heed—
Who seek in every circumstance and place
To benefit and bless the human race—
Who seek their Father's interests to enhance—
His glorious cause upon the earth advance:
Whether below, they much or little claim,
If they exalt and magnify His name;
And in His service labor faithfully,
They'll have a fulness of His legacy,
Each faithful saint is an acknowledg'd heir,
And, as his diligence, will be his share,
When God a patrimony shall bestow
Upon His sons and daughters here below.

ADAM, your GOD, like you on earth has been
Subject to sorrow in a world of sin;
Through long gradation he arose to be
Cloth'd with the Godhead's majesty.
And, what to Him in His probative sphere,
Whether a Bishop, Deacon, Priest or Seer?
Whate'ver His offices and callings were,
He magnified them with assiduous care:
By His obedience He obtain'd the place
Of God and Father of this human race.

As it has done for your great MOTHER, Eve,
For all her daughters on the earth, who will
Obedience will the same bright garland weave,
All my requirements sacredly fulfill.
And what to Eve, though in her mortal life,
She'd been the first, the tenth, or fiftieth wife?
What did she care, when in her lowest state,
Whether by fools considered small or great?
'Twas all the same with her—she prov'd her worth—
She's now the Goddess and the Queen of Earth.

Life's ultimatum, unto those that live
As saints of God, and all my powers receive;
Is still the onward, upward course to tread—
To stand as Adam and Eve, the head
Of an inheritance, a new-form'd earth,
And to their spirit race, give mortal birth—
Give them experience in a world like this;
Then lead them forth to everlasting bliss,
Crowned with salvation and eternal joy
Where full perfection dwells, without alloy.

Thus said the Seraph. —Sacred in my heart
I cherish all his precious words impart;
And humbly pray, I ever may as now,
With holy deference in his presence bow.
The field of thought he opened to my view,
My wonder reoused—my admiration, too:
I marveled at the silly childishness
Of saints, the heirs of everlasting bliss,
The candidates for Godheads and for worlds,
As onward time, eternities unfurls.
I felt my littleness and thought, henceforth
I'll be myself, the humblest saint on earth;
And all that God shall to my care assign,
I'll recognize and use as His, not mine.
Where'er he appoints to me a place,
That will I seek with diligence to grace;
And, for my Parents, whatsoe-er my lot,
To work with all my might, and murmur not,
I'll seek their interest, till they send or come,
And as a faithful daughter take me home.

As thus I mused, the lovely queen of night,
'Neath heaven's blue canopy diffused her light:
Still brighter beams o'er earth's horizon play—
A cheering prelude to approaching day,
When truth's full glory will o'erspread the skies,
And the bright "Sun of Righteousness" arise.

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God."

MILTON'S MOTTO

"Give truth a fair and open field; let her grapple with error; whoever knew truth worsted?"

CONSPIRACY

Of Buchanan and Polk Against the Saints

* * * We were ready when King James Buchanan sent his friends here to initiate us into Christianity. If we had not been ready, your heads and mine might have been cold ere today. We were ready, and we said, "Stop—stay your sad career, until you think."

Did Thomas H. Benton aid in gathering the Saints? Yes, he was the mainspring and action of governments in driving us into these mountains. He obtained orders from President Polk to summon the militia of Missouri, and destroy every "Mormon" man, woman, and child, unless they turned out five hundred men to fight the battles of the United States in Mexico. He said that we were aliens to the Government, and to prove it, he said—"Mr. President, make a requisition on that camp for five hundred men, and I will prove to you that they are traitors to our Government." We turned out the men, and many of them are before me today; among them is father Pettigrew—a man that ought to have been asked into the Cabinet to give the President counsel; but they asked him to travel on foot across the plains to fight our country's battles against Mexico. We turned out the men, and Mr. Benton was disappointed. He went to his grave in disgrace, and shame covered him.

Was he a man of influence in his last days—in the latter portion of his career in public life? When he could not be President, nor be returned again to the Senate, after much exertion, he succeeded in being elected a member of the House of Representatives, and at the close of his public career, because the hands of the clock in the Representatives Hall were turned back, and the hands of his watch did not agree with it when at 12 o'clock, said he, "Mr. Speaker, I am not a member of this legislative body." The Speaker said, "Sergeant-at-Arms, show that gentleman to the door", and there was scarcely a man in the House that so much as turned his eyes to look. The ground he walked on was disgraced by his step, and his acquaintances shunned him: and so it will be with others.

Brother Kimball says that King James will have to pay the debt he has contracted. He has more on his hands than he will settle for many generations. You will see the old man go down to the grave in disgrace. He has cast off his political friends, and they will all cast him off as a thing of naught, and he will become a hiss and a by-word, and has already.

The London Times speaks of the old man's being incapable of magnifying the office bestowed upon him. They complain of him now; but, when he was minister from our Government to England, did they not in secret council induce him to pledge himself to destroy the "Mormons", if they would assist in electing him President? Did they not connive with Buchanan to destroy the "Mormons" from the earth? Did they not send their armies to the north to head us in our retreat, provided King James succeeded in routing us from our homes? I spoke of this to Captain Van Vleit, when he was here. I merely ask these questions, that those who are acquainted with political moves may draw their conclusions upon the workings of governments.

But the Lord has given his people power to elude the grasp of our enemies; for he led them in a way they knew not, turned them hither and thither, diverted the blow aimed at our heads, and brought disgrace and ruin on those who sought to bring ruin and destruction upon us. It will take them a great while to pay the debt they have contracted. That Government known as the United States has become like water spilled on the ground, and other governments will follow.—Brigham Young, J. of D., 8: 336.

SPIES AND INFORMERS

By GEORGE Q. CANNON

It is said that much of the information which our enemies rely upon in prosecuting the Latter-day Saints, for their practice of plural marriage, is derived from persons who profess to be members of the Church. This is the statement made by officials. Perhaps those who write these anonymous letters profess to be members of the Church, but it seems incredible that men or women holding fellowship in the Church, or bearing the name of Latter-day Saints, can possibly be guilty of such base conduct as this.

In all ages and among all peoples informers and traitors have been held in the greatest contempt. We believe that men may be guilty of many sins for which they will obtain forgiveness much easier than for breaking their covenants with their fellowmen or betraying the confidence reposed in them. Who can have confidence in such people? They must, in their secret hearts, despise themselves. There are doubtless very many apostates, who, in order to repay some old grudge against certain persons, may give this information to the officers of the government. We hear it stated from so many sources that letters of this kind are being received by the prosecuting attorney that we suppose there must be truth in the statement. We hope, however, for the sake of humanity, that the authors of these letters do not have a standing in the Church. When people deny the faith and become open apostates we naturally expect them to fight the work with which they were formerly connected. This is not surprising. But think how members of the Church, guilty of such an atrocity, must feel when they meet together with their brethren and sisters to partake of the sacrament.

In the breasts of our children there should be established the highest sentiments of honor and love for the truth. The courage to declare it should also be fostered in every child's mind. It requires courage sometimes of a high character for a child to face the consequences of some of its actions. The temptation to tell a falsehood in order to conceal that which it has done is sometimes very great. But parents should be careful in watching their children, developing within them a moral courage that will enable them to tell the truth even under those circumstances. It is absolutely necessary for the formation of a strong character in the Church that children should have this lesson impressed upon them, that as they grow up to manhood and womanhood they may possess the moral courage necessary to enable them to perform their part as Latter-day Saints.

Coupled with this love of the truth and this courage to maintain it there should be developed in all children's breasts a sentiment of honor in keeping their word, in maintaining their integrity, in never violating confidences nor betraying any truth reposed in them.

There are persons in the world who, after hearing a communication made to them in confidence, will turn around and reveal it to the injury of the person who trusted them. Such perfidy we hope is very rare in this Church; but there are people in the world who seem to think that if they do this and not be found out it is all right. Latter-day Saints should have a higher standard of honor. They should be true to every trust reposed in them. Their word should be like the word of an angel, so that every one who knows them will have perfect confidence in that which they state and feel their honor is entirely safe in their keeping.

Children, these are principles which you should all seek to cultivate, and if you possess them men will love you, they will repose confidence in you, you will never lack for friends, and God will love you. — Juvenile Instructor, Vol. 20, page 200.

MERCY

"Blessed are the merciful: for they shall obtain mercy."

President Young once said: "The genius of our religion is to have mercy upon all, do good to all, as far as they will let us do good to them. Men have got to learn that the interest of their fellows is their own interest, or they never can be saved in the Kingdom of God.

"Let us have compassion upon each other, and let the strong tenderly nurse the weak into strength, and those who can see guide the blind until they can see the way for themselves.

"The merciful man shall find mercy. Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practiced by all men. They should love mercy, because of its benevolence, charity, love, clemency, and all of its lovely attributes and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.

"That men should develop the spirit of mercy was the burden of the Lord's word. While upon the earth He exercised it freely, thus enabling many repentant souls to return into grace. He condemned the wicked and put to naught the judgments of the foolish and unwise. His message was simple —that we should love one another; that we should live for one another; that when in the service of each other we are in the service of God.

"The true plan of life teaches that so long as men repent mercy will act upon them. Mercy, however, cannot rob justice. But after justice has been met, then mercy will sink to the lowest depths to claim her own. To take upon oneself mortality is to assume many weaknesses. We have been created alike and one God is the Father of all. The Master understood this when He said: 'Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.'

"God bless the humble and the righteous, and may he have compassion upon us because of the weakness that is our nature. And considering the great weakness and ignorance of mortals, let us have mercy upon each other."

"Sweet mercy is nobility's true badge."

NINE REQUISITES FOR CONTENTED LIVING

Health enough to make all work a pleasure.

Wealth enough to support your needs.

Strength enough to battle with difficulties and overcome them.

Grace enough to confess your sins and forsake them.

Patience enough to toil until some good is accomplished.

Charity enough to see some good in your neighbor.

Love enough to move you to be useful and helpful to others.

Faith enough to make real the things of God.

Hope enough to remove all anxious fears of the future.

TALL TALES

A Northerner seeking an ideal southern town stopped at a small hamlet and asked an old mountaineer if the place was healthy. "Healthy?" the man roared. "Why, this is the gol' darn healthiest place you ever did see. Shucks, nobody ever dies in these parts."

"That's strange", the Northerner remarked. "On my way into town I passed a funeral procession."

"Oh, that", the mountaineer grunted. "That was only the local undertaker. The fool starved to death."

TRUTH

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

VOL. 15. MAY, 1950 NO. 12.

SERMON by Brigham Young

Delivered May 29, 1847, to
THE PIONEERS
While They Were Crossing the Plains
Reported by William Clayton

Note:

We print this very timely sermon with no intent of finding fault with the Saints. Our depest hope is that it will serve to teach all those who call themselves Saints how to strike a condition of moderation in their activities, and how to get and keep the spirit of God.

Also, it serves as a comparison. Contrast is often a very efficient teacher. President Young was aware that **HE WAS THE PROPHET OF GOD AT THAT TIME.** He spoke as one having authority, and was fully prepared to back up his sentiments, using the power God had invested in him to do so. **NEITHER DID HE CRINGE AT THE FEET OF THE TWELVE FOR FAVORS.** Although a majority (8) of the **TWELVE** were present, he treated them in the same light he held for the rest of the Priesthood in the camp. Furthermore, he called upon them to make a covenant with him and the Lord. The record states:

"He then asked the brethren of the Twelve, if they were willing to covenant to turn to the Lord with all their hearts, to repent of all their follies, to cease from all their evils, and serve God according to His laws." **IF THEY HAD NOT AGREED TO THIS, NO DOUBT, PRESIDENT YOUNG WOULD HAVE "CUT THEM OFF", AND, UNDER GOD, CHOSEN ANOTHER QUORUM.**

THUS, WE SEE HERE A TRUE PROPHET IN ACTION. HE KNEW HE WAS A PROPHET, AND THE MOUTHPIECE OF GOD; AND HE KNEW THAT GOD KNEW IT; AND HE ALSO WAS AWARE THAT HE AND GOD CONSTITUTED THE MAJORITY AS FAR AS THE CHURCH AND KINGDOM OF GOD WERE CONCERNED.

In this particular phase of the government of God, President Young was being governed and protected under

"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."

the revelations regarding such government, received by Joseph the Prophet.

The Church section of the Deseret News during the October, 1949, conference, printed a very impressive picture of the return of President George Albert Smith to the bosom of his people, under the caption, "**THE PROPHET RETURNS TO HIS PEOPLE**". This was very touching, and, no doubt, the Saints generally feel good about the leadership of President Smith. We have also found him very liberal in his feelings, and we feel that he would not personally go on record, as one who would **STOOP** to persecute any people, **ESPECIALLY THOSE ADHERING STRICTLY TO THE REVELATIONS OF THE LORD AS GIVEN THROUGH JOSEPH SMITH THE PROPHET.**

We take added faith in the testimony of the present **QUORUM OF THE TWELVE** that they, without mental reservation, accept George Albert Smith to be the Prophet and muthp'ece of God to the Latter-day Saints today. And although we are confused, because of the many rumors we hear to the effect that the **QUORUM OF THE TWELVE NOW GOVERN THE CHURCH**, we take consolation in the public statements of the General Authorities, that they are willing to abide by the rule of their Prophet (President George Albert Smith). With this in mind, together with the godly humanity President Smith has always exhibited, the Saints have great cause to rejoice, that, at last, they can say what they think, and do what they consider necessary to follow the upward course of the fulness of the fiospel to Celestial bliss, without jeopardizing their civil rights.—Editor.

"I remarked last Sunday that I had not felt much like preaching to the brethren on this mission. This morning I feel like preaching a little, and I shall take for my text, that **'As to pursuing our journey with the company, with the spirit they possess, I am about to revolt against it.'** This is the text I feel like preaching on this morning, consequently I am in no hurry. In the first place, before we left Winter Quarters it was told the brethren, and many knew it by experience, that we had to leave our homes, our houses and lands, our all, **because we believed in the Gospel as revealed to the Saints in these last days.** The rise of the persecution against the Church was in consequence of the doctrine of Eternal Truth taught by Joseph. Many lost their husbands, some lost their wives, and some their children through persecution. **And yet we have not been d'sposed to forsake the Truth and mingle with the Gentiles, except a few who have turned aside and gone away from us. And we have learned in a measure the difference between a professor of religion, and a possessor of religion, before we left Winter Quarters.**

"It was told the breathren that we were going to look out for a home for the Saints, where they could be free from persecution by the Gentiles, where we could dwell in peace and serve God according to the Holy Priesthood where we could build up the Kingdom so that the nations would begin to flock to our standard. I have said many things to the brethren about the strictness of their walk and conduct, when we left the Gentiles; **and told them we would have to walk uprightly or the law would be put in force, and many have turned aside through fear.**

"**The Gospel does not bind a good man down, and deprive him of his rights and privileges; it does not deprive him of enjoying the fruits of his labors; it does not rob him of blessings; it does not stop his increase; it does not diminish his kingdom; but is ca'culated to enlarge his kingdom as well as to enlarge his heart; it is cal-**

culated to give him privileges, and power, and honor, and exaltation, and everything which the heart can desire in rightnessness all the days of his life. And then, when he gets exalted in the eternal worlds, he can still turn around and say: 'It hath not entered into the heart of man to conceive the glory, and honor, and blessings, which God hath in store for those who love and serve him.'

"I want the brethren to understand and comprehend the principles of Eternal life, and watch the Spirit, be wide awake, and not to be overcome by the adversary. You can see the fruits of the Spirit, but you cannot see the Spirit itself. With the natural eye you behold it not. You can see the result of yielding to the evil spirits and what it will lead you to, but you do not see the spirit itself, nor its operations only by the spirit that is in you.

"Nobody has told me what was going on in this camp, but I have known it all the while. I have been watching its movements, its influence, its effects; and I know the result of it, if it is not put a stop to. I want you to understand that, inasmuch as we are beyond the power of the Gentiles, where the devils have tabernacles in the priests and all the people; but we are beyond their reach, but we are beyond their power, we are beyond their grasp; and, what has the Devil now to work upon? Upon the spirits of the men in this camp. And if you don't open your hearts so that the Spirit of God can enter your hearts and teach you the right way, I know that you are a ruined people, I know that you will be destroyed and that without a remedy. And unless there is a change and a different course of conduct, a different spirit to that which is now in this camp, I go no further. I AM IN NO HURRY.

"GIVE ME THE MAN OF PRAYER; GIVE ME THE MAN OF FAITH; GIVE ME THE MAN OF DISCRETION; A SOBER-MINDED MAN, AND I WOULD RATHER GO AMONG THE SAVAGES WITH SIX OR EIGHT SUCH MEN, THAN TO TRUST MYSELF WITH THE WHOLE OF THIS CAMP WITH THE SPIRIT THEY NOW POSSESS. Here is an opportunity for every man to prove himself, to know whether he will pray, and remember his God, without being asked to do it every day. To know whether they will have confidence enough to ask God that they may receive, without my telling them to do it. If this camp was composed of men who had newly received the Gospel; men who had not received the Priesthood; men who had not been through the ordinances in the Temple; and who had not had years of experience, enough to have learned the influence of the spirits, and the difference between a good and evil spirit, I should feel like preaching to them and watching over them and teaching them all the time, day by day. But here are the Elders of Israel, men who have had years of experience, men who have had the Priesthood for years; and have they got faith enough to rise up and stop a mean, low-groveling, contentious, quarrelsome spirit? No. They have not, nor would they try to do it, unless I rise up in the power of God and put it down. I don't mean to bow down to the spirit there is in this camp, and which is rankling in the bosoms of the brethren, which shall lead to knockdown, and perhaps to use the knife to cut each other's throats, if it is not put a stop to. I don't mean to bow down to the spirit which causes the brethren to quarrel—and when I wake up in the morning, the first thing I hear is some of the brethren jawing each other and quarreling because a horse got loose in the night.

"I have let the brethren dance and fiddle and act the nigger, night after night, to see what they would do, and what extremes they would go to, if suffered to go as far as they would; but I don't love to see it. The brethren say they want a little exercise to pass the time evenings; but if you can't tire yourselves enough with a day's journey, without dancing every night, carry your guns on your shoulders and walk, and carry your wood to camp, instead of lounging and sleeping in your wagons, increasing the loads until your teams are tired to death and ready to drop to the earth. Help your teams over mudholes and bad places, instead of lounging in your wagons, and that will give you exercise enough without dancing.

"Well, they will play cards; they will play checkers; they will play dominoes; and, if they had the privileges, and were where they could get whiskey, they would be drunk half of their time, and in one week they would quarrel, get to high words, and draw their knives to kill each other. That is what such a course of things would tend to. Don't you know it? Yes. Well, then, why don't you try to put it down? I have played cards once in my life since I became a 'Mormon', to see what kind of a spirit would attend it, and I was so well satisfied that I would rather see the dirtiest thing in your hands that you could find on the earth, than to see a pack of cards in your hands. You never read of gambling, playing cards, checkers, dominoes, etc., in the scriptures. But you do hear of men praising the Lord in the Dance, but who ever heard of praising the Lord in a game of cards? **If any man had sense enough to play a game of cards, or dance a little, without wanting to keep it up till midnight, and every night, and all the time. You don't know how to control yourselves.**

Last winter when we had our season of recreation in the Council House, I went forth in the dance frequently; but did my mind run on it? No. To be sure, when I was dancing my mind was on the dance, but the moment I stopped in the middle or the end of a tune, my mind was engaged in prayer and praise to my Heavenly Father; and whatever I engage in, my mind is on it while engaged in it, but the moment I am done with it, my mind is drawn up to my God.

"The devils which inhabit the Gentile priests are here. Their tabernacles are not here. We are out of their power. We are beyond their grasp. We are beyond the reach of their persecutions. **But the devils are here and the first we shall know, if you don't open your eyes and your hearts, they will cause division in our camp, and perhaps war, as they did the former Saints, as you read in the 'Book of Mormon'.**

"We suppose that we are going to look out a home for the Saints, a resting place, a place of peace, where we can build up the Kingdom and bid the nations welcome, without a low, mean, dirty, trifling, covetous, wicked spirit dwelling in our bosoms. It is vain, vain!

"Some of you are very fond of passing jokes, and will cary your joke very far, but will you take a joke? If you don't want to take a joke, don't give a joke to your brethren. Joking nonsense, profane language, don't belong to us. Suppose the Angels were witnessing the hoedown the other evening, and listening to the haw-haws, would they not be ashamed of it? I have not given a joke to any man on the journey, nor felt like it. Neither have I insulted any man's feelings, but I have bellowed pretty loud, and spoke sharp to the brethren, when I have seen their awkwardness at coming into camp.

"The revelations in the Bible, in the 'Book of Mormon', and Doctrine and

Covenants teaches us to be sober. And let me ask you Elders that have been through the ordinances in the Temple, what were your covenants there? I want that you should remember them. When I laugh I see folly and nothingness, and weakness, and am ashamed of myself. I think meaner and worse of myself than any can think of me. But I delight in God, and in his commandments, and delight to meditate on Him, and to serve him: and I mean that everything in me shall be subject to Him, and I delight in serving Him.

"Now let every man repent of his weakness, of his follies, of his meanness, and every kind of wickedness—and stop your swearing, and your profane language—for it is in this camp. I know it and have known it. I have said nothing about it; but I tell you, if you don't stop it, you shall be cursed by the Almighty ,and shall dwindle away and be damned. Such things shall not be suffered in this camp. You shall honor God and confess His name, or else you shall suffer the penalty.

"Most of this camp belong to the Church, nearly all, and I would say to you brethren, and to the Elders of Israel, if you are faithful you will yet be sent to preach the Gospel to the nations of the earth, and bid all welcome, whether they believe in the Gospel or not. And this Kingdom will reign over many who do not belong to the Church; over thousands who do not believe in the Gospel. By and by every knee shall bow, and every tongue confess, and acknowledge, and reverence, and honor the name of God and his Priesthood, and observe the laws of the Kingdom, whether they belong to the Church and obey the Gospel, or not. And I mean that every man in this camp shall do it. This is what the Scriptures mean by 'Every knee shall bow', etc., and you cannot make anything else out of it.

"I understand that there are several in this camp who do not belong to the Church. I am a man who will stand up for them, and protect them in all their rights; and they shall not trample on the rights of others, nor on the Priesthood. They reverence and acknowledge the name of God, and his Priesthood, and, if they set up their heads and seek to introduce iniquity into this camp, and to trample on the Priesthood, I swear to them they shall never go back to tell the tale. I will leave them where they will be safe. If they want to return they can now have the privilege; and any man, who now chooses to go back, rather than abide the laws of God, can now have the privilege of doing so before we go further.

"Here are the Elders of Israel who have got the Priesthood, who have to preach the Gospel, who have to gather the nations of the earth, who have to build up the Kingdom so that the nations can come to it. They will stoop to dance like niggers. I don't mean this as debasing the niggers by any means. They will hoedown, all turn summersets, dance on their knees, and haw-haw out loud. They will play cards, and they will play checkers and dominoes. They will use profane language. They will swear.

"Suppose when you go to preach, the people ask you what you did, when you went up on this mission to seek out a location for the whole Church? What was your course of conduct? Did you dance? Yes. Did you play cards? Yes. Did you play checkers? Yes. Did you use profane language? Yes. Did you swear? Yes. Did you gamble with each other and threaten each other? Yes. How would you feel? What would you say for yourselves? Would you not want to go and hide up? Your mouth would be stopped, and you would want to creep away in disgrace.

"I am one of the last to ask my brethren to enter into a solemn cov-

enant, but, if they will not enter into a solemn covenant to put away their iniquity, and turn to the Lord, and serve Him, and acknowledge and honor His name, I want them to take their wagons and return back, **FOR I SHALL NOT GO FARTHER** under this state of things. If we don't repent and quit our wickedness, we will have more hindrances than we have had and worst storms to encounter. I want the brethren to be ready for meeting tomorrow at the appointed time, instead of rambling off and hiding in their wagons to play cards, etc. I think it will be good for us to have a fast meeting tomorrow, and prayer meeting, and humble ourselves and turn to the Lord, and He will forgive us."

He then called upon all the High Priests to step out in a line in front of the wagon; and then the Bishops to step out in front of the High Priests. He then counted them and ascertained their numbers to be four Bishops and fifteen High Priests. He then called for all the Seventies to form a line out in the rear. There were seventy-eight in number. The Elders were then called out in line. Their number was eight. There was also eight of the Twelve.

He then asked the brethren of the Twelve, if they were willing to covenant to turn to the Lord with all their hearts, to repent of all their follies, to cease from all their evils, and serve God according to His laws. If they were willing, to manifest it by holding up their right hands. Every man raised his hand. He then put the question to the High Priests, and Bishops, to the Seventies and Elders, and last to the other brethren. All covenanted with uplifted hands, without a dissenting voice. He then addressed those who were not members of the Church and told them they should be protected in their rights and privileges, while they would conduct themselves well and not seek to trample on the Priesthood, nor blaspheme the name of God, etc.

He then referred to the conduct of Benjamin Rolfe's two younger brothers in joining with the Highby's and John C. Bennett in sowing discontent and strife among the Saints in Nauvoo, and remarked that, "There will be no more Bennett scrapes suffered here." He spoke highly of Benjamin Rolfe's conduct, although not a member of the Church, and also referred to the esteem in which his father and mother were held by the Saints generally. He then very tenderly blessed the Brethren and prayed that God would enable them to fulfill their covenants, and withdrew to give a chance to others to speak, if they felt like it.

Brother Heber C. Kimball arose and said: that he agreed to all that President Young had said. **He received it as the word of God to himself, and it was the word of the Lord to this camp, if they would receive it.** He had been watching the motions of things and the conduct of the brethren for some time, and had seen what it would lead to. He had said little but had thought a good deal. It had made him shudder, when he had seen the Elders of Israel descend to the lowest and dirtiest things imaginable—the last end of everything. But what had passed this morning would be an everlasting blessing to the brethren, if they would repent and be faithful and keep their covenants. He could never rest satisfied until his family was liberated from the Gentiles and their corruptions, and established in a land where they could plant and eat the fruit of their labors. He had never had the privilege of eating the fruits of his labors yet, neither had his family, but when this was done he could sleep in peace, but not until then.

He said: "If we will serve the Lord and remember His name to call upon Him, we shall not one of us be left under the sod, but shall be permitted to return and meet our families in peace, and enjoy their society again.

But, if this camp continues the course of conduct they have done, the judgment of God will overtake us.. I do hope the brethren will take heed to what President Young has said, and let it sink deep into their hearts."

Brother Kimball made some very feeling remarks, with some instructions, that have not been written. He blessed the brethren in the name of the Lord, and he appeared to be very much affected and very humble.

Elder Orson Pratt wanted to add a word to what had been said. "Much good advice has been given to teach us how we may spend our time profitable —by prayer, meditation, etc.—but there is another idea which I want to add: There are many good books in the camp and worlds of knowledge before us, which we have not attained, and, if the brethren would devote all their leisure time seeking after knowledge, they would never need to say, they had nothing to pass away their time. If we would spend twenty-three hours of the twenty-four in gaining knowledge, and only sleep one hour, all the days of our lives, there would be worlds of knowledge in store yet for us to learn.

"I know it is difficult to bring our minds to dilligent and constant study, in pursuit of knowledge all at once, but by steady practice and perseverance we shall become habitual to it, and it will become a pleasure to us. I would recommend to the brethren, besides prayer and obedience, to seek after knowledge continually, and it will help us to overcome our follies and nonsense. We shall have no time for it."

Elder Woodruff said: "He remembered the time Zion's camp went up to Missouri to redeem Zion, when Brother Joseph Smith stood upon a wagon wheel and told the brethren that the decree had passed and could not be revoked; that: the destroying angel would visit the camp; and the brethren began to feel what Brother Joseph had said. We buried eighteen in a very short time, and a more sorrowful time I never saw before. There are nine men here that were in that camp, and they recollect the circumstances well, and will never forget it. I was thinking while the President was speaking, that, if I were one who had played cards or checkers, I would take every pack of cards, and checker board and burn them up, so that they would not be in the way to tempt us."

Colonel Markham acknowledged that he had done wrong, in many things. He had always indulged himself before he came into the Church, with everything he desired and he knew he had done wrong on this journey. He knew his mind had become darkened since he left Winter Quarters. He hoped the brethren would forgive him, and he would pray to God to forgive him, and he would try to do better. While he was speaking, he was very much affected indeed, and wept like a child.

Many of the brethren were very much affected, and all seemed to realize for the first time, the spirit to which they had yielded, and the awful consequences of such things, if persisted in. Many were in tears and felt humble. President Young returned to the boat as Brother Markham closed his remarks, and said in reply:

"That he knew that the brethren would forgive him, and the Lord will forgive us all, if we turn to Him with all our hearts and cease to do evil."

The meeting was then dismissed, each man returned to his wagon.

Be true while yet there is time;
For this is the cry of a thousand souls
that down to the Pit have trod,
Who keep the truth from the people, stands in the way of God!

L. H. Robbins.

If a man is right he can't be too radical; if a man is wrong he can't be too conservative.

A JOHNSON'S ARMY EPISODE

James Buchanan, President of the United States

(The Life Story of Brigham Young — Gates and Widtsoe, pp.148-154)

The meeting of the Peace Commissioners and the Church officials at the Social Hall (June 11-12, 1858) (1) was an event of stirring importance. Would it result in peace or war? No one could foretell. As the time drew nigh for the meeting, the hall became the center of profound excitement. There were gathered within its walls the leaders of a people who had been suspected, made war against, tried and found guilty, and who were now about to be forgiven, when according to the truth of the matter, they were not guilty of one single count in the whole judgment.

Brigham Young was one of the first to enter the council chamber, accompanied by Heber C. Kimball, whose snapping black eyes, shining bald head and kingly form towered above many of those assembled near. They were greeted cordially by their associates, and at once took their seats on the small platform at the end of the room. Almost at the same time a whispered word went around that the Commissioners were at the door. As ex-Governor Powell and Major McCulloch entered, followed by Governor Cumming, Brigham Young arose and cordially extended a hand of welcome to his visitors.

Governor Cumming introduced Governor Powell to the Assembly and that gentleman proceeded in his customary flow of language to recite the facts connected with the presence of the Commissioners in Utah. He referred to the action of the President of the United States in sending out the Commission and read in solemn tones the pardon sent out by that great executive. The pardon was couched in somewhat elusive terms, but it was plain that the Mormons were **accused of over fifty crimes and misdemeanors, for all of which the President offered amnesty to all who would acknowledge the supremacy of the United States Government, and in this acknowledgement permit the troops now quartered outside the Territory to enter and take up quarters within said Territory.** The recital concluded with a pledge of good faith to all peaceable inhabitants of the Territory and an assurance that neither the Chief Executive of the nation nor his representatives in the Territory would be found interfering with the religion or faith of the inhabitants of this region. Governor Powell emphasized the pledge on behalf of himself and associate Commissioners. **He explained somewhat loftily, yet in good grace, that they did not propose to inquire into the past, but to let all that had gone before alone, and to talk and act now only for the future.**

Brigham Young then called upon Elder John Taylor to speak. He knew something about trials, and persecution, for he was incarcerated and shot at in jail at Carthage with the Prophet and his brother Hyrum on that awful night when they were murdered, indeed an oversize timepiece in his watch pocket had probably saved his life. He gave utterance to some fiery discourse, tempered with the desire to

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(1) History recalls that in his effort to bring about peace between the Federal Government and the Mormon people in Utah, President Buchanan appointed a Peace Commission, consisting of Messrs. L. W. Powell, ex-Governor of the State of Kentucky and, at the time of his appointment, U. S. Senator-elect from that state, and Major Ben McCulloch of Texas and who had served in the war with Mexico.

The Commissioners arrived in Salt Lake City June 7, 1858, with Governor Alfred Cumming, successor to Brigham Young, met in the "Old Council House", corner of South Temple and Main Streets, at the present site of the Deseret News Building (not in the "Social Hall" as related in the present article) June 11, at 9 A. M. (See "A Comprehensive History of the Church" —Roberts, Vol. 4:410, 420.)

bring about peace, if it could be peace with honor. His dignified and courtly manner won the admiration of the Commissioners. He was followed by Elder George A. Smith, who told the Commissioners in ten minutes more of the Mormon people's history than even Governor Cumming had ever known. He told them that the Mormons had come out to these barren vales "willingly because they had to"; and he added that they were ready "if needs must or the devil drives" to seek other homes in the same manner. Some few but fiery words were spoken by Adjutant General Ferguson, who voiced the sentiments of the whole Utah militia.

Then Brigham Young rose slowly as though he were too full of thought and the responsibility of his position to act except with full deliberation. His voice was stern and cool, but vibrant, and it cut into every corner of that council chamber with thrilling if somewhat sharp enunciation. If his actions were deliberate there was no hesitancy in his speech.

"I have listened very attentively to the Commissioners", he said, "and will say, as far as I am concerned, I thank President Buchanan for forgiving me, but I can't really tell what I have done. I know one thing, and that is, that the people called 'Mormons' are a lawful and loyal people and have ever been. It is true Lot Smith burned some wagons last winter containing government supplies for the army. This was an overt act, and if it is for this we are pardoned, I accept the pardon. The burning of a few wagons is but a small item, yet for this, combined with false reports, the whole 'Mormon' people are to be destroyed. What has the United States Government permitted mobs to do to us in the past? Gentlemen, you can answer that question for yourselves. I can also, and so can thousands of my brethren. **We have been plundered and whipped, and our houses have been burned, our fathers, mothers, brothers, sisters, and children butchered and murdered by the score. We have ben driven from our homes time and time again; but have troops ever been sent to stay or punish the mobs for their crimes? No! Have we ever received a dollar for the property that we have been compelled to leave behind? Not a dollar.**

"Let the Government of our country treat us as we deserve. That is all we ask of them. We have always been loyal and expect to continue so. But hands off! Do not send your ARMED MOBS into our midst. If you do, we will fight you, as the Lord lives. Do not threaten us with what the United States can do and will do, for we ask no odds of them or their troops. We have the God of Israel—the God of Battles—on our side, and let me tell you, gentlemen, we fear not your threats. These my brethren put their trust in the God of Israel, and we have no fears. We have proved Him, and He is our friend. Boys, how do you feel? Are you afraid?"

Instantly a crash of voices responded to Brigham Young's fearless words. They might be termed fanatics—these men—but they could never be called cowards.

"Now, let me say to you, Peace Commissioners", he continued, "we are willing that the troops should come into our Territory, but not to stay in our cities. They may pass through this city, if needs be, but you must not quarter them nearer than forty miles to any city. If you bring your troops here to disturb this people, you have a bigger job on your hands than you or President Buchanan has any idea of. **Before the troops reach here, this city will be in ashes, every tree and shrub will be cut to the ground, and every blade of grass that will burn**

shall be burned. Our wives and children will go into the canyons and take shelter in the mountains; while their husbands and sons will fight you to their last breath. And as God lives, we will hunt you by night and day till our army or yours is wasted away. No mob, armed or otherwise, can live in the homes we have built in these mountains. That's the program, gentlemen, whether you like it or not. If you want war, you can have it; but if you wish peace, peace it is; we shall be glad of it.''

Once more Governor Powell arose and in honeyed tones sought to sooth the tumult of emotions now swelling upon the high tide of that stern-visaged assembly of men. He dwelt with moving eloquence upon the great clemency of the President of the United States and the magnanimity of that authority in setting aside all past offenses, and he told of the bright future which awaited a new Territory begun under such favorable auspices of frugality and industry. He praised all for their temperance and toil. He assured them that the army of the United States would not enter the Valley, only as they were given permission by that gallant and humane Territorial executive, Governor Cumming. And he was in full cry upon a swelling compliment to that genial peace-promoter when, the door of the hall was flung open and a barbaric figure, hard-ridden through miles of flying dust and unwashed haste, flung himself into the room. The old slouch hat was drawn upon a mass of braided hair wound round and round the bullet-shaped head. The hooked nose, the sleepy-lidded eyes half-closed upon the eagle glance of the Mormon scout, Indian fighter, sheriff and free-lance, Porter Rockwell, sent a shivering thrill of apprehension into the breast of every mountaineer in that chamber. Porter Rockell bore no trifling message!

A moment of converse followed in hasty, lowered tones with Brigham Young behind the back of that eloquent Kentucky politician, Governor Powell, who was just then extolling the orderliness and clenemcy of the troops, now quietly resting at Camp Scott; and then up rose without haste, but in sudden sternness, Brigham Young, as he said in piercing tones:

''Governor Powell, Major McCulloch, are you aware, sirs, that those troops are on the move to this city?''

''It cannot be'', answered the orator Powell as he swung instantly around to face his questioner, ''For we were promised by General Johnston that they should not move until after this meeting.''

''I have received a dispatch, sir that they are on the move to this city and my messenger would not deceive me.''

There was a hush as of the tomb on every lip and heart in the assembly. The thunderbolt had fallen.

In tha same severe, but perfectly self-possessed voice, Brigham Young asked:

''Is Brother Dunbar present?''

''Yes, sir'', answered that flute-voiced musician.

''Brother Dunbar, sing 'Zion'.''

And in the electrical silence which ensued, rang out the clarion tones of the Mormon battle hymn, if such it could be called, since it embodies a spiritual triumph, rather than a temporal subjugation:

O! ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the clear breezes blow,
And the pure streamlets flow,
How I've longed to thy bosom to flee.

O Zion! Dear Zion! home of the free;
My own mountain home, now to thee I have come,
All my fond hopes are centered in thee.

Though the great and the wise all thy beauties despise,
To the humble and pure thou art dear;
Though the haughty may smile,
And the wicked revile,
Yet we love thy glad tidings to hear;
O Zion! Dear Zion! home of the free;
Though thou wert forced to fly to thy chambers on high,
Yet we'll share joy and sorrow with thee.

In thy mountain retreat God will strengthen thy feet;
On the necks of thy foes thou shalt tread;
And their silver and gold,
As the prophets have told,
Shall be brought to adorn thy fair head.
O Zion! Dear Zion! home of the free;
Soon thy towers will shine with a splendor divine,
And eternal thy glory shall be.

Here our voices we'll raise, and we'll sing to thy praise,
Sacred home of the Prophets of God;
Thy deliverance is nigh,
Thy appressors shall die,
And the Gentiles shall bow 'neath thy rod,
O Zion! Dear Zion! home of the free;
In thy temples we'll bend, all thy rights we'll defend,
And our home shall be ever with thee.

It was impossible to calm the tumult any more, for that day. Peace or war, the situation was very much in the hands of Brigham Young, for the time.

As the three Eastern officials made their way out of the door, with mingled chagrin and anger, Governor Cumming, turning to his companions, said: "What would you do with such a people?"

"Damn them, I would fight them if I had my way", answered Major McCulloch, unconvinced that the rumor was in any degree true.

"Fight them, would you?" answered the Governor sadly.

"You might fight them, but you would not whip them. They would never know when they were whipped. Did you notice the fire and flash in those men's eyes? No, sir, they would never know they were whipped."

"I fear", said ex-Governor Powell, reflectively, as they retraced their way sadly through the silent echoing streets to one of the few inhabited houses in the city, the hotel on Main Street, "that the messenger is right. I had occasion to doubt the rashness of General Johnston's temper before we left camp. Yet, I hope it is not true. I am loath to see the blood of good men shed for naught. **But what a strangely dramatic people! They sing their defiance instead of announcing it.**"

There was another council held the next day; messengers were sent from both the Peace Commission and General Johnston to Camp Scott, and at length a compromise was reached. The troops should enter and remain in Utah till further orders, but they must not be quartered in Salt Lake Valley or near the settlements. Meanwhile Brigham Young, with all his associates, had fled once more to the South, and the deserted streets of the city were

pressed only by the feet of the few and scattered non-Mormons who had chosen to remain through all these troubles within the borders of the unhappy Territory.

The armies of the United States were to enter the valleys of Utah. President Buchanan had said they must, the Peace Commission and Governor Cumming said they ought, and Brigham Young said they might.

At daybreak, on June 26, 1858, the advanced column of the army began its march through the streets of Salt Lake City. The soldiers, whose eyes had for so many months rested on desolation, looked down from the mouth of Emigration Canyon with a pleased surprise on all the goodly evidence of civilization about them. Houses with shining windows and comfortable porches; wide streets flanked on either side with running streams of clear, cold canyon water, over whose rippling surface drooped in graceful lines the native cottonwood which had been dug from the neighboring canyon streams and planted along every watercourse to furnish shade and rest for man and beast. Commodious houses, barns, fences and outbuildings, gave this unique city a look of mingled rural simplicity and urban attractiveness. The huge squares were laid out in large lots, whereon sat with sturdy independence each snug house, its surrounding fruit and vegetable gardens fenced in with poles or cobbles, thus forming a generous combination of orchard and kitchen garden.

The soldiers were not more curious nor more deeply impressed with the queer appearance of this well built yet deserted city than were the officers who rode here and there inspecting their various divisions. Colonel St. George Cooke, who had been in service with the Mormon Battalion in Lower California, rode through the city uncovered and with misting eye, as a silent evidence of a respect and sympathy which did his head no less honor than his heart.

So profound was the silence that at intervals between the passage of the columns, the slight monotonous gurgle of City Creek struck on every ear. The only living creatures to be seen were the group of men who stood around Governor Cumming on the Council House corner and waved a cheerful yet subdued salute to the troops as they filed lustily by.

Inside many of these houses, no sign of inhabiting life remained. The furniture was piled in great heaps. with liberal portions of shavings and kindlings and straw, ready to be burned at a moment's notice; while inside a few houses there were eager, watching, silent men, who held flint and steel ready to apply to these crisp piles of shavings if ever the marching feet outside had stopped and attempted any desecration. Outside everywhere great piles of straw lay upon grass, garden and outbuildings; all ready for the instant torch of destruction, should the passing army prove to be a mob.

All day the marching feet and wondering eyes passed through the desolated streets. There were no stop, no breaking ranks, save here and there where some thirsty soldier would stoop and making a cup of his hand, drink of the running, sparkling streams along the road. The divisions clanged heavily along with no rest to steady, onward, measured march. The fragrant grass-grown streets were not more eloquent of the whole people's sorrowing desertion than were the sun-rotting barrels and buckets near the unused wells of water.

Forty miles to the south there awaited in the silent desert the spot where these journeying troops would halt in their march, and striking permanent camp sojourn for a season. But the army would camp for the night on

the dry plain across the River Jordan to the west of the city.

On and on the marching lines flowed heavily down the southern road, past the northern edge of the lovely sheet of water called Utah Lake. Around and around this lake the road ran, past its northern shores; past the chain of canyon defiles which opened at last into Cedar Valley, and down into the heart of that desert vale, where only the cricket and sagebrush gave evidence of animal or vegetable life. Here on the valley's one water course the army halted. They made their permanent quarters there and called their first Utah camp "Floyd" in honor of the then Secretary of War.

Here then the army of the United States was quartered with the approval of the great and distant heads of the Government, and the disapproval of the surrounding banks of half-hungry and half-frightened Ute and Pauvan Indians; with the grudged consent of General Albert Sidney Johnston, and the silent acquiescence of the intrepid Mormon Leader Brigham Young.

Thus the Echo Canyon War with its attendant excitement and confusion settled into lines of mingled misunderstanding and tolerance on both sides. The soldiers in Camp Floyd were more or less of a social danger to the young people who were attracted by the glitter and arms and epaulets, but youth is ever susceptible to the affectionate solicitude of age where that care is exercised with discretion and wisdom.

A few tragedies occurred, but they occur everywhere in all times. In the main, the soldiers were held in restraint by the care and honorable discipline of their superior officers.

Bancroft, the historian, thus comments upon this unhappy event: **"Once again Brigham Young had demonstrated his loyalty to his Government, his wisdom in the control of his own people and his supreme powers of leadership in spiritual and temporal affairs."**

A council was called in Provo on July 4, 1858, of all the leaders of the Church. Camp Floyd was well established, General Johnston was taking up his quarters there, and homes and farms cried out in the deserted Salt Lake Valley for absentees. Governor Cumming was invited to this meeting, and with all the eloquence at his command he begged the Council to return to the city. He told them that he should publish a proclamation on the morrow to the Mormons for their return to their homes.

With a keen sense of the humor of the situation, Brigham Young replied with a quiet smile: **"Do as you please, Governor Cumming. Tomorrow I shall get upon my wagon-tongue and tell the people that I am going home, and that they can do as they please.'**

And he did! And they did!

In a few hours after his calm invitation nearly all the people were on their homeward way. During the summer the people returned to their homes in the city, and affairs quieted down to their usual unsteady measure. **The Utah War was over.**

THE LAW OF TITHING

Mainly a Reprint from TRUTH, Vol. 14, p. 92.

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 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. There are those among us who claim exemption from obeying this holy law, on the grounds that the Church and the Priesthood are out of order, hence, no one is qualified to receive tithing. If this claim were true, and Tithing, like Celestial marriage, is a necessary, and indispensable part of the gospel; then such people take the same position the Church has taken for so many years regarding the fulness of the gospel. That is, the Lord requires of his people a commandment that He has failed to endow His Priesthood with the authority to execute. Thus, after all, we cannot work out our salvation in a full and complete way.

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 councils of the Twelve, of cases arising out of violations of the law of the Church forbidding 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 de 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 un-

lawful 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, unequivical 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 accmulated 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 have spent 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 Atorneys 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 calamity, or to the Priesthood to whom Abraham paid his tithes?

Follow your own impressions, but pay your tithing as the Lord has commanded.

GOD AND MAN

The question was asked the Hebrews: "What God is there that is able to deliver you out of the hands of King Nebuchadnezzar?" A righteous answer of faith was given—"That we do not know if our God will deliver us out of your hands, but one thing we do know, that we will not bow down and worship the golden image that thou hast set up!"

So, say I was an Apostle of the Lord Jesus Christ, I will not desert my wives and my children and disobey the commandment of God, for the sake of accommodating the public clamor of a nation steeped in sin and ripened for the damnation of hell! I would rather go to prison and to death. If I would not, I would not be fit to associate with the Prophets and Patriarchs of old, and I could not but despise in my heart any man who professes to be a Latter-day Saint, who would do otherwise. Why should we fear him who only has power to kill the body, more than Him who has power to cast both soul and body into hell?

Christ says: "When men speak all manner of evil against you and persecute you for righteousness' sake, rejoice and be exceeding glad, for so persecuted they the Prophets and Apostles who were before you."

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

Therefore I say to all the Saints throughout the world, be faithful and true to your God and to your religion, to your families and to yourselves. Jesus of Nazareth has suffered death on the cross for the redemption of the world, and His Apostles followed His example for the Word of the Lord and the testimony of Jesus Christ, and Joseph Smith proved to God and Angels and men that he would and did abide in his covenant unto death . . . and none of us shall be called to do any more. . . We certainly, any of us, would be ashamed to deny the faith (P. M.) to accommodate our enemies, then meet the Prophets and Apostles in the spirit world. May God forbid that this should be the case with any of the blood of Ephraim.—Wilford Woodruff —Mill Star, Vol. 41—April 21, 1879.

MEETING TEMPTATION

"Be ye not overcome by evil, but overcome evil with good."

When Jesus was "led by the spirit into the wilderness to be tempted of the Devil", he met the first attack by calling to mind the statement in Deuteronomy that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

The second temptation he answered by quoting, "Thou shalt not tempt the Lord thy God", and the third was an-

swered by "it is written thou shalt worship the Lord thy God, and him only shalt thou serve."

In other words, instead of yielding to the tempter's various suggestions, he recalled those different passages of scriptures, and they crowded out of his mind the temptations that were assailing him.

This experience in the life of Christ teaches us a great lesson. Temptation is not overcome by fighting it, but by calling to our aid a more wholesome thought and holding it in the mind until the evil suggestion loses its power over us. Instead of yielding to the temptation we act in harmony with the thought that has replaced it.

Jesus could successfully resist temptation because he had his mind stored with the word of God as contained in the sacred scriptures. He was able to call to mind at a moment's notice the great truths which God had revealed for the guidance of his children. The high ideals of his people were part of his life, and the tempter could not break through this wall of safety.

How fortunate is the man who in the hour of temptation can call to his assistance the religious teachings which he has received! God has promised that the Holy Spirit will bring to our remembrance in the hour of need the commandments he has given us. But it is necessary to know what his commandments are. This requires prayerful study. We must be students of the word of God and make the revelations that he has given to his children our standard of conduct.

If we do this, there is no danger that the suggestions of the evil one can influence or lead us astray. But if these ideals are lacking; if we are just drifting along without purpose or principles to determine how we shall act, then we are in constant danger. There is nothing that we can call to our assistance; no good thought to replace those that are evil, and we are likely to yield to any temptation that may assail us."—Selected.

February 1, 1950.

Offered for publication in TRUTH, Salt Lake City, Utah

POLYANDRY AMERICAN STYLE

Women fifty times more faithful in marriage than men, says Dorothy Dix in The Seattle Times. That provokes me. Where does she live?

There may be some truth in such comparison to the extent that fear lingers on from a time when women used to be stoned to death for physical unfaithfulness, or where economic dependence remains to compel such virtue.

But look at our newspapers. A thousand times daily throughout the land you can see it printed under "Divorces Asked": "cruelty", "cruelty". To me, it means this:

The American woman swears she believes in monogamy, while more and more she lives in **SUCCESSIVE POLYANDRY** where she can afford it, or thinks she can. Result: Broken homes by the million are our dismal annual record together with an alarming juvenile delinquency.

Now let me ask: Does the race benefit from the face-saving propriety of such holy monogamy?

The test of man's salvation
Is: Will it save the race?
You do not save a nation
By merely saving face.

EDWARD MIDGARD

351 22nd North, Seattle 2, Wn.

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

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EDITORIAL THOUGHT

THE destruction of human agency is satan's peculiar mission; a doctrine of devils from the beginning, it will be so unto the end. Force can never win in a controversy involving the conscience, or soul of man. "It may compel the body, but it cannot convince the mind." Thought is forever unfettered; as free to the Siberian serf, as to the Columbia's proudest son, or the monarch on his throne. **FREEDOM TO BELIEVE, MAN CANNOT GIVE; THE RIGHT TO ACT, WHERE ACTION INJURES NO ONE, HE CANNOT IN JUSTICE TAKE AWAY. THEY WHO DO SO FOLLOW AFTER LUCIFER,** who rebelled against God, and was hurled with his doctrine of tyranny from heaven's battlements, drawing down to perdition a third of its spirit hosts, "because of their agency"; the very eternal principle he had vainly sought to destroy. — Orson F. Whitney.

CONFERENCE IMPRESSIONS

The April Conference of the Church, held on the 6th, 8th and 9th, brought many visitors to Salt Lake City. This conference being the 120th annual conference of the Church, no doubt, brought scores of the Saints, who normally do not attend. In connection with the general sessions of the conference, a special session was held on the 7th in the Assembly Hall in the Temple for about 2000 Stake and Ward officers who had received a special invitation.

The meetings were reported as well attended and the weather was generally fair. Prsident George Albert Smith attended the sessions, and was reported to be in excellent health. The Saints were generally very happy at seeing their beloved leader, and receiving the wholesome counsel that ever emanates from him.

The speakers keynoted the sessions with a plea to return to first principles, and to safeguard human and civil liberty. No doubt, the grave condition of the world's affairs prompted the brethren to warn the Saints against the evils of the day, and to strengthen Zion's fortifications against the complete destruction of human liberty.

We were deeply impressed with the fervent pleas, made by the leaders, to preserve the cause of human liberty. President David O. McKay officially stated that no greater immediate responsibility rests upon members of the

Church, and priesthood quorums, than to protect the freedom conceded them under the Constitution of the United States. "Individual freedom", he said, "is threatened by international rivalries, inter-racial, animosities and false political ideals. Unwise legislation, prompted by political expediency, is periodically being enacted that seductively undermines man's right of free agency, robs him of his rightful liberties, and makes him but a cog in the crushing wheel of a regimentation, which, if persisted in, will end in dictatorship."

This stirring plea should sink deep into the hearts of the Saints. The time appears to be here that was spoken of by the Prophets, when the Mormon Church would take the lead in preserving the cause of human liberty, and save the Constitution at a time when it would hang as by a thread.

Not enough can be said of the rights and liberties vouchsafed to the American people, as set forth in the Constitution and the Bill of Rights. We think this an appropriate time to list a few of the essentials of these provisions. The Preamble reads thus: **We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.**"

Under the Bill of Rights we find the following provisions:

"**Article 1.—Congress shall make no law respecting 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 to petition the government for a redress of grievances.**"

"**Article 4. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.**

Article 8. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted."

In referring to the human rights of mankind, specifically in their religious intents, the Prophet Joseph Smith among other things divinely said: "**We believe that religion is instituted of God; and that men are amenable to Him, and to Him alone, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt but never suppress the freedom of the soul.**

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the indi-

vidual rights of its members, as citizens, denied.—D. & C. 134: verses 4, 7, 9.

This rule of conduct as set forth by the Prophet, together with the provisions of the Constitution, should be a guiding beacon to all Latter-day Saints in their civil and religious activities. We desire to commend the Leaders for their present and valiant stand in regard to these things; and suiting their words to action, we expect them to occupy the vanguard position in defending the Saints in their God-given, and now Church-given, rights to serve God according to the dictates of their own consciences.

The Saints can now feel secure in their activities, without the shades of the "Crusade of 1944" over-shadowing their guaranteed "pursuit of happiness" under the law. This crusade will long be remembered, and will be hard to blot out of the minds of those involved. To show how easy it is for groups to transgress the rights guaranteed, as provided in the Constitution, we might quickly run over the facts involved in what is now known as the "Boyden crusade of 1944". In doing so we do not wish to reopen an ugly wound, or cast around the innocent any cloak of guilt. But in order to see how easy it is to forsake the provisions of the Constitution, to satisfy the expediency of the moment, we feel that to briefly review the facts will help those involved not to make the same mistake again. Then there, too, is the FACT that the State Conspiracy case has not been adjudicated as yet, although six years has elapsed since the beginning of the trials, and those involved are still galling under the bands of bail bonds, and a year's sentence in the County jail. The sentence temporarily being suspended awaiting appeals to the higher courts.

We cannot lay a proper foundation for this expose unless we go back to the April Conference of the Church held in 1931. At that time President Heber J. Grant laid the following policy before the Priesthood 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, unequivical declarations which I have made from time to time on this subject, and in spite of the vigorous and unvaring 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 forbidding 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.

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.

Emphasizing his own personal desires in this matter, President Grant on another occasion said: "**I shall rejoice when the government officials put a few of these polygamists in the county jail or the State Penitentiary.**"

With the prosecution of this RELIGIOUS people in mind, the Church proceeded to lay a firm foundation. As President McKay said, "**unwise legislation, prompted by political expediency**", was hurried through, changing the law of unlawful cohabitation, making such a felony rather than a misdemeanor, and accordingly stiffer fines and imprisonments were embraced in the new law. With this foundation laid, and the priesthood of the Church under covenant to do all in their power to sink the law of God, pertaining to marriage, out of existence, we first hear of their civil activities in the Arizona crusade of 1935. This crusade resulted in two men being sentenced to the Arizona State prison for unlawful cohabitation, or the principle of Plural or Celestial Marriage. At that time in an interview given by **Elder J. Melvin Ballard** of the Quorum of the Twelve, to the Kansas City Times (Nov. 11, 1935) the Elder is quoted as definitely fixing the responsibility for the recent persecutions of Latter-day Saints in Arizona, speaking of John Y. Barlow, said: "He was following his occupation as a farmer last spring (1935) when the Authorities of the Church urged Arizona officials to act against him and his followers."

The Arizona Crusade was nearly forgotten when in the spring of 1944, the "Boyden Crusade commenced. It would require volumes to print the history of this infamous crusade against the human liberties of a few Latter-day Saints. **Our purpose in this treatise is to place the blame where it belongs.**

Twelve men were indicted for conspiracy to publish and send through the United States mails the Truth magazine. The complaining witnesses in this indictment were: **Elder Samuel O. Bennion, Elder Richard L. Evans, the L. D. S. Historian's Office, and Mrs. Hattie Wilson.** The indictment read as follows:

"**Said pamphlets, papers, writings, prints and publications were to be and were known and designated as TRUTH and were to be and were obscene, lewd, lascivious, indecent and immoral in that sexual offenses against society, to-wit, plural marriages, were to be and were advocated and urged, thereby tending to deprave and corrupt the morals of those whose minds were and are open to such influences, and into**

whose hands said TRUTH might fall, by appealing to natural sexual instinct and appetites for unlawful and immoral indulgences under the cloak of religious sanctity and approbation. thereby arousing and implanting in such minds obscene, lewd and lascivious thoughts and desires."

See record of U. S. District Court.

These charges were promptly quashed, and the right of the free press was unanimously sustained. The State Conspiracy case was mainly based on like evidence. Although the prosecution tried valiantly not to connect the Church with these prosecutions, one witness testified that he had been set apart by President David O. McKay to spy on the people and gather information to turn over to the prosecution. See 3rd District Court Records.

The prosecution's efforts to shift the blame, although made with fair intent, was overruled at the close of the trials, with the issuing, by Elder Mark E. Peterson of the Quorum of the Twelve, of the now famous Peterson statement. We print it in full:

Murray Moler,
Bureau Manager of United Press.

Dear Murray: The trials are now nearing their conclusion and I wonder if you would mind carrying another statement or two setting forth the Church's position again. It will be greatly appreciated if you would do so.

In case you are willing to carry another statement, 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 faith.

2—All cultists who have held membership in the L. D. S. Church have been excommunicated by the Church, some of them, as Joseph Musser, the ringleader, having been excommunicated many years ago.

3—The Church has actively assisted federal and state authorities in obtaining evidence against the cultists and helping to prosecute them, under the law.

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.

5—The Church has opposed the practice and teaching of plural marriage since the adoption of a 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.

6—The cultists use the name fundamentalists which is regarded by the Church as a misnomer. They are not fundamentalists in the sense of holding to the fundamental doctrines of the Church, for the fundamental doctrines of the Church are now opposed to polygamy. Use of this name has caused confusion in the public mind and has tended to give the impression (which is what the cultists sought) that they are old line Mormons, which they are not.

(Signed) MARK E. PETERSEN.

See Records of 3rd District Court.

Thus the record of trials and tribulations go on among those who are striving to accept and live the fulness of the gospel as revealed through Joseph Smith, the Prophet.

As before referred to, we take renewed faith and courage in the present public stand of the Church Leaders, and feel that a new day is dawning for those among the faithful who will not surrender their God given rights.

With the Priesthood of the Church now under covenant to safeguard these contitutional rights, the Saints can think and speak as they wish without jeopardizing their civil rights.

MOTHER'S DAY

The Mormon conception of Motherhood, taught for more than a century in this dispensation, has caused the pure in heart—those of high idealisms, broad vision and moral courage—to marvel, rejoice and understand; while the vulgar, the sensual, the blasphemers and debauchers have hissed their ugly contempt for it.

Time was when to be wilfully barren one became an outcast from the society of the Saints of God—a thing to be detested and shunned. In that day the Spirit of the Lord ruled the hearts and desires of His faithful children. Now that the so-called Christian world has surrendered to the rule of Babylon, human barrenness is exalted and women risk health, happiness, fortune, and life to achieve the loathsome aim.

In its theology Mormonism reflects the ancient teachings. Real Latter-day Saint daughters look ahead in glorious anticipation to virtuous MOTHERHOOD. In their hearts echo the ancient chant:

"Behold the handmaid of the Lord; be it unto me according to thy word."

And then in the ecstasy of celestial joy—a feeling that sanctified MOTHERHOOD alone has experienced—the sainted Mary sang:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: For, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and I will magnify his holy name."

Perhaps no grander tribute to MOTHERHOD, and no more profound exposition of the purposes thereof, has been contributed to the literature of this dispensation, than the following interpretative musings from the early teachings of Joseh Smith and his associates, by the Historian Tullidge, as excerpted from his "Women of Mormondom", published in 1877. The author, himself highly reputed for accuracy and for a keen understanding of Mormon theology, was ably assisted in his work by the gifted pen of Eliza R. Snow (Smith), wife of the Prophet Joseph Smith, from whom she doubtless received great and glorious truths pertaining to woman's true position in the creations of the Gods.

Truth presents this eulogy to MOTHERHOOD, confident it will find joyous reception in the hearts of the honest and the understanding.

CHAPTER XX

The Trinity of Motherhood—Eve, Sarah, and Zion—The Mormon Theory Concerning Our First Parents.

A Trinity of Mothers!

The celestial Masonry of Womanhood!

The other half of the grand patriarchal economy of the heavens and the earths!

The book of patriarchal theology is full of new conceptions. Like the star-bespangled heavens—like the eternities which it mantles—is that wondrous theology.

New to the world, but old as the universe. 'Tis the everlasting book of immortals, unsealed to mortal view, by these Mormon prophets.

A trinity of Mothers—Eve the Mother of a world; Sarah the Mother of the covenants; Zion the Mother of celestial sons and daughters—the Mother of the new creation of Messiah's reign, which shall give to earth the

crown of her glory and the cup of joy after all her ages of travail.

Still tracing down the divine themes of Joseph; still faithfully following the methods of that vast patriarchal economy which shall be the base of a new order of society and the temple of a new civilization.

When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve his partner, the Mother of a world—both in a mortal and a celestial sense—he made the most important revelation ever oracled to the race since the days of Adam himself.

This grand patriarchal revelation is the very keystone of the "new creation" of the heavens and the earth. It gives new meaning to the whole system of theology—as much new meaning to the economy of salvation as to the economy of creation. By the understanding of the works of the Father the works of the Son are illumined.

The revelation was the "Let there be light" again pronounced. "And there was light!"

"And God created man in his own image; in the image of God created he him; male and female created he them.

"And God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it."

Here is the very object of man and woman's creation exposed in the primitive command. The first words of their genesis are, "Be fruitful and multiply."

So far, it is of but trifling moment HOW our "first parents" were created; whether like a brick, with the spittle of the Creator and the dust of the earth, or by the more intelligible method of generation. The prime object of man and woman's creation was for the PURPOSE OF CREATION.

"Be fruitful, and multiply and replenish the earth, and subdue it", by countless millions of your offspring.

Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstasy.

It is the divine command still. All others may be dark as a fable, of the genesis of the race, but it is not dark. Motherhood to this hour leaps for joy at this work of God. "Be fruitful"; and MOTHERHOOD IS SANCTIFIED as by the holiest sacrament of nature.

* * *

Eve—immortal Eve—came down to earth to become the Mother of a race.

How become the Mother of a world of mortals except by herself again becoming mortal? How become mortal only by transgressing the laws of immortality? How only by "eating the forbidden fruit"—by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered?

All orthodox theologians believe Adam and Eve to have been at first immortal, and all acknowledge the great command, "Be fruitful and multiply".

That they were not about to become the parents of a world of immortals is evident, for they were on a mortal earth. That the earth was mortal all nature here today shows. The earth was to be subdued by teeming millions of mankind—the dying earth actually eaten, in a sense, a score of times, by the children of these grand parents.

The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality; came down to give birth to mortal tabernacles for a world of spirits.

The "forbidden tree", says Brigham, contained in its fruit the elements of death, or the elements of mortality. By eating of it blood was again infused into the tabernacle of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.

Eve, then, came down to be the Mother of a world.

Glorious Mother, capable of dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given to her sons and daughters.

MOTHERHOOD the same from the beginning even to the end! The love of MOTHERHOOD passing all understanding! Thus read our Mormon sisters the fall of their Mother.

And the serpent tempted the woman with the forbidden fruit.

Did woman hesitate a moment then? Did motherhood refuse the cup for her own sake, or did she, with infinite love, take it and drink for her children's sake? The Mother had plunged down, from the pinnacle of her celestial throne, to earth, to taste of death that her children might have everlasting life. * * *

What a psalm of everlasting praise to woman, that Eve fell first!

A Goddess came down from her mansions of glory to bring the spirits of her children down after her, in their myriads of branches and their hundreds of generations!

She was again a mortal Mother now. The first person in the TRINITY OF MOTHERS.

The Mormon sisterhood take up their themes of religion with their Mother Eve, and consent with her, at the very threshold of the temple, to BEAR THE CROSS. Eve is ever with her daughters in the temple of the Lord their God.

The Mormon daughters of Eve have also in this eleventh hour come down to earth, like her, to magnify the Divine Office of Motherhood. She came down from her resurrected, they from their spirit, estate. Here, with her, in the divine providence of maternity, they begin to ascend the ladder to heaven, and to their exaltation in the courts of their FATHER AND MOTHER GOD.

Who shall number the blasphemies of the sectarian churches against our first grand parents? Ten thousand priests of the serpent have thundered anathemas upon the head of "accursed Adam". Appalling, oftentimes, their pious rage. And Eve—the holiest, grandest of Mothers—has been made a very by-word to offset the frailties of the most wicked and abandoned.

Very different is Mormon theology! The Mormons exalt the grand parents of our race. Not even is the name of Christ more sacred to them than the names of Adam and Eve. It was to them the poetess and high priestess (Eliza R. Snow in the hymn of "O My Father") addressed her hymn of invocation: and Brigham's (Brigham Young) proclamation that Adam is our Father and God is like a hallelujah chorus to their everlasting names. The very earth shall yet take it up, all the sons and daughters of Adam and Eve shall yet shout it for joy, to the ends of the earth, in every tongue!

Eve stands, then, first—the God-Mother in the maternal trinity of this earth. Soon we shall meet Sarah, the Mother of the Covenant, and in her daughters comprehend something of Patriarchal marriage—"Mormon polygamy". But leave we awhile these themes of woman, and return to the personal thread of the sisters' lives.

MOTHER'S WAY

Oft within our little cottage,
As the shadows gently fall,
While the sunshine touches softly
One sweet Face upon the wall,
Do we gather close together,
And in hushed and tender tone
Ask each other's full forgiveness
For the wrong that each has done.
Should you wonder why this custom
At the ending of the day,
Eye and voice would quickly answer,
"It was once our mother's way."

If our home be bright and cheery,
If it holds a welcome true,
Opening wide its door or greeting
To the many—not the few;
If we share our Father's bounty
With the needy day by day,
'Tis because our hearts remember,
This was ever Mother's way.

Sometimes when our hands grow weary,
Or our tasks seem very long,
When our burdens look too heavy,
And we deem the right all wrong,
Then we gain a new, fresh courage,
And we rise to proudly say,
"Let us do our duty bravely—
This was our dear mother's way."

Then we keep her memory precious,
While we never cease to pray
That at last, when lengthening shadows
Mark the evening of our day.
They may find us waiting calmly
To go home our mother's way.

—Abram I. Ryan.

"It's got to where the American taxpayer is his brother's keeper-upper."

"A feller's mighty unlucky that's too lazy to work and not quite lazy enough to fish."

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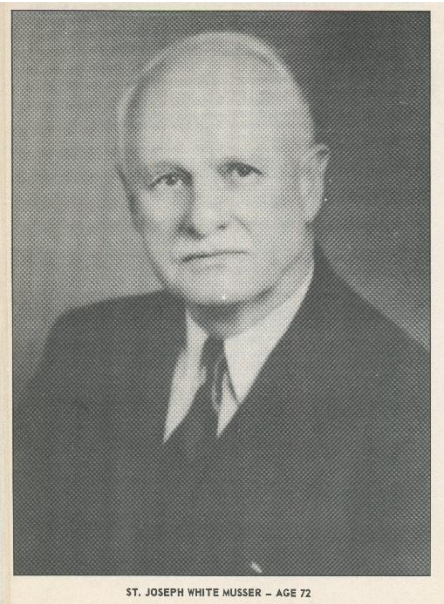
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